

many friends who will endeavor to help her in whatever way she desires, and they will be of great material benefit to her. It also promises financial success above the average and thus she may be sure of all the comforts of life. Furthermore, she will richly deserve all she gets, on account of her character, her unselfish nature, and the good use she will make of what she has. Her Eleventh House, indicating friends, is the best fortified of all the Houses in this horoscope, having both Venus, the planet of love, Jupiter, the planet of benevolence, and the Moon which is the planet of fecundation that brings to pass that

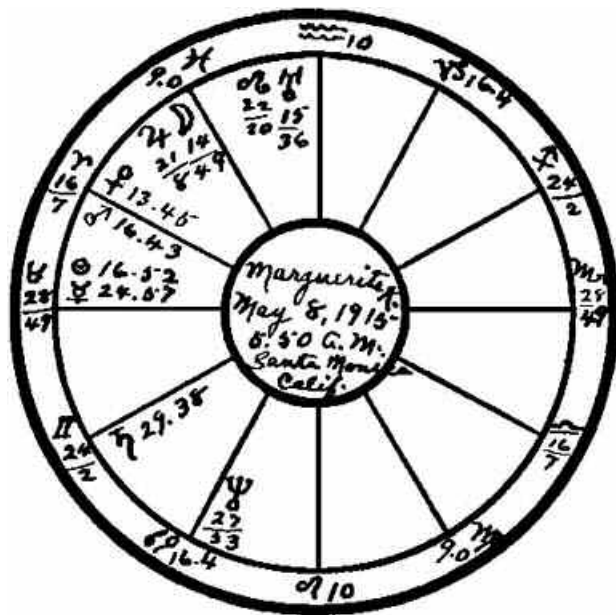
originality, is sextile to Venus, the planet of art and music, we may judge that she has musical ability latent in her which will some time bring her out prominently before the public in an artistic capacity, These talents will make her beloved by the public in general and bring her the financial reward spoken of in the earlier part of this reading. The Sun and Moon are signifiers of the marriage partner for man and woman, therefore their sextile configuration in this horoscope indicates that Marguerite's life will also meet with satisfaction in this respect, and that her happiness will be increased in the marriage state. Thus all that she or anyone can hope for is likely to be fulfilled, that is, provided she steers the straight course.

But as there is no light without its shadow, so also in this horoscope we find indications of trouble if the path of rectitude is forsaken. Uranus is the planet of originality and independence and when it is afflicted it gives a tendency to reckless disregard of the social conventions. It is placed in the Tenth House, which governs the honor and social standing, and it is square to the Sun which signifies the marriage partner.

This shows that there is a tendency to reckless conduct both in Marguerite and in the person with whom she will enter into marriage, even with her friends among the opposite sex generally. On that account she is liable to become involved in scandal and to be slandered by people who have more conservative ideas.

This tendency is offset in a considerable measure by a sextile of the Sun to Jupiter, the planet of law and order, for this will cause her to value the opinion of the community in a general way, as already stated; but the square of Uranus and the Sun will under certain later planetary configurations have the tendency to make her act impulsively and rashly with disregard of public opinion, and she will suffer therefor, even if she has done no actual wrong.

Therefore you, as parents, should try to inculcate in her the highest respect for the conventions and her motto should be to avoid even the slightest appearance of evil, for by so doing you will save her much sorrow and trouble.



which is promised in the horoscope. This shows that she will be all in all to her friends and they will be all in all to her; that is the principle of reciprocity, we cannot get unless we give, we cannot have friends unless we are friendly to them as well.

With respect to her mental qualities, we find Mercury, the planet of reason, sextile to Jupiter, the planet of law, order, benevolence, et cetera, showing that she has an extremely well-balanced mind. Mercury is also the planet of expression and he is close to the cusp of Gemini his own sign. This would indicate that she possesses the art and faculty of expression to the point of eloquence, with the ability to set down her thoughts in writing. And as Uranus, the planet of intuition and

Studies

in

The Rosicrucian Cosmo Conception

* * * * *

Not Peace but a Sword

Kittie Skidmore Cowen

It is now nearly two thousand years since the bright Sun Spirit Christ came to our earth to walk and talk with man, to live the life which He sought to teach, and to inculcate into the hearts of humanity the great principles of service, unity, and love. As we have stated in former articles, previous to this time Jehovah and His angels, assisted by the archangels, tended and guided infant humanity through the embryonic state of its evolution. It was Jehovah and His messengers who patiently and persistently coaxed, led, persuaded, and prodded nascent humanity onward and upward until the masses were ready to receive the beautiful and sublime religion of the Son.

Jehovah is the author of all Race-religions, and under His sway these various religions have flourished and worked in the desire body of man. Jehovah helped mankind get control over the mind and desire body by giving laws and decreeing punishments for transgression of the same. The fear of God was pitted against the desires of the flesh, and thus it was that sin became manifest in the world.

All Race-religions are separative, inculcating self-seeking at the expense of other men and nations, and therefore it is evident that if this principle were carried to its ultimate conclusion it must necessarily have an increasingly destructive tendency and finally frustrate evolution, unless succeeded by a more constructive plan. Law must give place to love in order that the separate Races and Nations may become united into one Great

Brotherhood.

The birth of Jesus took place among and amid great spiritual manifestation. Angel choirs, we are told, heralded Him as the great Peacemaker Who was to give to mankind the choicest of all gifts—Peace on Earth and Good Will among men. Time passed on and the child developed into manhood, and then we hear it told that He Himself proclaimed to the world, “I came not to bring peace but a sword.” Surely this is a very different story from that which the songs of the Angels told, a very different career which He pointed out for Himself in the world, than that which was caroled by the Angelic hosts on that far off Holy Night. And from that date until the present time history has furnished us with ample evidence as to how that prophecy has been fulfilled.

Let us turn to Mr. Heindel’s lecture, number sixteen of the Christianity series, for more light on these two apparently conflicting statements as made by the angels in proclaiming Christ’s mission and that made by the Christ Himself.

“The Christian religion He came to found has been the bloodiest scourge the world has ever known, without exception. The Mohammedan has been somewhat akin to the Christian religion and has been akin in that [regard] also—that it has been a religion of blood, of war, and of murder. The gentle Nazarene spoke also of a time of love beyond, but those who came after Him have fought like the Indian, they have outdistanced the Indian in cunning in devising tortures for their victims, and yet they call themselves by His

Name—Jesuits. The Christian nations maintain, and have maintained all along, armies and navies. They pay inventors enormous prices for inventing machine guns and high explosives wherewith to destroy their fellow-men.

