

Mercurial Ray which accompanies the Venus development of modern civilization. Thus man sees nature from a more sunny side when he has learned to respond to the Sun, Venus, Mercury, Mars, Moon, and Saturn, even if only in a very slight measure.

Although these various stages of evolution have gradually brought man under the dominance of a number of planetary rays, the development has been one-sided, for it has aimed to foster interest solely in things over which he has a proprietary right: his business, his house, his family, his cattle, farm, etc., are all vitally important, and must be taken care of. His possessions must be increased, if possible, no matter what happens to the possession, family, etc., belonging to anyone else; that is not his concern.

But before he can reach to a higher stage of evolution it is necessary that this desire to appropriate the earth, and retain it for himself if possible, must give way to a desire to benefit his fellowmen. In other words, Egoism must give way to Altruism, and just as Saturn, by wielding the whiplash of necessity over him in his primitive days, brought him up to his present point of civilization, so also Jupiter, the planet of altruism, is destined to raise him from the estate of man to superman where he will come under the Uranian ray in respect of his emotional nature, where passion generated by Mars will be replaced by Compassion, and where the childlike consciousness of Lunar origin is replaced by a Cosmic consciousness of the Neptunian ray. And therefore the advent into our lives of

the Jupiterian ray marks a very distinct advance in human development.

As taught in *The Rosicrucian Cosmo-Conception*, we are to advance from our present Earth period into the Jupiter period, and therefore the Jupiterian ray marks that high stage of altruism which will then be a prominent factor in our relations, one with the other, and it will be readily understood that before we can readily respond to the rays of Jupiter, we must in a measure cultivate altruism, and conquer the Egotism that comes through the Mercurial reasoning power. We have learned to conquer some of the phases of Mars and the Moon, we maybe have also learned to conquer some of the lower phases of Mercury and Venus; the more we have overcome these, the better we shall be able to respond to the highest vibratory forces emanating from these planets; yes, if strive earnestly we shall some day be able to overcome even the highest stage of the Venus love, that always attaches itself to an object which is owned by us.

We love our children because they are ours; we love our husbands and wives because they belong to us; we take pride, Venusian pride, in their Moral characteristics, or Mercurial pride in their accomplishments, but Christ set a higher standard: "Unless a man leave his father and mother he cannot be my disciple." The idea that we should neglect our fathers or our mothers or that we must hate them in order to follow Him was far from his mind, of course, but father and mother are only bod-

ies; the soul that inhabits this body of the father and mother is to be loved, not the mere physical garment. Our love should be the same, whether a person is old or young, ugly or beautiful. We should look for the beauty of the soul, for the universal relationship of all souls and not mind so much the relationship of the bodies. Who is my mother and my brothers? asked Christ, and pointed to His disciples, those who were at one with Him in that great work. They were closer to Him than anyone else could be because of the mere physical relationship. This attitude constitutes an upward step from the Venus love, which places the emphasis on the physical garments of the loved ones and leaves out of consideration the soul that is within.

The Jupiterian love, on the other hand, takes cognizance only of the soul, regardless of the body it wears. The Mercurial or reasoning phase of the mentality is also changed by response to the altruistic Jupiter. Cold calculation is out of the question. One who feels the expansive ray of Jupiter is big-hearted, first, last, and all the time, and in every respect, big-hearted where his emotions are concerned. "A jovial fellow" is an apt expression. He is welcomed and loved by everyone he meets because he radiates not the common selfishness, but a desire to benefit others that breeds in us a feeling of trust, diametrically different from the sense of distrust we instinctively feel when we come in contact with a Saturn-Mercury man.

It is a matter of actual experiences to

astrologers endowed with spiritual sight that every man's planetary rays produce certain colors in his aura, in addition to the basic color which is the stamp of the race to which the man belongs. The man with the thin sickly blues of a commingled Saturn and Mercury, is to be pitied rather than censured for the avarice and gloom which are his constant attitude of mind; he sees everything in the world through that auric mirror which he has created around himself. He feels that the world is cold, hard, and selfish, and that therefore it is necessary for him to be more selfish and more cold in order that he may protect himself.

