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The Mystic Light

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THE DEVOTIONAL ATTITUDE

by
Chas. A. Peckham

In this intellectual age, with its hurry and hustle, its vain pleasure seeking and mad rush for wealth, there are few who seek to live a life of devotion to high ideals or to cultivate within themselves that attitude of mind which seeks the good and the beautiful in all

things.

With the great mass of mankind material perception seems to be the sole basis of understanding: what they are wont to see with the outward senses they believe to be true, but what they cannot see with the physical eye they do not believe.

The mystic, on the other hand, perceives an ulterior meaning, a hidden beauty and significance in all the objects, acts, and events

of daily life. To him there is nothing mean or sordid in the universe, but he regards all things, from the tiny blade of grass to the shining constellations in the blazing pathway of the zodiac, as symbols of the Divine.

Thus in the things which the average person looks upon with indifference, owing to the constant familiarity therewith, the mystic perceives a hidden meaning that reveals to him their spiritual import.

In the brightness of the sun he sees a symbol of God's great love for humanity; in the clouds, which oft obscure it, the worldly preoccupations and material pursuits which prevent that love from manifesting.

In the glory of the sunrise he sees the promise of a glorious future towards which he yearns, and in the gorgeous colors of the sunset the assurance of a continuance of life beyond the dark night of the death of the body.

The brook pursuing its tortuous and stormy pathway in untiring efforts to reach the sea is an apt symbol of the soul upon the path of attainment, treading the maze of the material world, seeking its way to truth and light.

Every little flower growing by the wayside speaks most eloquently of the path of chastity which all must tread who reach that goal. In each tiny seed is revealed the history of evolution, and the great possibilities of the human soul. In the transformation of the caterpillar to the butterfly we gain a hint as to what man has been and also what he is destined to become.

Such is the attitude which the mystic sustains towards all things in Nature. He looks

upon everything with a spiritual vision that sees in each object a symbol of divine purpose and seeks within the depth of his innermost being to learn a lesson therefrom.

Likewise, all the acts and events of daily life are regarded by the mystic as symbols of higher things, and he performs his duties in the spirit of devotion, as unto the Lord, and to him they become as sacraments.

When he eats, each meal is to him the Holy Supper, to be approached with reverence and eaten in remembrance of Him who said: "This is my body," for he sees truly that the bread which he eats is indeed a part of the body of the great Christ Spirit who sacrifices Himself for the good of humanity.

The bath he sees as a symbol of that inner purification so essential to one who seeks to tread the path.

Marriage he regards as a high and holy thing, for in that union of soul with soul is prefigured that greater and holier union the mystic marriage between God and the soul.

It is thus by cultivating within himself that devotional attitude of mind which sees only the good, the true, and the beautiful in all persons and things and perceives the inner meaning that is contained in all experiences, that the mystic opens up his soul to the inflow of the divine life which illumines his understanding, and endows him with a spiritual vision that enables him to read the secrets contained in the book of Nature.

Ever seeking instruction in things spiritual, he strives to daily refine his senses from the mere perception of the outward forms of things that he may more clearly perceive

their spiritual import.

Yet it must not be supposed that he disregards the things of ordinary life or spends his time in idle speculations upon metaphysical subjects.

He regards the world as a school wherein he is placed to learn by experience the lessons of life, and so he goes through life with an alert, wide-awake mind keenly observing all things and carefully weighing and testing all experiences, thereby extracting from each the greatest possible amount of benefit. Thus he is one of the most practical of men, doing his work in the world to the very best of his ability, yet ever keeping in mind the true purpose of life and constantly striving to understand the spiritual significance of all things.

Everyone who aspires to tread the path of spiritual attainment must assiduously cultivate within themselves this devotional attitude of mind. It is the first step upon the path that leads to the higher knowledge and is of enormous and far-reaching importance. Everywhere in our environment we should look for that which evokes in us feelings of respect and veneration. Such feelings are to the soul what food is to the body. It is by cultivating our devotional nature that we feed the soul, thereby causing it to expand and grow strong. Feelings of hate, disrespect, and antipathy, on the other hand, bring about starvation and withering of its activities. Therefore we should avoid such feelings as these and bend all our energies to the task of developing the devotional attitude within ourselves. Then we have firmly planted our

feet upon the higher path which will eventually lead to God.

FOR PEACE
by
Eva G. Taylor

We are praying for peace; we are thinking peace, hoping for peace, and for a few moments we will consider peace in its wider, fuller import. What is the peace which we are praying for with all our hearts while afar off the din and horror of fratricidal strife fills the earth's aura with its lurid red?

Last year there were held more than one-hundred-and-fifty International Peace Congresses, Conventions, and Conferences. These were believed to presage the approach of the long-hoped-for and world-wide unity for which humanity had been praying. It was declared with emphatic assurance that war was a thing of the past. Today we are in the midst of conditions which might cause angels to weep—and Europe is plunged into the most terrible fratricidal struggle recorded in history. From this we are forced to draw several conclusions—one of which is that our former optimism rested upon a very insecure foundation, and that our so-called “peace” perched upon a thin crust over seething inner fires.

The great Master—Christ Jesus—uttered these words, wonderful in their profound and mystical meaning: “My peace I give unto you—not as the world gives.” Note that they were spoken to the Disciples alone; to those who loved Him and were consecrated to His

service. Also, that they imply TWO KINDS OF PEACE. Human analogy bears out the inference. The peace which the world gives is the false security lulling us into a temporary siesta while the storm is gathering around.