“All over the western world has gone the battle cry and nothing has equaled this religion in fierceness and destructiveness; the religion of Buddha has won its many hundred millions without the cost of a single life, but this religion of the western world has cost rivers and rivers of blood; has brought untold sorrow and misery into this world. We see it gradually spreading its bloody trail as these western nations go all over the world, carrying the sword of Christ, overcoming and subjecting the nations of the world.

“Even where there is peace within the nations we have every day the war of competition. Every man’s hand is against every other man’s; there is no co-operation in this cruel struggle. We see on every hand the evidence of this in the growth of trust systems. All over there is a great strife and struggle. One must look this fact in the face when he is a Christian at heart; he feels at heart that there is something wrong when he sees those things and is forced to ask himself, “Was it a lie that was sung by the angels on that holy night? Was the star of hope that guided the wise men a mockery? Was this all a delusion we have heard about, and is it only a cruel religion that we have here in this western world?”

“I hope to be able to show you that there is a reason for all this; that there is a good, sound reason for every act of cruelty Christianity has brought in its wake, and that this trouble is only a necessary forerunner for something better, a state of peace, of joy, of love; that the star of hope was indeed a star of hope for all who will seek it, and that the burden of the angel’s song is *but deferred*; that the present unhappy condition is just on the same order that when a person cleans house he puts a fairly orderly house in disorder, piling chairs on top of one another, taking up carpets, raising dust, etc. But that is all done with the ultimate idea in view of making the house cleaner, sweeter, better than before. Those historical facts in that past history of the Christian religion are of

the same order; a present chaos out of which shall come the brotherhood of love and good will.

“In order to understand this we must go back in time. We know that man has not always been as he now is; that he has lived in different states. We look upon everything in the cosmos not as it is now, but as it has evolved up to the present stage. Above all, we must cease to look at things in a materialistic manner. We must cease to regard ourselves and this earth as mere *forms*. We must cease to regard the universe as a vast perpetual motion machine, and realize that the stars are the organs of a great Being whom we call by the holy name of God; that these stars are also the bodies of the great spirits and that their motion in the universe means something. When we see a man gesticulate we attach a meaning to it; when we see him hold out his hands with the palms toward us, we attach a meaning to it; he is telling us to go a way. We know there is a different significance to it when the palms are turned toward himself, then he is beckoning to us to come to him. So with the stars. As they go round the zodiac year after year everyone has a different position with regard to every other, until after countless ages they return to the first position. Every one of them is a feeling, living, thinking organism. The solstices have different meanings. The summer solstice brings about one certain change in the earth; when the sun goes to the winter solstice in December there is another influence upon the earth. So with the vernal and fall equinox. They all mean something; they all have significance in the cosmos. The earth itself is a feeling, living organism. When we go out in the summertime and see the harvesters mowing the grain, let us not think there is no feeling about it. A cow that gives its life force to its offspring experiences joy and pleasure of having brought forth; it feels relieved when the calf takes the milk. It is so also with the earth when the grain is taken off by the harvester. It is the same when we pluck flowers.

(To be continued)

HUMAN ANCESTRY OF APES

New Scientific Discoveries

Since the days of Darwin science has assumed

that man is descended from the anthropoid apes, although admitting that there is a missing link in the chain of evidence and that that has not been found, despite much research. This view is in distinct opposition to the occult tradition which has always maintained that the anthropoid apes have *degenerated* from the human species and is yet ensouled by spirits belonging to the same life wave as our present humanity. Now, however, there is a change in the attitude of scientists. Professor Wood Jones, professor of Anatomy in the University of London, recently delivered a lecture on the origin of man and in that lecture he claimed that man is *not* descended from anthropoid apes; that these would be in fact more accurately described as having been descended from men; that man as man is far more ancient than the whole anthropoid branch; and that compared with him the chimpanzee and orangoutang are newcomers on this planet.

The professor claimed that these assertions were proven not only by recent and authentic research but also are deducible from the whole trend of geological and anthropological discoveries.

One of the most interesting references in the lecture was to recent reports by Dr. Stewart Arthur Smith of Sydney on the Talgai skull discovered in 1889 in Darling Downs, N. S. W., but never seriously investigated till 1914.

“This undoubtedly human skull, very highly mineralized,” he said, “was found in a stratum with extinct pouched mammals, and probably is as ancient as the famous Piltdown skull, whose human nature was so hotly disputed just before the war. In deposits of the same age as those in which the Talgai skull was unearthed were found bones of dingo dogs, and also bones of extinct pouched mammals gnawed by these dogs.

“Until the arrival of Captain Cook in Australia no non-pouched mammals were ever introduced upon the Australian sand continent. It is geologically certain that Australia has always been surrounded by the sea since the time of the evolution of pouched mammals. Had it not been so, it is almost certain that many non-pouched mammals in the neighboring continents would have migrated thither.

“How then can the presence of the Talgai man and his dingo dogs, alone among these, be accounted for? The conclusion deducible is that he must have arrived there in boats with his family and his domestic dogs, and the astounding fact emerges that there was a period in the world’s history when—only a year or two ago the most advanced anatomists were satisfied man was scarcely distinguishable from his brute ancestors—a man already so highly developed as to have domesticated animals and to be a boat-builder and navigator was actually in Australia, and, to an astonishing degree, the reasoning master of his own fate.”

In view not only of this, but of even more convincing evidence gathered from man’s own anatomical structure, Professor Wood Jones made a moving appeal for the whole reconsideration of the post-Darwinian conception of man’s comparatively recent emergence from the brute kingdom. The missing link of Huxley, he asserted, if ever found, would not be a more ape-like man, but a more human ape.

QUESTIONS AND ANSWERS

(Continued from Page 55)

abstain from the use of meat and take *fish* instead, and also during the Lenten season *fish* is the main food. All this because the Sun by precession is going through the sign Pisces. It is now nearing Aquarius, the sign of the Son of Man, and in that day and age the symbol of the Saviour will be different; a different phase of the Christian religion will also have its vogue to meet the needs of the more advanced generations which will then inhabit the earth; in fact, that is the object of the Rosicrucian Teachings.

CHRISTIAN MYSTICISM BY CORRESPONDENCE

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

* * * * *

To the slaughter I condemn;
No Flock that roam the valley free,
Taught by the power that pities me,
I learn to pity them.