On the other hand, when we see the divine blue ray of Jupiter tinted with, perhaps, the refined gold of the Uranian nature, we realize how different such an exalted individual must view the world, from our own sordid way of seeing and judging things. Even those who have the faintest Jupiterian tinge are in a world filled with sunshine and flowers blooming; everything in nature is gay and glad. And by looking at the world through such an atmosphere, they call forth from other sources a similar response as the tuning fork previously mentioned generates in another of even pitch.

After what has been said it will not be difficult to understand that the Uranian characteristic, where love becomes Compassion, gives a wisdom that is not dependent upon reasoning, a love that is not fixed upon one subject alone, but includes all that lives and moves and has its being. It is similar to the

characteristics that are to be evolved by humanity during the Venus period when perfect love shall have cast out all fear, when man shall have conquered all the lower phases of his nature, and love shall be as pure as it is universally inclusive.

When these Uranian vibrations are felt by advance in the higher life through aspiration, there is a great danger that we may throw away the fetter of law in anticipation, before we are really ready to govern ourselves by the law of Love divine; that we may disregard the laws that are in the world; that we may not render unto Caesar that which is Caesar's, whether in obedience or coin; that we may not be careful of avoiding the appearance of evil; that we may think that we have so far transcended the ordinary stage of humanity that we can live as super-humans; that the passion of Mars has in our case been changed to Uranian compassion, which is sexless, and under these misapprehensions many people who endeavor to tread the path disregard the laws of marriage and enter into relationships as soul-mate and affinity. They feel the Uranian ray, but cannot quite respond to its sublime purity; therefore, they experience a counterfeit Venusian sensation which usually ends in adultery and

sex-perversion, so that instead of the natural animal passion of Mars having been transmuted to the compassion of Uranus, it has, as a matter of fact, degenerated into something that is far worse than the fullest sex expression of the martial rays committed in a frank and proper manner.

This is a danger that cannot be too strictly guarded against, and it behooves everyone who endeavors to live the higher life not to try to aspire to the Uranian rays until he at first becomes thoroughly imbued with the altruistic vibrations of Jupiter, for more misery is brought into the world by those who have aspired too highly and fallen low than by those who are not sufficiently aspiring. "Pride goes before a fall," is an ancient and very true proverb, which it behooves every one of us to take heart. The Christ took part in the marriage at Cana. Marriage is a regular Christian institution, and must exist until abolished in the kingdom to come, because the bodies we will have then will not wear out and therefore there will be no need of marriage to generate new ones.

Let it also be understood that although it is true that the minister who marries can not mate, the finding of the mate should be done before the marriage ceremony is undertaken and not after.

(To be continued)



Studies in The Rosicrucian Cosmo Conception

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THE ORIGIN OF "LIFE"

If we desire to solve the problem of existence, and find out why we are here, the first step is to ascertain the origin of life, for if we can trace whence we have come, and the path by which we have already achieved our present evolution it may be easier to ascertain what is the direction in which we are traveling and this will give us a conception of the development necessary to bring us further along on the path of advancement.

But when we speak of the Origin of 'Life' it must be distinctly understood that that means 'life' and not form; in fact, all through the studies it should be borne in mind that definite technical terms are used to make certain distinctions and that unless this is borne in mind, unless we remember that each term applies to a certain idea of thing, and to no other, we shall not be able to escape confusion. Philosophers of the past have made that great mistake of giving different names to the same things and

ideas, speaking promiscuously of that thing or idea by these various names. Such a method can only result in chaos, and we know that that has been the hallmark of philosophical speculation. What we are after now is the origin of 'life' itself, independent of the form through which we see it manifested. We therefore turn to the index of words in *The Rosicrucian Cosmo-Conception* on pp. 541. There we find 'life' under the grouping of the letter L. and opposite a page No. 563. This refers to the page in the index where we shall find all the references to life. Accordingly, we turn to that page and looking through the descriptive references that promise a clue to what we are looking for, we turn around to page 564 where there is one which says "life did not originate anywhere at any time; it is." This should refer to page 504 in the *Cosmo* where this matter is discussed, but on account of a typographical error this is not apparent and we would advise the students to make the corrections right away in ink.