The peace of Christ for which we are praying is more than external calm. It is more than exterior stillness over agitated and seething depths. In the microcosm it is more than emotion lulled into momentary rest. It is more than the nepenthe-stilled senses which for a brief interval see not, feel not, hear not. In the microcosm it is more than cessation of martial movement when the elemental forces are awed into quiet by a Master's will. The world peace for which we long and wait is not the ominous stillness of oppressed and stifled misery—stifled beneath crushing tyranny. It is not the pathetic indifference to fate which the submerged masses show beneath the iron hand of greed and avarice. It is not the dull acceptance of relentless conditions—a submission which prevents open warfare BECAUSE of the conditions. Such submission either paralyses all out-reaching endeavors or feeds a seething fire of hatred within, which eventually will burst all bounds.

Such has been the peace conditions of the past centuries among the nations of the world. Ominous mutterings of the coming tempest have been heard now and again through the sultry silence. Wrongs have clamored for redress, but have been silenced by the lifted hand of tyranny dyed red in the blood of humanity. We have called it

“peace” because there was dulled submission to inevitable conditions. Wrongs were vested with robes of official dignity, injustice was clad in purple and ermine, and cruelty sat on the thrones of power.

So there was “peace.” Peace? Ah! Friends, let us look beneath, to the heart and core of it all. Again let us turn to the words of our great Example, Christ. He makes a significant distinction between the peace which the world gives and that which He imparts to those who love Him. We have seen the effects of the former. We have lived under its false security and have suffered from its far-reaching consequences. Its peace is like that of a sultry summer afternoon when all nature is conscious of electrical disturbance—somewhere. The sense and emotional centers feel the subtle vibrations of ruffled atmospheric currents. Presently there is a movement of air, an on-rushing energy, a sigh from bending forests and a fierce, elemental battle is on.

Another simile for the false peace may be found in the still pool in whose dark depths poison lurks. A false peace, dear Friends, rests upon no foundation. At any moment impulsions from beneath are liable to penetrate its thin shell, and gigantic disturbance results. It is evident then that we desire some other form of peace—something enduring and potential. This peace can be found only in the Christ-principle—in the Christ-spirit prevailing and guiding. His peace differs from that which the world in its temporizing policy offers, as radiant energy differs from lethargy. Christ's peace is radiant energy,

glowing life, moving flame from a pure center of Light; and its bright altruism enfolds and blesses the heart of humanity—the world-soul. When this peace reaches the heart of mankind the nations will no longer be at war. There will be no race-spirit, no desire for power to use in selfish monopoly; no out-reaching tentacles of avarice to grip the hapless victims. This, then, is the peace we pray for tonight, tomorrow, and all the days to come. The peace of Christ ! We are told that it passes understanding. It passes the bounds of intellect. Mind cannot grasp it. Only the spirit can recognize and embrace it. Yet from that radiant center we feel its benedictory calm, its high beatitude through all the life. It touches and electrifies all the sense and all the emotional centers. It truly radiates its blessings through every avenue of consciousness. It cannot be expressed. It cannot be understood by those who know it not.

With this understanding of peace it is evident that the world is not quite ready for its divine blessedness. Anything less than this is not peace, but is merely absence of martial movement. It is one of the great tragedies of our “Sorrowful Star” that tears and bloodshed, wreck and ruin must precede the reconciling harmony—the harmony that springs from the perfect peace, and includes it. The Mars spirit makes this an age of unrest. It is felt not alone on the battlefield, but in every walk in life, in every avenue of the world’s progress. It is good, therefore, to send out thoughts of peace continually; to concentrate on peace, to work and pray for it; but we

must do MORE THAN THIS. We must analyze with the philosopher’s insight and find the underlying causes of the chaotic conditions which we find everywhere. Then we must recognize all the elements of the strife and find a true basis for peace. As this can be found only in altruism—in universal love—in the recognition of the fundamental unity. It is clear then that we must work for this; in other words, for Christ and His Kingdom. To go back to the ultimate, not stop halfway and dream of glossed-over conditions which are evil at the core, but fair on the outside—like whited sepulchers. It is those conditions which have produced our wars and our miseries. These wars and these miseries must prevail until the stream of human life is purified at its source. So much of the animal element is mixed with its pure essence now that sometimes it becomes difficult to separate the two. We must become pure, however, before we can have peace—lasting peace—in the national life as in the individual. While anything false or evil is hidden, or covered up, or glossed over, the utmost of peace that we can know is that which the world gives—a temporary lull in the storm—an armistice or truce during which we may bury our dead.

The real peace is white, luminous, like a beam of light from God. It is the perfect flower which crowns life harmonized. It is the true symphony of human life whose qualitative analysis may be summed up in these words of the great Master, Beethoven: “Nothing can be more sublime than to draw near to the Godhead, and to diffuse here on

earth these god-like rays among mortals.”

During the process of unfoldment, of adjustment, of constructive utility and beauty, life is full of discord and strife. It is with the nations as with the individual—with the cosmic as with the microcosmic. While the DEBRIS of a demolished structure is being cleared way to make room for the new, the sight is not a pleasing one. All the senses are offended by the litter and confusion. The artist's soul alone can see in imagination the new structure which will arise in airy grace, in noble beauty over the wreck and ruin. In our old terminology we need to speak of the human lives which were “snuffed out upon the battlefield,” like the flame from a candle. We know now that the life is not snuffed out—and that the flame still lives. The old crystallized conditions will be broken up by this terrible upheaval and we shall feel the stirring of finer etheric currents.