Lent as a Sanitary Season

LENT as a season of fasting is not only a religious observance—it is “a moral gymnastic,” whose object is to stir up the will to resist evil and to keep under subjection the unruly impulses of the flesh. So we are assured by Francis Malahay, who writes on “Why We Keep Lent,” in *The Forecast* (New York, April). Mr. Malahay reminds us that Prof. William James regarded this ancient means of educating the will and clearing the brain as essentially sound and effective.

It is equally sound, too, the writer tells us, from the physiological standpoint, since a prolonged fast involves a kind of spring house cleaning of the system, a getting rid of the poisonous products of decomposition, with a corresponding increase of energy and endurance. Mr. Malahay reminds us that fasting is not peculiar to the Christian religion alone—it is well-nigh universal. He writes:

“Back of a custom or such universality, the modern mind looks for some basis of solid utility, and in this case it is not far to seek. Translated into modern terms, the ecclesiastical subjection of the flesh means simply the elimination of autointoxicants. The reduction of the proportion of meat in the diet and the substitution therefor of lighter fare is, as a matter of fact, the very last word of dietetic science.

“It has long been known by physiologists that putrefaction of food in the intestines is the source of many poisons which tend to be reabsorbed into the blood, causing what is popularly known as ‘autointoxication.’ It has also been known for a

long time that this decomposition of food was largely the decomposition of protein; but only recently has the question been raised as to whether the reduction of the protein element in food might not help to overcome the evil. A sweeping permanent reduction of protein has been advocated by the highest authorities, and although its advisability is still under debate, there is no question that a temporary reduction is, under certain circumstances, decidedly advantageous.

Such a change is especially valuable in spring-time, when our winter tendency to overindulge in flesh foods, heavy in protein, is beginning to show results in the customary spring lassitude and irritability. Fortunately, Lent comes at just the right time, and a properly conducted Lenten fast will thoroughly cleanse the system of its accumulated poisons. Especially in the case of people who lead an indoor or sedentary life, this physiological spring house-cleaning is much to be commended.

“Leaving the question of intestinal poisoning aside, Professor Chittenden, of Yale, is of the opinion that waste products from the combustion of protein are probably responsible for fatigue, and that Americans would increase both strength and resistance by restricting their ordinary consumption of meat. In his classical experiment with a squad of soldiers, he found that their strength and endurance were actually thus increased.... Irving Fisher, in another well-known experiment on nine men, gradually reduced the protein allotment of eight of them and found as a consequence

that their physical endurance increased over 90 per cent in five months....

“Many religious systems have insisted that fasting was a great aid in the curbing of passionate sexual impulses.

“In their indorsement of the fast, the saints and ascetics of all ages seem to have hit upon an important truth which only in recent years has received scientific confirmation, but it appears that they were in truth wiser in their generation than the ‘children of the world.’

“The advantages of the complete fast are not so well established as those resulting from the mere reduction of protein, but it still remains to be proved that the saints and ascetics were not physiologically right when they abstained completely from food for longer or shorter periods. Absolute fasting as a remedy for the accumulated ills of the body, and hence for those of the spirit as well, has been advocated with considerable vigor of late, and various prominent persons claim to have proved the efficacy of the practice in their own persons. These conclusions still want authoritative, scientific confirmation, but the fasters hail as a justification of their claims the successful treat-

ment of diabetes at the Rockefeller Institute by this means, as lately reported in *The Journal of Medical Science*.

“Whatever may be the outcome of this controversy, there is no doubt that the miraculous accessions of power and insight, resulting from prolonged periods of prayer and fasting, to which the ascetics of all ages have borne witness, were not wholly imaginary. Modern psychology has proved without a doubt that there is a scientific basis to such assertions. Whether or not the low-protein standards of diet recommended by Chittenden and many other scientists will be generally accepted as the normal standard of mankind the year round is a matter which is still unsettled. The consensus of opinion seems to tend that way. Anyone who wishes to play safe, however, will not make a mistake from a hygienic standpoint if he adopts—for six weeks in the springtime, at any rate—the meatless Lenten fare, and lets down a bit on the social whirl. The temporary discomforts he may experience will bear fruits that will far outweigh their disadvantages, and he will reap his reward in an increased efficiency throughout the months that follow.

MUSIC

“I care not who makes the laws of a nation; let me write its songs.”—Quotation

Anna Kingsford was right when she said that the poet (harmonist) was the highest type of man. For harmony, whether it be in the form of health, comfort, peace, poetry, or music, is certainly that factor of life which wields the greatest influence. By means of music one's whole nature may be awakened, as shown by the spiritualizing effect of sacred music; the motionary effects of dance music; the enthusiasm engendered by martial music, etc. When it is recognized that there is a power that wields such a mighty influence over human life as this, were it not folly for those who have the betterment of the human race in mind to ignore such an influence and the part of wisdom to give it the fullest consideration? Mere laws do not exert such a powerful influence by any means. Perhaps wiser ones of the coming generations will write their laws in songs.

THE MEANING OF EXPERIENCE

Experience is a means of awakening or intensifying some phase of one's nature to the point that he shall become conscious of it, and then using such power for the benefit of others, for if he fails to do this, it will react upon himself destructively.

The individual is held to strict account (by the Great Law of the Universe, which is inherent in his own being) responsible for the proper education, development, and application of the awakened power of which he has become conscious.

* * * * *

Life is a form of activity. Hence, to live is to act, and the more complete the action, the more complete is the life. Thus when we put thought and feeling, as well as physical force, into our movements or actions, we are putting more life into them; we experience life more completely; we consequently get more out of life.

THE FOOD OF THE FUTURE

Now food taken internally is broken down and decomposed by heat *inside* the body, thus the chemical ether permeating each particle of food combines with the chemical ether of our vital body. The food magnetized by the Sun working in the plant is thereby assimilated, and remains with us until this magnetism is exhausted. The more directly food comes to us from the soil, the more solar magnetism it contains, consequently it "stays with us" the longest when eaten uncooked.

When food has gone through the process of cooking a part of the ether it contained is lost, as a number of the finer particles are dissolved by heat and ascend in the kitchen as odor from whatever food it comes; consequently the cells of cooked food remain a shorter time as a part of our body than in the case of uncooked food, and food which has already been assimilated by an animal has very little chemical ether of its own (except milk, which is obtained by a vital process and has a greater quantity of ether than any other food). Hence with regard to the flesh of animals it may be said that most of the chemical ether in the fodder has gone into the vital body of the animal before it was killed and at its death the vital body leaves the carcass, therefore flesh putrefies very much quicker than vegetables and "stays with us" only a short time after we eat it.