Turning now to page 504 we find the reference we are looking for:

“Seed Stratum: Material scientists have been baffled in their efforts to discover the origin of life, how the first living things came forth from previously dead matter.

“In reality, according to the occult explanation of evolution, the question should be how the ‘dead’ things originated. **THE LIFE WAS THERE PREVIOUS TO THE DEAD FORMS.** It built its bodies from the attenuated, vaporous substance long before it condensed into the earth’s solid crust. **ONLY WHEN THE LIFE HAD LEFT THE FORMS COULD THEY CRYSTALLIZE AND BECOME HARD AND DEAD.** Coal is but crystallized plant bodies; coral is also the crystallization of animal forms. The life leaves the forms and the **FORMS** die. Life never came into a form to awaken it to life, life departed from the forms and they died. Thus ‘dead’ things came to be.

“In this fifth stratum is the primordial fount of life from which came the impetus that built all the forms on earth. It corresponds to the Region of Abstract Thought.”

In 1868 Huxley announced that he had found a sticky jelly-like substance taken from the bottom of the sea, which was a mass of protoplasm and non-living; this he called “Bathybius,” from two Greek words meaning “deep” and “life,” and David Strauss in 1872 wrote in his book, *The Old Faith and the New*, that no man who believed in Bathybius can at the same time believe in the teachings of the Christian church. Haeckel, in his *History of Creation*,

made Bathybius the central root from which all terrestrial life has grown, and the scientific world at that time claimed that all life—past, present, and future—would develop from ooze at the bottom of the sea, and that all who believed in any Divine agency as having a hand in the matter of life and its manifestations upon earth were well on their way to an asylum. But in 1875 the Ship “Challenger” made deep sea soundings and found Bathybius to be nothing but sulfate of lime.

Thus the scientific dogma of that day died, neither has science been able to find any better theory, and the origin of life is to the scientists a mystery despite the repeatedly up-cropping stories that Professor so-and-so, in this place, or Doctor somebody else, in that place, has succeeded in evolving life, for to weld life to form is the prerogative of the Angels during the present period of manifestation. And until in a future day the wizards of the laboratory purify themselves as the priests of the Most High God, and in that attitude of mind and soul approach the laboratory table, it will be impossible for them to know anything, save of the dead forms which are all that we can work with at our present point of evolution. Moreover, even if we were able to weld life and form as the angels are, in plants, animals, and men, that would not discover the origin of life. That mystic first chapter of St. John’s Gospel would still be supreme authority upon the matter: “In the beginning was the Word and the Word was with God, and the Word was God, in it was Life and

the Life became the light of men, without it was not anything made that was made.”

Turning now to the last paragraph of our Quotation from the *Cosmo*—we read there that “the Fifth Stratum of the earth is the primordial fount of life from which came the impetus that built all the form on Earth; it corresponds to the region of Abstract Thought.” Then turn to the chart on page 54, and read there what is said about the world of Virgin Spirit, the world of Divine Spirit, the world of Life Spirit and the Region of Abstract thought. This is an easy method of following the descent of Spirit into matter.

We are of course particularly interested in the study of the human “life,” which we know at the present time manifests as an ego, and we therefore turn to our index of words to find if a definition of that word can be found in the *Cosmo*. Opposite the word “Ego” in the list of words, page 540, we find the page number, 575; we find and turn to that page in the index, we read, “Ego (see Human Spirit).” Then below that, “the Ego is a Virgin Spirit involved in a three-fold veil of matter which obliterates its original divine consciousness and engenders the illusion of a separate self, page 216.” There we have a detailed description of how before the beginning of manifestation the Spirit enjoyed a divine consciousness in the bosom of Deity; that the pilgrimage through matter was undertaken in order that each spark from the divine Flame might attain consciousness; that during the Saturn, Sun, and Moon periods each Spirit was encased

in three veils of matter of gradually increasing density, until at last it could no longer look outward and perceive others; then it turned its gaze within and saw itself.