Let us then continue to send out thoughts of peace, and more than this to make them mighty, potent, all-powerful—charged with the electric current of love from the Divine Center. Thus we may aid in the movement for peace—for the true peace—for the peace of Christ. The preparatory work must be done, however. The DEBRIS of useless thought, of idle fancy, of selfish interests must be cleared away. The race-spirit must die out. Class distinctions—except degrees in spiritual attainment—must be abolished. The only standard of excellence must be based upon spiritual unfoldment. All the arbitrary distinctions of our foolish, modern, so-called civilization must be dissolved in

the white light of Truth which shines from the spiritual worlds. All our concepts based upon earth's false standards must be reversed and we must stand as a UNIT endlessly MULTIPLIED as ONE radically, fundamentally—manifesting in differing degrees, but altogether making the perfect humanity.

To use the old musical simile—each human Intelligence sounds its note and a certain number of these notes harmoniously blended make up the perfect chord. All these chords with their tones and overtones, their balance and rhythm, form the great symphony of life. Not one note can be spared—not one chord dispensed with. Even those which fall with a weird dissonance upon untrained ears, under the Master's skill, help to produce the truest music—the most perfect harmony. None of us who journey together upon this “sorrowful Star” can enter into the perfect harmony until the last false individual note has been brought up to sound its full, true note. In the great world-soul there are many tones. Some sound very discordant to sensitive ears, but they must be rendered true and clear spheres as a vivid fact instead of a poet's dream. Then we shall know the meaning of peace and shall realize how fully we are one. Just now the martial note prevails, but from the crash of horns and drums there will arise a clear, pure melody from the violin and cello strings of man's higher soul, and the reign of peace will begin.

In a very real sense we are our brothers' keepers—in a deep mystical sense—for at the heart of things we are one. Our souls, formed from the world-soul, separated now

though they be—each enclosed in its tiny shell—will, when purified and united to the spiritual Intelligence, be one in mighty power and blessedness.

One last thought: Altruism must have its roots within, in the holy center of Love and Light where the real self dwells. Seeds of truth must fall into the silences of the heart and germinate there in the deep stillness. We know not what we lose when we let them fall upon the turbulent, eddying stream of outward life and while away on its restless currents. Its impulsions are ever outward and if the divine truths, which the Master speaks to the inner ear, be not allowed to come to full fruition within, before they are borne outward, they will fail in their high purpose. A deep truth lies concealed in this—one worthy of your serious thought.

The Heart of the Christ is love and light. When His law rules the life, peace results. Restlessness is a sign of disturbed centers and shows that the energies are rushing out in travail channels—dissipated in non-essential lines.

The false peace—the peace which the world gives its votaries, disunites, segregates, disrupts. In its way it is almost as harmful as the martial forces let loose. To enter into the great and lasting peace, dear friends, the soul of humanity must turn toward the Divine, central Light and away from the world of form and fantasy. It is the trying to face both ways that brings all our misery.

It is all quite simple—the problem of life, individual and cosmic—when we find the key. This key is within the reach of all when

we look within, and in the center of our being—in the deep stillness find our real self—our higher Self and our God.

Let the closing thought of peace which we shall take away with us be expressed in the words of a hymn written by a mystic and saint in the Welsh Abbey of Llanthony:—

*Hush—let a stillness deep
Brood over every heart!
Let every earthly thought
Now utterly depart.*

*Master, say, "Peace be still."
For THOU ART SURELY HERE.
Master—let Thy great calm
Make us to FEEL THEE NEAR!*

*Our souls all sweetly bless,
And make this hour so sweet
That we shall KNOW OURSELVES
Just resting at Thy Feet.*

FELLOWSHIP: A LEGEND
by
Blanche Cromartie

Three beggars went down to Samaria, the one deaf, another blind, the third a cripple.

And as they went one said: "Surely I am a Sinner—being deaf"; and the second said: "I am blind, surely I am a sinner also"; and the third likewise owned his sins saying: "Therefore I am a cripple."

Then they were minded how they always went the three together and said each to the other:

"I can hear, for I have thee and thee for ears."

And the next said:

“I can see, for I have thee and thee for eyes.”

And the last said:

“Surely you twain are my feet.”

Then all three praised God and rejoiced.

And as they drew new to Samaria they met one whose mouth was covered and in his hand a clapper, for he was a leper.

He stood far off and begged an alms of them, but they said: “We be beggars, we have naught; we go down to Samaria seeking alms, for the Samaritans are ready givers.”

The leper cried aloud and said: “Though you have naught yet you are greatly blessed—being three. But I am a sinner and must dwell comradeless.”

When the three friends heard that, they said one to another:

“We are likewise sinner but we go in company.” Then their heart smote them with compassion for the lonely one and with one consent they called to him: “We be all sinners and afflicted of the Lord. Come now and be of our fellowship.”

The leper rejoiced exceedingly hearing this and said: “Then let us go to Bethlehem for this night in a dream one showed me that Messiah is born there.”

The road to Bethlehem was stony and steep and the night fell, but the blind man knew the way.

It was night when they reached the stable-door at Bethlehem and they feared to knock. Now within, Joseph slept, but Mary kept watch by the child; she heard the noise of the feet and of men whispering, so she arose and opened the wicket.

A dazzling ray of light streamed out into the darkness, and through the wicket Mary inquired who they were and why they had come, and they answered: “We be all sinners and justly afflicted by the Lord but we hear that Messiah is born and therefore have we come.” The Virgin asked: “What gift have you brought, for none can enter here except he bring an offering.”

The beggars cast down their eyes and answered nothing for their hands were empty.

Mary asked them, saying: “Who is the fourth man who standeth somewhat apart?”