Death and disease are largely due to the fact that we subsist on food composed of cells robbed of their *individual* chemical ether obtained during plant assimilation. This is different and not to be confused with the *planetary* chemical ether, which permeates mineral, plant, animal, and man. But the flesh food deprived by death of the individual vital body which ensouled the animal during life is really reduced to its chemical mineral form and as such is of small value in vital processes; in fact, it is a detriment thereto and ought to be eliminated from the system as quickly as possible. But being mineral these particles of flesh are dead and difficult to move, therefore they accumulate gradually. Even a part of the plant food which is ash and mineral stays in our system, and so there is a gradual process of clogging which we describe as growth, this because we rob the plant

or other food of its chemical ether.

Were we like the plants and capable of impregnating the mineral with ether, we would be able to really assimilate it and grow to giant stature, but as it is, the dead material accumulates more and more, until finally growth is stopped, because our powers of assimilation become less and less efficient.

In the future we shall not digest our food inside the body, but extract the chemical ether, which is our real food and inhale it through the nose where it comes in contact with the pituitary body; this is really the general organ of assimilation and promoter of growth; then our body will become more and more ethereal, the life processes will not be hindered by clogging waste, and consequently disease will gradually disappear and life will be lengthened. It is significant in this connection that often cooks feel no inclination to eat because the pungent odor of cooking satisfies them to a great extent, if the kitchen is close.

Science is gradually learning the truths previously taught by the occult science and their attention is being more and more directed to the ductless glands, which will give them the solution of many mysteries; but they do not seem to be aware as yet that there is a physical connection between the pituitary body, the principal organ of assimilation, and therefore of growth, and the adrenals, which eliminate the waste and assimilate the proteins. These are also physically connected both with the spleen and the thymus and thyroid glands. It is significant in this connection, from the astrological point of view, that the pituitary body is ruled by Uranus which is the octave of Venus, the ruler of the solar plexus where the seed atom of the vital body is located. Thus Venus keeps the gate of the vital fluid coming direct from the Sun through the spleen, and Uranus is warder of the gate where enters the physical food, and it is the blending of these two streams which produces the latent power stored up in our vital body until converted to dynamic energy by the Martial desire nature.

Help to spread these glad tidings by introducing this magazine among your friends.

PEANUTS AS FOOD

Nuts may be used instead of meat in the diet, and they are being so used more and more. They are rich in both protein and fat, which makes them comparable with flesh food. Meat is growing more costly, and we are learning more about nut-production, so that it is natural to anticipate a still greater use of nuts as meat substitutes. In these war-times, too, people are ready and willing to try all sorts of dietetic experiments that they would reject in the piping times of peace. An editorial writer in *The Journal of the American Medical Association* (Chicago, March 23) calls attention to the fact, however, that the equivalence of two foods in calories is not always evidence that one can replace the other. There are other things to be taken into account—hence the importance of carefully investigating all proposed dietary innovations from various points of view. This, we are told, has recently been done in a most satisfactory way for the peanut, a food which has steadily grown in popularity so that it seems about to be transferred from the category of a delicacy to that of a more staple item in the diet. Says the writer:

“The peanut enters into the preparation of most of the vegetable ‘meat substitutes,’ long warmly advocated by the vegetarians and now made more conspicuous by the governmental admonition to ‘eat less meat’; and peanut ‘butters’ or ‘pastes’ are widely used. Today the value of the peanut crop, which is divided between the production of the promising peanut oil, peanut cake for animal fodder, and roasted peanuts for human food, has begun to total many millions of dollars. At the University of Wisconsin, Daniels and Loughlin have demonstrated by feeding-experiments on animals that the peanut can supply adequate protein...in sufficient proportions for growth and reproduction. It also can furnish an abundance of the water-soluble vitamins. The food as used in the human dietary does not, however, yield the growth-promoting fat soluble vitamin, which has come to be recognized as a remarkable constituent of butter fat and egg fat; nor are the inorganic constituents adequate in quantity to supply sufficient calcium and certain elements. Of

course, the peanut is not used as a sole source of nutrients for man; nevertheless, the delineation of its physiologic value enables one to define more intelligently the place which it can take in the ration. Daniels and Loughlin foresee an increasing usefulness for the peanut, now that its real value has been scientifically established. When we consider the broad areas, they say, which may be adapted for growing the crop, and the fact that our food supply tends toward a wider use of the seeds of plants, it seems appropriate to expect that the peanut, when rightly supplemented, will form a staple article of the human dietary. Like the soy bean, which has lately come into new prominence in American homes, the peanut needs only to have added suitable inorganic salts and the fat-soluble accessory to make it a complete food.”

KNOWLEDGE

Knowledge is the one greatest factor in life, that thing of which we are most in need. Not merely passive knowledge, but the active as well; not only the *why*, but also the *how*. With the requisite knowledge we can accomplish anything. Hence, we should always be willing to learn, that we may understand these ever-changing combinations, associations, relationships, and correspondences of which we are an integral part and which constitute our life. And as we begin to understand these various states and conditions, we will learn to harmonize them, for in no other way can we get the best out of life nor the most of the best.

* * * * *

The path of direct knowledge is paved with the pebbles of concentration and observation upon exterior, visible things; abstraction and meditation upon interior, invisible things.

XANNINE'S LAW OF NECESSITY

That which is, is what it is because of the necessity of being what it is; i. e., because it could not be anything else. A great truth that is always applicable to everything: The Universe, man or an atom, the changeable and the unchangeable, the finite and the infinite, the known and the unknown.

Menu from Mt. Ecclesia

Breakfast

Sliced Oranges
Soft Boiled Egg
Potato and Corn Muffins
Milk or Coffee

Dinner

Rice and Spinach au Gratin
Creamed New Potatoes
Whole Wheat Bread and Butter
Milk

Supper

Celery and Peanut Salad
Mint Sandwiches
Tea or Milk

Recipes

CELERY AND PEANUT SALAD

To two cups of crisp finely cut celery, add one cup of chopped roasted peanuts. Mix well and place on lettuce leaf, and sprinkle with French dressing.