Then the three feared greatly and fell upon their knees crying: “We are sinners indeed for we joined this one unto us and he is a leper: and moreover he is a Samaritan. Then Mary threw the door open wide and they came in and beheld the Saviour: the blind received his sight, the deaf heard, the lame man leaped upon his feet. And they looked expecting that the leper should be cleansed: but he was gone. Then they perceived that it had been an Angel of the Lord.

A PROPHETIC VISION

Some time ago we received a magazine from Germany entitled *Towards the Light* in which the following prophecy was printed. The Editor claims that this prophecy was sent to him by a Brother in the spring of 1904, that it was then published in a little pamphlet called *The Holy Grail*, an Esoteric Colony and a prophesy, which, he says, is probably still in the hands of many of his readers from that time. The prophecy relates to the war in

part, and the skeptical reader would probably discount it on the grounds that it is easy now to prophesy something that has already happened and is now going on. But there is one part of the prophecy which has not been fulfilled and which coincides with what we ourselves know to be in line with facts as they will develop in later years, and as it would not seem proper to give this latter part of the prophecy without also printing the beginning, we herewith give the whole, translating from the German as follows:

“I awakened from a natural sleep, not to the ordinary waking consciousness, but to a higher super-sensual, and I saw something which filled me with horror. It seemed as if I was hovering in the air and all Europe lay beneath me, vibrations of unrest and strife came up toward me from the people on the whole continent, and atmosphere around me seemed to be darkened, as if the vibrations of unrest were concentrating themselves into a thunder cloud, and that is what seemed actually to happen. Then the cloud floated hither and thither, lightning darts discharged themselves now upon one country and now upon the other, but the thunder was the thunder of cannons and the lightning was fire from thousands and millions of guns. The cloud lay thick and dark over Europe and seemed also to go to each side over Asia and America, but it soon went away from the latter continent and somewhat later from Asia to lay itself all the heavier and darker over Europe. It rolled hither and thither like a fire-drake often crossing here and there and

then again drawing itself together. Below I could see the people, nations in war. Wherever the cloud hovered there they wrecked and ruined everything and the warring nations seemed to grow more and more like wild animals. Little by little the cloud seemed to disperse, but what a sight where it had been! The misery cannot be described; thousands of widows, maidens and orphans lay upon the fresh graves and wept over their dead; behind them stood the aged fathers and mothers and mourned for their sons that had been taken away in the prime of their young manhood.”

“And while with sorrowing heart I saw and looked down upon all this grief, there came a hot wind from the south which withered all that was green and there was a famine in most of the countries of Europe, sorrow increased and many thousands were added to the dead. Then there came a great hand in the north and poured out an acid fluid and as a result there was great pestilence.”

“Then I saw a great light which gradually dispelled the previous darkness but IT CAME FROM THE WEST, from North America and shone upon the stricken countries of Europe. In it was hope, health, and healing. Many ships left the coasts of the new land laden with grain and foods. One thing more I saw which had hitherto escaped my notice, IN THE WESTERLY PART BEYOND THE GREAT MOUNTAIN RANGE IN NORTH AMERICA. I SAW A GARDEN OF WONDERFUL BEAUTY AND A DAZZLING LIGHT SHONE IN THE MIDST OF THIS COLONY OF HOLY

MEN AND WOMEN, Who had come out of all the lands of the world, because of its great sorrows. From thence they returned to their native countries with the fire of love burning brightly in their hearts, and the stone of the philosophy as a sign upon their forehead that they might spread light and love over the whole world, and each kindled anew the light in his own fatherland.”

“Then there came a new era, the nations of the earth put away their weapons and devoted their energy to build wonderful machinery which lightened the work of the world; ignorance, poverty, and all slavery was done away with and a golden era dawned, but ALL THIS BECAME POSSIBLE ONLY BECAUSE THE FAITHFUL ONES OF THE LORD HAD WITHDRAWN FROM THE WORLD AND FOSTERED THE HOLY LIGHT WHICH BROUGHT THE WORLD ITS FREEDOM.”

“And as I wondered over what I had seen, there sounded in the heavens a choir of praise which sang ‘Praise to the Highest and to men Peace, Goodwill and Happiness.’ And there was given to me the command ‘write what you have seen and let it be known, the skeptics will laugh and sneer, the wise will feel the truth in their heart AND THEY WILL SEEK FOR THIS PLACE OF SAFETY, that they may not be swept away by the great catastrophe, but preserve and defend the Heavenly light, the fire of love, which is in their hearts, so that when the sorrow is past they may be able again to enkindle it in others.’”

While as said, the writer does not know

who this Brother is, and what is his standing, it has upon its face a certain stamp of truth which cannot be overlooked. Nowadays people are usually looking TOWARDS THE EAST when they take up the Quest of the Mystic light. But as a matter of fact the course of the stars is from East to West, and the Heavenly light givers above, so also the Earthly place of light below, are periodically moved toward the west. The wise men of the East, spoken of in the Bible, did not look towards the east for the Star but THEY FOLLOWED IT and went with it towards the West. In the ancient Atlantean Mystery temple, called the Tabernacle in the wilderness, there was a light INSIDE the eastern gate where the aspirant entered, he was then facing the West and he saw the light just inside, namely the light on the Altar of Burnt offerings. He was then like the Candidate who appears at the door of the Masonic temple, he was blind and was looking for the light; this light confronts him when he looks towards the West. The law was his taskmaster to bring him to the light which then shone for his guidance, and as he followed it upon the path and JOURNEYED WESTWARD towards the first veil, another light appeared: the seven branched candle-stick in the Holy Place. This was a purer and more holy light than the light of the Altar of Burnt offerings where the fire was fed upon the smoking and bleeding carcasses of the sacrifices. The light in the Holy Place was fed by the purest olive oil, especially made for that purpose; thus it was light of a higher order than that of the carcasses that burned without. But the

candidate proceeded further Westward, and when he came to the Westernmost part of all, the Holy of Holies, there was seeming darkness where stood the Ark of the Covenant; but above it there burned A SPIRITUAL LIGHT, spoken of in the Bible as "Shekinah Glory", which hovered above the Ark as a symbol of the purified man. While he was at the eastern gate and the light shone WITHOUT, the law was also WITHOUT as a taskmaster which he only obeyed because he must. At this Western end of the tabernacle he finds the Ark with the tables of the law WITHIN, symbolical of the fact that the man who has obtained to that height has taken WITHIN himself all the laws of nature and is at-one with them. Therefore, he obeys them readily; they are not to him task masters; he would not act contrary to them if he could. The golden pot of Manna, symbolizing the bread that came down from heaven, THE CHRIST WITHIN, gives another key to the nature of this symbol. The Rod of Aaron with which he wrought the miracles of Egypt, is like the spear of the Grail, a symbol of the spiritual power which may be wielded by a man who has attained to that SPIRITUAL LIGHT IN THE WEST.

But the purpose of this attainment is, and must always be, service; therefore, the staves were always in the rings of the Ark, that it might be moved upon an instant's notice. Similarly the man or woman above whom shines that wonderful Shekinah Glory, and who has within himself or herself the tables of the law, the Heavenly Manna and the Sacred rod, are every one alert to the slight-

est call for service, that they may hasten to alleviate the suffering of their brothers and sisters who are behind upon the path of evolution further towards the East.

These are mystic facts, and the vision of this mystic has perceived them aright. Everything changes as we go from East to West to further the development of the new attribute that we are to evolve in this age, that the coming Era may be ushered in.

When the writer went to Germany in 1907, he felt most acutely the oppression of the group spirit there as a cloud over the land holding the people in its grip. Just as it is recorded that in ancient times Jehovah went before the Israelites and was IN THE CLOUD, so the nation group spirit, each ruling over its own particular people, broods over, and develops in them certain characteristics. Therefore the types in Europe persist, despite the increasing frequency of international marriages, for the group spirit invariably stamps the off-spring. In America it is different; that is the melting pot, the cradle of the new race, and no group spirit has yet been developed for it. The West Indies on the Atlantic side and Hawaii on the Pacific side are also gates through which the races of the East and West are being assimilated and prepared to mingle in the great new race now in its gestatory stage. And it is a fact ascertained by scientific investigators that the children of all nations born in America take on a distinct contour of the head which is different from the nationality from which they have sprung. Thus it is even physically demonstrable that a new race is being born in

America, different from any in the old continent. A new class of Egos is coming into re-birth which has different traits of character and characteristics from those which exist among the older people.

When we investigate the climatic conditions we also find that there is a great difference between the atmosphere of America and of Europe; the atmosphere of America is electric and particularly in Southern California, the ether abounds to a degree not experienced anywhere on the whole earth. This has a very brightening effect upon the people living in the different countries, and the writer cannot illustrate this better than by relating a certain incident and conversation that took place at the temple of the Rosy Cross in Germany which he visited by invitation to receive the teachings embodied in *The Rosicrucian Cosmo-Conception*. By incessant work night and day for a long time he had succeeded in making a sketch of the philosophy. This he showed to the Elder Brothers who were instructing him, but his feelings of enthusiasm were soon cooled when he was told that though he was now very much pleased with it, as soon as he should arrive in the U.S. the electric atmosphere there would cause him to look at things in a different way, that he would re-write it and make it totally different; this he thought absolutely impossible at the time, but the Elder Brothers then said:

“You were requested to come to Germany because this heavy atmosphere brooded over by the group spirit leads to persistence and perseverance, favors concentration, deep

thought, and great insight. Here alone could the skeleton for such a book be written, but to finish it and give it that touch of life which it must have to make it a success among the masses, the electric atmosphere of America is required.”

The mental attitude of a German, due to the group spirit in the atmosphere, may be likened to a man who travels from Berlin to Paris by stagecoach; it will take him a long time but on the way he sees people of different nations, he becomes acquainted with every foot of the road and notices the scenery so that he is thoroughly acquainted with every step along the way and could give a good description of it, were he afterwards required. The mental processes of the American are also like his methods of travel. When he desires to go from New York to Chicago, he takes a sleeper at night so as not to lose any of the precious daylight business hours, he rushes over the country at the rate of seventy miles an hour and arrives at his destination at an early hour the following day; he knows nothing whatever of the country he has passed through, but he arrived quickly, that is the essential point.

A German would have taken at least two volumes to express his views upon all the details of the Panama Canal project; President Roosevelt covered the subject well in one speech; he arrived at the destination without all the details. That national trait is growing because the rays of Uranus and Neptune are stronger and affect the people of the United States more than any other part of the world. For under their tutelage a new

race will be born and fostered to relieve the world's woe.

On another occasion when the question of headquarters was up for discussion, the writer was instructed to look for a place overlooking the Pacific Ocean in Southern California and having at the back of it snow capped mountains. We tried first to buy a place which seemed to suit the description, partly, but obstacles were piled up so that we could not perfect the purchase. Then Mt. Ecclesia was found and at once recognized by the leaders as meeting all the conditions required. The number of buildings is increasing, the grounds are growing more beautiful year after year, and it seems as if the description given in the vision quoted at the beginning of this article would fit Mt. Ecclesia well. It has already become a Mecca for students from many lands that come here to gather inspirations and take back to their respective homes the light received here, and as the time goes on may we not hope that this may, indeed, become a center of a great spiritual influence in the world's work. Let us hitch the wagon of aspirations to the Star of Hope, and the higher our ideal the better perhaps we shall live up to it.