MINT SANDWICHES

Pour enough hot water over fresh mint leaves to cover; drain and allow leaves to dry; chop very fine. Work the chopped mint into fresh cottage cheese or butter until it creams. Spread between very thinly sliced bread. Serve on plate garnished with sprigs of mint.

RICE AND SPINACH AU GRATIN

Carefully wash fresh spinach, beet tops, or Swiss chard, boil in hot water for twenty minutes, drain into cheese cloth bag and wring well to remove all liquid. Chop fine. Have prepared cold boiled rice, mix with enough milk to spread a layer in bottom of oiled baking dish, then a layer of chopped greens, grate a light layer of cheese, then another layer of rice, sprinkle the top with

another layer of cheese. Season with salt, celery salt, and pour over enough milk to cover. Bake for twenty minutes.

CREAMED NEW POTATOES

Choose small spring potatoes of even size. Wash and boil for twenty minutes in hot water. Drain and peel, being careful to take off only the thin shell. Prepare a sauce by heating one heaping table spoon of butter in a shallow pan, gradually adding one tablespoon of flour and enough milk to make a thick sauce, season with salt and grated nutmeg, pour over potatoes and allow to come to a boil. Serve in hot dish with chopped parsley.

POTATO AND CORN MUFFINS

Mix two cups of flour with one teaspoon each of sugar, salt and baking powder, rub this into two cups of cold mashed potatoes and one tablespoon of butter, gradually adding enough milk to make a soft dough, drop in hot muffin pans and bake twenty minutes.

WHAT IS CONSCIOUSNESS?

A bubble of the Infinite which has become enmeshed in matter and which is slowly working its way back to its source in the Eternal Spirit. As butter is evolved out of cream, in like manner is the manifested universe evolved out of the unmanifested and Infinite Substance. And as bubbles of buttermilk are caught in the mass of butter, so also in the universal creation bubbles of the Infinite Spirit are caught in matter.

As a bubble of air, released from its bondage in mud at the bottom of a pond and slowly but surely works its way upward through the mud, the ooze, and the water till it reaches the surface, where it expands or bursts or unites with its own element, so likewise is the progress of the individual ego in its journey upward to final union with God. In the first stages of its evolution, in the mineral kingdom, the individual ego, or consciousness, is so heavily weighted down by gross matter, i. e., matter presses so heavily upon the consciousness, that "its life is fairly crushed out of it," hence, its state of "unconsciousness." But in the vegetable world the pressure of matter is somewhat relieved and the ego becomes semi-conscious; a still higher form of consciousness is apparent in the animal: but not until man is reached does self-consciousness become manifest.

But also in man, at various times and under varying conditions, all the lower forms are found. Even self-consciousness assumes several forms,

as the imaginative, the intellectual, the intuitive, the "class" and the cosmic states. The real ego, or self, "that which in thee knows," is, of course, no other than the consciousness. It is that which thinks and feels moves and acts and wills. Realizing this, the problems of life, of individual development and self-evolution become simply a matter of the use or expansion of one's consciousness, the extent of such use or expansion being limitless.

HUMANITARIANISM

This is Humanitarianism: To help others to help themselves and in such way as may be most advantageous for their comfort, happiness, development, and progress.

Man must learn to consider himself, like nature, as a part of the universe and infinite life, rather than a connecting link, something slipped in between. With this view before us we will have no difficulty in observing that each life of each finite being of whatever nature is but a limited, finite expression of the infinite life. That there is a sort of undercurrent in the life of all, another phase of the infinite life, and that this undercurrent bubbles up to the surface in various manner and form, occasionally and sporadically in individual lives, and finally comes to the surface universally, as it were, in a flood tide sweeping all before it. This is to be applied to the present time in relation to the abolition of money, for this undercurrent is so strong that were "humanity" to say the word, money would be abolished tomorrow.

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Echoes from Mt. Ecclesia

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THE POWER OF EXAMPLE

M. L. Lyon.

There is a story about a child from a filthy home who went to school and was taught to wash his face. He went home so much improved in appearance that his mother washed her face. The neighbors happened in, saw the great change, and tried the experiment with their faces, until that whole street was purified. This shows the power of example. It is not necessary to speak a word. No explanation need be given if there is an example to go by. The influence of example is magnetic. We catch meanings quite as much by gestures or looks as by words.

No one understood human nature so well as Christ. He appeals to the outcast millions to look to Him for example. He encourages them in every quarter, no matter how low they have sunk, to turn toward Him. He knew that mankind is moved by encouragement more than any other motive. Tell a man he is a fool am I you make him angry, or else you paralyze his efforts. Tell him that he has lost every chance, spoiled every opportunity, and is not fit to live, and you may burden him with all the distress of absolute despair. It was only when men stood before Christ boasting of their self-righteousness that He turned upon them with the fury of a tornado; at all other times kindness accompanied the invitations of Christ, because He saw the springs of action, the force of the temptation; no one was so compassionate.

Here is a lesson for us in dealing with children. If we want them to live better lives, we must not treat them as if they were young devils. If you want your boy to be a gentleman do not constantly tell him how awkward he is. A sure way to make your girl dull is to tell her daily how stupid she is. But the surest way to lose all influence over them is to make fun of them. If you want to be of use to others show them that you are their

friend. Find out the best in each and from that point help them to develop. The worst men and women have something good in them. Go to them with a frown or a cross word and you will lose all influence over them.

“Let us cultivate a smile. It is easy when you get the habit.”

What an immense amount of faith Christ showed in His church when He started them out with this compliment: “Ye are the salt of the earth,” “The light of the world.” They who never suspected they had any power to do good, were told to let their light shine, to throw a circle of radiance wherever they were—in the family circle—the neighborhood—the country. They were to set the example. Not to originate truth—only to put it into practice. The wisdom of the Golden Rule “To do good as we would like to see others do it,” is becoming clearer every day.

The selfish man is his own worst enemy.

If you want anyone to respect you, respect him. If you want anybody to be forbearing toward you, be forbearing toward others.

There is a good deal of common sense in a remark of Bonaventura: “The best perfection in a religious man is to do common things in a perfect manner.”