One thing is certain—that the spiritual temple which we are building by our hopes and aspirations around the earthly sanctuary we have already erected, is gradually growing more and more beautiful, luminous, and more like that wonderful temple which "Manson" describes so eloquently in *The Servant in the House*, and by the Grace of

God, we shall continue in joy and gladness. As Manson said: "We have found it to be true that sometimes the work goes on in almost utter darkness, but sometimes there come the rays of hope, the clouds break, and the sunshine of joy and gladness shines through to lighten the load for a little while"; but whether we are building in darkness or in the blinding light, it is something to be able to say that we have never ceased in our unwearying persistence. Helped by the aspirations of thousands of students centered upon this place, the work goes forward through joy or sorrow, and sometime the vision shall be realized, and Mt. Ecclesia, the headquarters of the Rosicrucian Fellowship, shall give its full share of light to "the waiting world."

As the Sun by precession is nearing the cusp of the Sign Aquarius, the Uranian and Neptunian influences are growing stronger and stronger. People all over the world are at the present time being drawn towards the spiritual side of their nature in a manner and with a force that was never experienced before. The wave of materialism and of both religious and scientific dogmatism is gradually receding and in its place this new stellar ray is bringing greater light, greater love for humanity. Even this war that is raging at the present time and which was seen in the vision as a dark cloud, even that with its influence for good; it is horrible indeed to see, as one does with the spiritual vision, the seething swirling, whirling masses of humanity as they leave this world, in anger, hate, and deep sorrow at being taken away from their kindred, from those they love and

whose future depends upon them, it is just as sad to look upon those who are left behind and who must face the world with empty hands and without hopes, but out of this furnace of affliction there will rise a new and a nobler feeling. After the sorrow and anger has spent its first fury, there will come a refining influence which is even now perceptible in the different countries of Europe; the paroxysm of anger, of hate, and frenzy has already spent itself in a measure. The people who are at the front, and those also who are left behind in the cities, look upon life from a very different, a much more subdued, angle than they did before. They are being prepared for a new era, nobler sentiments are being slowly inculcated by sorrow and suffering through which they are now going, as never could have happened in any other way. Thus, out of the sorrows and the misfortunes of the present time there will arise, phoenix-like, a new, a more religious Europe. Man's necessity is God's opportunity, and it will not be long before those who are now preparing themselves for the task by proper study, by a consecrated life, will find a ready audience among the nations where formerly pleasure was the chief aim of life. May every one that sees the mystic light grasp the opportunity to prepare himself or herself properly for this grand privilege of carrying light to the nations so that they may reap the oil of gladness for their reward and earn greater and grander opportunities for service in the future, by work in the present.

EMOTION AND INTELLECT

W. A. Rowdon

One of the greatest charms and real advantages of philosophy is its great value as a place of mental retirement. When a man has worked his hardest, has endured all the strain and sorrow of the life mundane and is weary, then his mind turns with joy to the satisfying help afforded by philosophy. Those things which seemed to fill his horizon with a black shadow of doubt and fear, then shrink to smallness and life itself assumes a more cheering aspect.

Philosophy is catholic in its application. The intellectual person must have a philosophy that will give a rational and even scientific solution to life's mysteries. He demands a similar explanation of religion. Faith, to him is a matter of knowledge. The emotional person desires an appeal to his heart, rather than to his brain. He is not so concerned about the actual why and wherefore of an occurrence or a statement, as he is about the value of its emotional properties. The former concerns himself with the actual physical reason for a miracle; the latter, with the appreciation of wonder and real beauty attendant upon its manifestation. The former would give help to a fellow creature, not so much because of any pity he would feel, but chiefly because such an act would be in accordance with his own intellectual conception of the relationship of man to man. The latter, of course, would act from heartfelt sympathy and an emotional desire to help the unfortunate one.

(Concluded on page 40.)

Question Department

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A PROPHETIC DREAM

A young lady in Pasadena, California was reported in several of the March papers to have had a vision of her younger brother, who was then on his way to Salt Lake City, arriving there and the following day committing suicide on the street by shooting himself four times with a revolver. The vision was so vivid and she was so disturbed by it, that she impressed her sister and father, to such a degree that the father took the next train to Salt Lake City to look after his son. But when arrived he found that the suicide had just happened, actually as seen by the sister one and one-half days before the event took place. Question: How could the lady see the event before it took place; it had not then become a memory of nature record.

Answer: When we die a panorama of our past life unrolls in reverse direction from death to birth, the object being to show us how certain effects are brought about by certain causes and acts in our lives, and thus teach us the lesson it was intended we should learn. We only mention at this point without going thoroughly into the matter, that our evil deeds bring suffering in purgatory, and the good brings pleasure in the first

heaven. Gradually the acts of the life are made to yield fruit, and the essence thereof incorporated into the spirit as 'Conscience,' to keep him from repeating evil, and 'Virtue,' to urge him to do good. Then comes the stay in the second heaven, where man works upon his future environment as part of the nature forces, and later, the period of waiting in the third heaven, which is so exalted a stage that man has little or no consciousness there. In the fullness of time desire for more experience draws the Ego back to earth life, and then the Recording Angels call up before his consciousness a panorama of the coming lives available to him. Various embodiments are usually offered because he has had connection with different people who are then living and in whose environments he may take his place, to reap with them what he has sown in former lives and to sow anew. These panoramic pictures run in the direction from birth to death, and not in reverse order as the panorama we remember spoken of above as seen after death, because the object is to show how, by certain acts he may bring about certain effects and thus generate a suitable pabulum for the soul to give it an all-around life experience. This panorama,

however, is only given in the large outline, the man is free to build in the details.