It is a great pity that we do not better understand the influence of example. There are some who might be luminous enough to light a whole town who do not even light their own home. Many lose their opportunity, they try to do the right thing, but in the wrong way. If they give they grumble. God wants a cheerful giver. If they begin to advise they put on a sepulchral or dictatorial tone. “The evil that they would not, that they do; the good they would, that they do not.” The power of the follower of Christ today is in his example. The world today is tolerably well acquainted with the precepts of the Christ. They are looking now for the

practice of gospel truth, for the spirit of unselfishness which aims to serve all mankind, for a Brotherhood of man whose foundations are deeply laid in the precepts of our Master Christ Jesus. Until that time comes we look in vain for the Millennium.

Christ cannot reign over a selfish people. Let us each study carefully what has been the example we have set in the past and as the spring leaves of Easter, 1918, are unfolded to us, resolve to use the opportunities given to us for unselfish service in our Master's Vineyard so that they may bear fruit an hundredfold.

THE REASON WHY

Ethel M. Tebbetts

Perhaps I should not speak of it but I have seen in the *Rays* from time to time a few small half allusions to the fact that some of my fellow students seem to think that after we have studied The Teachings for a while that we have been overlooked or that there is something more our Teacher or even the Elder Brothers could do to hasten our spiritual progress if we could just attract their notice in some way to ourselves.

An honest confession is said to be good for the soul so I may as well own up to it that I used to think the same thing myself, so I can sympathize with those who still think so and are perhaps just a little hurt about it, as I know how they feel.

One day the real truth of it came to me so clearly that I had to drop my work sit down on a chair and laugh at the sheer childishness of it—truly we need more patience with our own lower natures than with anything else.

When I first began studying occultism the best I could with the information at my disposal (it was not until later that I found the Rosicrucian Teachings), I had some vague idea that if I kept up the reading of my books and did the best I could to conquer my faults that one day a Teacher would come to me out of the air and perhaps touch me with an Arabian Nights wand or something else mysterious and like the story book people who live happy ever after I would from that moment henceforth and forever be a full-fledged occultist of good and regular standing, as we say in church,

and that this same Teacher would later tell me wonderful secret things, not because of anything special I had done to deserve them, oh dear, no, such an idea never entered my head, but he would just-well-er-just tell me when he thought best things that would give me great power, without a single sacrifice or real effort on my part! Now you are laughing at me, but be honest, have you not at one time or another thought very nearly the same?

Then upon the day when I saw clearly it came to me that that would be almost involution and would really be the greatest unkindness anybody could do us, as in this way we should always depend upon another instead of upon our own higher nature and God, which would defeat the very purpose of evolution, which is to make us strong, self-reliant, and independent of all human help.

What made my smile break into a laugh was a sudden conviction that there is no such thing as a magic starch or ginger that our Teacher or even the Elder Brothers could pour into our wills that would cause us to strive as they and all others must have striven to have attained what they have. It would have been much easier and the quicker for them and for us if They could come to us in their higher vehicles with a bottle of this compound in one hand and a funnel in the other, but it does not sound logical, and besides, God would have to change some of His laws. It seems too serious to laugh about but really I could not help it when I saw it in this changed light. Then we all know of the varied and never ceasing activities and sacrifices of our Teachers, which, after all is said and done, is really for us—for you and I, that we may grow strong as quickly as we safely can to bear our share of the heavenly burden of the work and pull as many others up with us as we can. To do all this for us, always working for us with never a spare moment for themselves, surely they have our best interests at heart and if there was an easier way for us they would find it.

It's my private opinion that we are watched much closer than any of us realize. I have and I am sure others have too, suddenly awakened from sleep in the still of the night with a frightened start to think what I should have done without the

Teachings. I should still have been groping, blindly, pitifully groping, as so many far more worthy than I are doing today. I would then suppose what if our Teachers had not passed the tests set for them by the Elder Brothers, how long would it have been before I should have had another such chance as I am now having. Would it have been in this life? I doubt it. Am I passing my own tests? I wonder, I do wonder.

The things I have learned from the Teachings which I love to think of in my spare moments remind me of when I was a child and our mothers gave us certain small tasks to do even in vacation time. The boys had the garden and flower beds to weed and wood to carry into the house. Little girls were given dusting, dish towels to hem, peas to shell, and such useful tasks—for little hands must be trained. I remember how glad I used to be when I had finished my duties and was free to escape to fairyland or to Robinson Crusoe on his island, or a great favorite was the Swiss Family Robinson. I helped them rescue useful things from the wreck, built small houses high up in big trees, made rope ladders, maps, and plans for them; oh, we had lovely times! I have thought it's just the same now, I have my work to do, but then in spare moments or when I am through what a pleasure it is to escape to the Land of Beautiful Things the Teachings describe for us and that we may imagine and make our own until we can really see them for ourselves, then, *then* it will be fairyland come true only much nicer, much a grown up fairyland.

About my "Crusade," it is assuming proportions and interesting—it beats the movies all hollow. A little while ago I was in the city about my "Crusade" and while standing on a busy street corner at the noon hour waiting for a car, the chimes of one of the great churches began playing a hymn and I was absent-mindedly humming it when the half forgotten words came to me. "Stand up, Stand up for Jesus." The next words flashed into my mind in words of fire, "Ye soldiers of the Cross." Instantly I knew that was what I was—what all my fellow students were. The chimes pealed on, "Lift high your royal banner, It must not suffer loss." The street before me faded and I

was one of a great army of warriors. I was only a banner bearer; the last in that great company. I was so very small I could not see well. There were other small banner bearers near me. All we could do was to carry our banners; we were not strong enough to do any of the actual fighting; we were only doing what we could until we learned how. I resolved to carry mine high and not let it carelessly trail. I carried it because I loved it, it was a great privilege given me, and not because it was my duty to do so. I threw back my shoulders and held it high; the wind blew out its beautiful folds and thereon was brodered a cross with golden rays and flowers upon it. There were warriors of all sizes from wee small banner bearers to great knights of unbelievable power and splendor and I knew we were all, from the least to the greatest, Soldiers of the Cross—Crusaders, and all fought in His Name. Sometimes those about us who were taller and could better see what was ahead would call out a word of counsel or encouragement. There were those who performed wonderful deeds of valor and moved with great strength and swiftness. Once, as the crowd parted, I caught a fleeting glimpse of a great Knight in dazzling armor. He rode a beautiful white charger which was the white powers he controlled and used in his fight. We did not appear to be using our physical bodies. Those we used looked rather like them but were stronger.

THE COSMO IN THE CAMPS

Sergeant Fred L. Carter, one of our oldest students and at one time a worker on Mount Ecclesia, is now attached to the medical corps at Camp Kearney where he has started a Cosmo class. In the middle of last month his company marched to our neighboring village of Carlsbad where they camped for a week and during that time a number of the boys visited headquarters where they enjoyed the meatless meals hugely, also the concerts in the library, tennis court, and specially a stereopticon lecture given by Mr. Heindel at the Sunday Service. The subject was "The Riddle of Life and Death." The Cosmo is also being introduced in the other camps by students, so are our other books and the magazine.

The Rosy Cross Healing Circle

On the Witness Stand

The Esoteric Secretary
Dear Friend:

I am getting on splendidly, gaining in weight and vitality. I was thinking what a pity it is that all of the patients can not know when the Invisible Helpers are working upon them, it is such an inspiration. I have from the first remembered fairly well what was done for me when I was asleep, but I confess it is most interesting and instructive following what is being done while I am awake, although I do not see them. I am sure They know this and have of late kindly been coming when I am awake.

Saturday evening I was resting on the couch in the living room, apparently listening to family conversation but really watching the Helpers and could not help smiling at the assurance with which One was tracing a nerve in the left side of my face with as many branches, turnings and twistings to it as the River of Doubt.

And again a few weeks ago I over worked and allowed myself to become very tired, so much so that my nerves were on a tension and it was very difficult getting to sleep until They came to help me. From the rags and tatters of my school anatomy it seemed to me that They went over the whole nervous system, quickly and easily, beginning with the left side, the head, then the right side, head and

sleep—the last I knew. They played upon the intricate nerve centers as easily and surely as an experienced musician plays upon his strings or keys. I used to think it was just because they were so good that they were able to help us, but a number of such experiences as these have brought me to the opinion that there is something more than goodness involved—such skill and knowledge have certainly required much study and work—some time, somewhere—and it is not like Topsy “just grewed.” I repeat it is a pity all of their patients can not know the “cause” behind the results they see.

With all best wishes for the work and gratitude to the Invisible Helpers. May God bless you every one.

In Friendship,

E. M. T.

Dear Friends:

O, I do thank you from the depths of my heart for your help. When I called for help last Saturday morning I was worn out both mentally and physically—in fact in such a nervous excited condition that I feared that I was losing my mind. In less than ten minutes after my call the Invisible Helpers were treating me, I soon fell into a restful sleep and when I awakened, I had passed through the shadows.

Yours in Fellowship,

C. M.

Dates of Healing Meetings: June 4—10—17—24. July 1—7—22—28

Helpful Letters from the Students

Sacramento, Cal.
April 22, 1918

Dear Secretary:

I notice in the *Rays* someone remarking that Mr. Heindel's writings are somber. I wish to express my observation if you will permit me. I have noticed that all the horoscopes of which a reading is published the bright and cheerful side is given *first*. When I first read the *Cosmo* I felt as if I was under a four or six inch pump and as if the water was pouring on and in me—my whole body

seemed to be only a mental stomach and I could not read too much at one time for fear of indigestion.

At that time I had been in more or less confusion on account of the conflicting nature of denominational doctrines.

Since reading the *Cosmo* I have learned to see the harmony in all—even the so-called heathen. Therefore life—death—everything ought to make us happy.

Very sincerely yours,

H. C. G.

March 1, 1918

The Esoteric Secretary
Mt. Ecclesia
Oceanside, Cal
Dear Friend:

This has been a week of reviewing what I have gained from the Teachings—a mental stock taking. Also I have tried to see all those I possibly could whom I have been able to interest along these lines in the past year; it has proved both interesting and profitable.

Twice in the *Rays* I have noticed articles by those who had found the “Land of Heart’s Desire” and did not want to come back. I do not believe either of these articles were written by students of yours, because the first lesson you teach is “Service.” Could a mother leave her helpless little ones in a forest with wild beasts and go to her own comfortable, peaceful home and forget about them? Is not this the same, we being all one part of the whole, how could we not want to come back, especially those of us who have learned by Service how the other half live and how helpless they are. I do not understand this.

I have also found a lost chord. I have for a long time been casting about in my mind for a fitting description of the Invisible Helpers and have at last found it. Their title and degree is “*Friend of All the World*,” whether it’s The Colonel’s Lady or Judy O’Grady, their love and skill is shared equally.

Speaking of Judy O’Grady reminds me that it was just yesterday that I advised a Mrs. L. to have her husband write you for Healing. I have never seen him but have known her for some months. It is such a pitiful case—Italians knowing so little of the language of our country, a family of five living in two rooms, one of which must have a gas light burning all day as no outside light or air can get into it; they also keep boarders. It is rather difficult to understand them and get them to understand me and I do hope this birth date is correct. He will have to write you in Italian as he can not write one English word. I left a bunch of envelopes properly stamped and addressed to you for his weekly letter and made them understand that he must be regular. He has for years worked at marble cutting and it is the dust from this in his

throat that is making him sick. He is only able to work one or two days a week. When he works the baby can have milk, but when he has to stay at home, she has no milk. A letter of advice from you in English could be read and translated by one of the little children who goes to school.

I next called upon Mrs. H., and I can give you no adequate idea of the change in her and *change* is the only word to use. I dropped into a chair and sat staring at her in wonder. I had not seen her since I advised her to ask for your help five months ago. It was well that I met her in her own home, as I should have passed her by on the street without recognizing her. She is now able to do her own housework and would not be robbed of the pleasure for a miser’s hoard. After spending all the years of her married life in hospitals and sick rooms and having one round of operations, doctors and nurses, perhaps you can imagine in some slight measure her love and appreciation of you and what you have done for her.

I am sorry about W. R.; it seems that he has discontinued his letters for some months. His mother is most interested in the Teachings and has been quite grieved with his conduct, but thought it best not to force him to it. He is just too old to have his mother write for him and yet not old enough to understand very well for himself, but I think I was able to make him see clearly, so he wishes to go on with the Healing. It seemed as if an apology was necessary to you, so I promised to write you about it.

Mr. S. in Pittsburgh I can see is improving, although not with the great strides he made in the Fall, which is due to the extremely cold and trying winter we have had which has, of course, depressed him, but am sure he will go right along, now the weather is normal again. His faith in the Invisible Helpers needs no crutch, even if his limbs do.