Then the descent into matter commences from the finer realms to the physical world. On the way man gathers materials for use as vestures of the soul during the coming earth life, and is finally born at the time when the clock of destiny, the stellar rays in the heavens, are propitious to the unfoldment of that life panorama, and the horoscope at birth thus shows the line of least resistance in that life, the time when he will receive impulses from the planetary rays to bring on incentives to certain actions at certain times.

It is, however, particularly noted that he is, in the final analysis, the arbiter of his destiny. If he drifts without resistance or initiative, then he is ruled entirely by his stars. On the other hand, if he does take initiative, then in the measure that he carries out his divine prerogative of choosing what to do or what not to do, he becomes the ruler of his stars. For the purpose of this answer, particular stress is laid upon the fact that at certain times the clock of destiny points to the fatal hour when a choice must be made concerning a certain matter, and upon that choice much of the later life is, of course, dependent.

Thus we carry with us in the subtle auric atmosphere, the latent force of our past lives, and at the propitious moment, like the wireless waves that light a distant lamp, the planetary ray impinges upon the tendencies latent within us and galvanizes them into dynamic energy, which impels us in a certain direction. The picture shown in that

prenatal panorama becomes endowed with life and we are forced to take action in one way or the other. Either we may yield to the impulse, thus generating the whole effect shown by the pre-natal cause at hand, or we may strive to take another line of action, which will then modify the cause, give a different effect, and change the life within certain limits. We cannot change our lives altogether, however; but just as a man going from the Pacific to the Atlantic Coast has a choice of routes at the beginning and may go either North or South, but is limited once he has chosen a route, he must then follow that line, with certain side trips allowed. He cannot change his destination, either, when the ticket is bought.

So it is with us; we are bound on the journey of life from the cradle to the grave, and as a man achieves his destination and sees the suburbs of that city, having no choice in the matter, so also must we in childhood go through certain experiences among the people with whom we are. Likewise, in the last days when we are nearing the end of life, the web of destiny has been so nearly woven that there is room only for a few strands. The details may perhaps be somewhat varied, but very little, and the life panorama which is with each of us is slightly changed in the course of years by our actions so that the final strands will fit in at the end.

Contrary to most people's ideas, there are really no acts of impulse, A thought is back of even the most trivial move, and there are a great many thoughts back of every determining act in our lives; the man who com-

mits murder has repeatedly and habitually thought murder. He may be, and often is, acted upon from without, as a wireless receiver catches the waves from other stations, but before this happens, he must of a necessity be attuned to vibrations of violence by his habits of thought. This important fact was brought out in the psychological play called, "The Witching Hour," where one man, a very strong thinker, thought that the Governor of a certain State, who was a scoundrel, should be killed and that he could be killed in a certain manner. Somebody else who had no connection with the thinker committed the murder and was about to be brought to justice for it when the thinker saved him, because he felt responsible for the crime.

Suicide, likewise, involves a great deal of thought. The young man must first have secured the revolver; it took some time to bring him to that point. Then he must have planned the trip away from his people, etc., and a thought form embodying the whole scheme was finally completed, as it always is before any decisive step is taken. The only difference between this and most cases is that it is usually not seen by anyone. But the sister of the young man in this case must be a sensitive, and her love for the brother was very great, so she must have divined a great deal of what was in his mind before he left the home and there are two ways in which she may have seen what was about to happen. In the rooms where we live we make a picture of all the things that we do, say, and think, particularly in our private

rooms; they are pervaded with our thought atmosphere and the picture may easily have been seen there. It is more probable, however, that on the night when the sister saw the coming event she was out of the body, and drawn by her love for her brother, she was with him in the Eastern city where he was perhaps again meditating on the contemplated act. Even the multiplicity of shots used may have been pre-determined by a desire to make sure that he would end the life he disliked.

That the life might end by suicide was probably shown as a contingency, but not pre-determined by the antenatal panorama of life, for so far as we have been able to find out, all the evil effects of any life are eradicated in the purgatorial existence that follows death. Thus, every child is truly born innocent, though with certain evil tendencies which may be determining factors when temptation comes to try it. It follows from that fact, that at least every evil act in life is an absolute free-will. Thus it seems that suicide cannot have been contemplated by any panorama of life, but the young man changed his life so that after the skein became entangled he could find no other way out of it but suicide. The archetype which is the sole arbiter of the length of life, remains intact after suicide has been committed, and its endeavor to draw to itself the physical particles wherewith to build a physical body, cause acute suffering, as of hunger, to the man or woman who has endeavored to play truant from the school of life. They suffer intensely as long as the

archetype lasts. Only when that is disintegrated does life end in ordinary cases, and in the case of the suicide it is the same; the archetype remains alive for its allotted length of time, causing the suicide great suffering and thus teaching him the much needed lesson of the sacredness of life.

There is a tendency upon the part of students to regard all events of the present life

as effects of causes set going in past lives, a tendency to forget that we are every day setting new causes going which may work themselves out in this life, and suicide is surely one of the causes which has ripened to effect before the life cycle has been completed. But where a grave mistake may be made, the prenatal panorama also sounds a warning.

The Astral Ray

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A CLIPPING

(From an article by Stuart Leech, M. D., in "Medical Progress." Dr. Leech is a member of the Fellowship doing good work by giving his confrere's an occasional taste of Astrology.)