Mrs. R. I find very much better in spite of the weather that we have had, having a stiffening effect upon her joints. The greatest change I noticed in her eyes—she could not focus them properly when you started helping her and could read only a few sentences at a time, where now she is studying the Teachings and is very much interested in digging jewels out of the *Cosmo* and

is able to read as long as she likes. She is already planning for all the people she is going to see to tell them about what has been done for her and how they may be helped, too—all this is to take place as soon as she can walk. She told me this lovely story of the Elder Brothers' love and care for us: Her little boy of ten had, for some time, a very bad cold and one evening his condition grew so alarming that they all began working over him with might and main doing everything to be done and still he grew worse so rapidly that by midnight he was growing delirious and it was then that she realized he was past human help. She said she would have liked to have asked sooner, but did not think it right until she had first done all she could. Soon after sending out her call the child went to sleep and slept soundly until morning, when, to the astonishment of the rest of the family, he was found to be quite himself and able to go to school with other children. Since then her faith has been of the unshakable variety.

A Miss G. will probably write to ask for Healing. She is so very tired and thin and there must be a reason for it. I lent her books that explain the Healing method and I am sure she will enjoy them.

I also saw Mrs. C. and found her much improved. I had lent them books in the Fall and think I gave her a fair understanding of what she most needed to know except on one point and an important one. She does not as yet understand that your help began coming to her as soon as she wrote you; she still thinks that it did not begin until she received your letter, which was some time after she had written, of course; so if you would please help her to understand this when you write her without in any way mentioning me, I would be most grateful. She has studied along these lines for years and is a very bright woman, and I feel sure will respond to the help given her, not only physically, but spiritually and mentally, as well as like all loyal souls, it is a little hard for her to give up some of her pet theories that she must accept the Teachings wholly, but she will soon.

We are delighted that our sister, G. T. of M., is a student with us and is now our sister indeed.

Mark Twain says there are just two kinds of people in the world, the Lifters and the Leaners—G. is a Lifter.

My friends, Mr. K. and Mrs. H., are going to ask to be taken as students and wish to begin with the study of the stars. My first impulse upon receiving the notice asking my husband to find out about whether the *Rays* was receiving proper attention at the North Side Library, was to attend to it at once myself, but I thought that you probably had some good reason for asking him, so I am leaving it for his return. I expect him back in about a week. He will be most pleased to attend to it or anything else you could give either of us to do at any time. We are both working for the spread of the good news—it seems as if we were not accomplishing much, but we are doing the best we can and with experience will do much better. I feel as if it was my work—my “business—and nothing else interests me as much—not even the Teachings themselves, if you can understand what I mean—it is hard to put in words. It seems more important to me to get out and get the knowledge to others than to study it myself, not that I do not spend every spare moment with my books, and at times when I think of it I am so ashamed of how little I know of the *Cosmo*, but I do know the fundamentals that others do not know and that would be such a comfort to them if they only understood that little, so I shall just keep on as I started, even if it takes me the rest of my life to learn the *Cosmo*, all of which sounds stilted and not at all as I feel it. I have for some time been looking for a *Mars Hill* upon which I might stand and tell to many the things that they need to know and that it is their right to know because I know them—and are they not a part of myself? So far I have found only Mole Hills, but it's encouraging to notice that even the Mole Hills are increasing in size and I am sure that I do not imagine that I have grown larger, too. So perhaps it was best that I did not find it just at first, as I probably would not have had the strength to climb it, but I shall continue searching for it; when I am strong enough I know I shall find it.

It is almost useless to make the attempt to voice my thanks for all of your help and friendship, but

lest I be guilty of what Emerson calls the vilest fault of man—ingratitude—I will again say, thank you.

In friendship,

 ETHEL M. T.

A HAIRBREADTH ESCAPE

Here is a letter from one of our students who left a large and lucrative business to join the Red Cross workers in France and came within an ace of being killed by a shell from the big gun where-with the Germans are bombarding Paris. Fortunately, he escaped and is going to the front, for he wants to be where his services will count the most regardless of his own comfort. There are a number of students in this work, and we pray continually that God may spare and speed them on their errands of mercy.

Paris, France
 March 26, 1918

Rosicrucian Fellowship
 Oceanside, Calif.

Dear Friends:

Received my transfer and expect to leave Paris in a few days for the front just back of the American lines, which is just the place I have wanted. Yesterday met a lady whose husband is at the same place and he told her that "all the rich people who can afford it have left and the poor live in cellars," so am expecting an interesting time.

I had an interesting experience last Saturday. The alert was sounded and about nine A. M. shells commenced to drop. At lunch was a loud explosion close by and everyone got up from the table and found that a shell had exploded in the Tuillerie garden. We went about our business as usual but we had to walk to the warehouse about three miles away for there were no cars going. At Pl. de la Republique thought I would pass on the left of the statue as I had seen the other side before. As near as I can remember this is what followed. I was walking along looking at the statue about one hundred feet away when suddenly the earth in front seemed to rise up and darken the sky (it was a beautiful clear day), something knocked me over and I wondered if I was still alive. I

moved my limbs and everything seemed O. K. so I staggered up. My first impulse seems to have been to go forward, then I looked behind and saw people, including soldiers, going for shelter. I followed for almost half a block then pulled myself together and went back to the scene of the explosion. Four men were lifting another, his face covered with blood and horribly mutilated; he left a steady stream of blood. A woman and a child were also killed. Yesterday I went back and saw a metal lamp post near where I was, about twelve inches in diameter and the metal one-half inch thick, cut through. The hole made by the shell was about six to eight feet deep and ten to twelve feet in diameter. It looks as if I had been five seconds earlier it would have got me. Went back to work the same as usual. The paper stated next day that it was a shell from a gun seventy-five miles away.

In one of the lessons it was stated some time ago, if I remember correctly, that a person will only pass out before his time by the act of a fellow-being. Would this be considered a fellow-being act? There could be no intention of hunting any special person at that distance.

It did not seem to frighten me but rather dazed me. It was all so strange and seems so impossible. I feel I am ready, come what may, and am going about my duties regardless of results. I will be away some time but will try to write regularly, but make allowances if you do not hear. Address: Red Cross, Paris, France.

With sincerest hope that we may meet again in the flesh, I am

Sincerely yours,

 E. W. O.

Dear Friends:

I am progressing wonderfully since writing last. I have been feeling better, having no more trouble with my stomach nor bowels, which were a great worry with me. Instead I feel better than I have been for ever such a long time. I trust you will continue to look after me until I am absolutely cured.

Will write again next week.
 Sincerely yours,

Mrs. M.