“. . . . No man of intelligence can stand on the seashore a calm evening and see the tide dash against the breakers without meditating on the invisible planetary forces that produce the result, for we know that back of every result is an act and back of every act is a thought. This naturally carries us into the higher radiation of materiality.

“By a unique but natural system of training our physical faculties, combined with a subduing (not killing) of our passions and a development of the will, we increase the vortices, or whorls, of force of certain cen-

ters of our nervous system. These vortices resemble the arrangement of iron fillings seen in experiments in magnetic whirls. In evolution the direction of the currents go clockwise, but just the reverse in devoluting. To the neophyte this is not mere speculation, for years before the real attainment, the circles of force will be visible by will to the eye. The pituitary and pineal centers whirl with a terrific speed and if there are not many interruptions in the mental or physical career of the individual, the chasm between the two is bridged, giving the possessor higher perception or the power to see the vital and desire bodies of others and of himself at will. It is a natural law of radiation. He not only obtains this higher perception, but in a perfectly natural way has the power to withdraw high higher material body from that of the heavier physical, leaving it asleep, and still remain fully con-

scious, paradoxical as this may seem. His mind, soul, and what we call the “desire body,” leaves his lower physical in the hands of his spirit. A similar phenomenon takes place when one is asleep, but the centers, not being developed, you can not be conscious of it. Ordinarily digestion takes place without your being conscious of the fact.

“This higher development is greatly aided, if not wholly so, by the planetary forces, more so by some than others. To the individual this can be proven to his satisfaction by directing his attention to certain conditions that will be brought about when he comes under certain planetary aspects. All of this was A, B, C, to the initiates, Schiller, Goethe, Walt Whitman, Shakespeare, Bulwer Lytton, and a host of others.

“While so great an attainment is within the reach of all, very few are willing to pay the price. The time alone to acquire same will require two to twenty-five years.

“Two hundred years ago, physicians in England were required to pass an examination in astrology before they were permitted to practice. A shifting to the Copernican system and the degeneration of astrology into the basest kind of commercialism and fortune-telling threw it into disrepute, causing its rejection *in toto*. Learning, especially as it pertains to the higher radiation of matter, is rapidly increasing and is causing astrology to again come into its own. Any amateur astrologer can cast a horoscope showing the various planets’ positions in the zodiacal houses. The real science has

thrown down the gauntlet with a challenge to the world, and they are prepared to stand or fall upon the great fact, viz.: ‘If the planets have no effect in the lives of men, their directions to the angles of the horoscope can have no effect; but never was it found that a man had evil fortunes at the period when the planet Jupiter was directed to the mid-heaven or the ascendant, or anything but bad fortune when Saturn was similarly directed.’ The fact is there, and we, as thinking men, cannot get away from it. . . .”

THE MEASURE OF AMENABILITY
TO PLANETARY VIBRATIONS
(Continued)

To primitive man, driven by the whip-lash of Saturnine necessity, when not by the animal lust and passions of Mars and the Moon, the World looks gloomy. Fear is the keynote of his existence; fear of animals; fear of other men; fear of the nature forces; fear of everything around him. He must ever be watchful and on the alert, vigilance is eternally the price of safety. But when evolution makes him amenable to the influence of Venus and Mercury, they soften his emotions and brighten the mentality; he begins to feel love and reason as factors in life. The Sun also begins to brighten his outlook upon life, and sunshine in the nature of man during this phase of his evolution partially dispels the cloud of Saturn. Thus, by degrees, as he evolves and becomes responsive to the music of the

spheres, one string after the other in the celestial harp strikes the kindred chord in the human soul and makes him amenable to its vibrations, so that as a tuning fork which is struck, awakens the music in other tuning forks of even pitch within reasonable distance, the planets in our solar system have in evolutionary succession struck various chords that have found an echo in the human heart.

But the strings on the celestial Lyre of Apollo are not all in harmony, some are in actual discord, and while man responds to some he must necessarily remain, at least partially, unresponsive to others. In fact, before it is possible to respond perfectly to the rays of Venus, it is necessary for man to conquer Mars to a considerable degree, to bring him under control so that certain undesirable martial traits in his nature will be kept in the background, while others, which may be more valuable, are retained. The Venus love, which is willing to give all for the loved ones, cannot dwell side by side in the heart with the Mars ray, which demands all for self. Therefore the savage must learn to conquer himself in a certain measure ere he may become the more civilized family man of modern times.

Under the unrestrained rays of Mars and the Moon, parents bring children into the world and leave them to take care of themselves, almost as animals do, for they are products of animal passion. The females are bought and sold as a horse or a cow, or else taken by force and carried away. Even so late as the medieval dark ages, the knight

often carried away his bride by force of arms, practically in the same manner that the male animals battle for possession of the female at mating time.

Thus we see that the first step toward civilization requires that a man conquer one or more of the planets, to a certain degree at least. Unbridled passion, such as generated by the primitive Mars rays, is no more permissible under the regime of modern civilization, neither is the tenet that "might is right" any longer admissible, save in wars when we return to barbarism. The Mars quality of physical prowess, that at one time made it a virtue to attack others and take away property, is no longer admired in the individual. It is punished by various means, according to law, though it is still effective as far as nations are concerned, who go to war under this primitive impulse in order to secure territorial aggrandizement. However, as said, Mars has been conquered to a great degree in civil and social life in order that the Venus love might take the place of the Mars passion.

As previously noted, the children of primitive man were left to their own resources as soon as they had been taught to defend themselves in physical warfare. With the advent of Mercury another method is observable. The battle of life nowadays is no longer fought with physical weapons alone. Brain, rather than brawn determines success. Therefore the period of education has been lengthened as mankind advanced, and it aims principally at mental accomplishments because of the