This last happened in the Region of Abstract thought, the fifth realm of nature, counting from the physical world upwards to finer matter, and this is the counter-part of the fifth stratum of the Earth to which the paragraph in our quotation at the beginning of this article refers. Thus you see why it is said on page 504, that this stratum contains the primordial fount of life from which all the forms have been built that have ever come upon earth. If you turn to the diagram of the Seven World Periods on page 197, you will see that during the Earth Period wherein we are now, none of the worlds allotted to that period are in the region of abstract thought, therefore that and the other worlds that are on beyond may be described as Chaos, but this name is not synonymous with confusion and Void, by any means, as will be made clear if you turn to the chapter on Chaos pp 246, by reading on through that chapter to pp 258 it will be made plain that we must learn to think of Chaos as the spirit of God which pervades every part of the infinite.

To sum up, the Rosicrucian Teaching concerning the origin of Life is: that it originates “in” God, that it is “in” Him, because nothing exists outside of Him, but that “in” Him it has neither beginning nor end. It Is. In the second place we learn that in the concrete regions of the material universe, life can only be known when manifesting

through a form, which may be either physical, etheric, or of finer material still, but in the Spiritual realms of the Universe, beginning with the Region of Abstract Thought, Life and form, Spirit and matter merge, so that in this Chaos we live in the ideas of God and attune ourselves to them, bringing with us to rebirth each time, a better understanding of the divine idea, and building

forms which express in a greater measure the divine purpose.

Students are requested to consider this chapter very carefully, reading all the portions of the *Cosmo* suggested and if any questions suggest themselves please send them in so that we may take up the study in a thoroughly systematic manner and secure satisfaction to everybody.

Nutrition and Health

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MODERATION AND DISCRIMINATION

Franziska Lash, D. O.

Our body is a machine, splendidly organized and self-adjusting to a large degree. But even the best machine will get out of order, unless it is attended by one who knows its mechanism and therefore prevents damaging the complicated structure. If, due to wear or tear, improper working manifests itself, the skilled hand is capable of repairing the instrument and it is once more useful. Yet how many of us know anything of the most wonderful machine on God's earth, the most perfect vehicle we possess: our body? We pretend to run that delicate machine, abuse it every day in many ways, sinning against the law and then blaming everybody else save the culprit when the poor misused body refuses to work. Many indeed are the sins of omission and commission which are responsible for

sickness. But one of the besetting sins of all ages is gluttony. We do not live to eat, but eat to live. It is safe to say we all eat too much. The physical reason for most diseases is overeating: stuffing. Unfortunately, the medical profession encourages stuffing, particularly at times where little or no food at all should be taken, so that the clogged-up system could have a chance of getting rid of poisons due to undigested food, fermenting and decomposing in the bowel. The question of diet is very difficult. "One man's meat is another man's poison." Each one is a law unto himself. One can not say what and how much a person should eat. There are many factors which must be considered. A man living a strenuous outdoor life requires a different diet from one who has a sedentary habit. Again food which suits a healthy, robust individual would not do for a person whose digestive ability is impaired. It is not the question how much we eat, but

how much we are able of handling, of building into our body healthy flesh and blood. It's a question of digestion; that means breaking down the complex structure of food into simple substances. Those are absorbed by the blood and carried to every cell of our body; they become bones, nerves, muscles, etc., and that process is called assimilation.

To digest means to break down the food we eat; to assimilate, to build the particles thus gained into one body, so we are indeed what we eat. Everyone is anxious and want to know how much to eat, but no one inquires how much he is able to digest. As said, most of us over eat; we take much more food than is required to repair body waste, the machine becomes clogged with ashes, sickness follows, because the body is not able to digest all the fuel injected and the food ferments. Taking a smell of the contents of a half-decayed garbage can gives us an idea what our inside is like under such conditions. Suppose our digestive ability is great enough to take care of the over-supply of food, much nerve energy is wasted thereby, which could be used by the aspirant for a nobler purpose. In addition, much more waste products have to be eliminated by the kidneys, bowel, lungs, and skin. At last there comes a time when the poor over-worked machine breaks down and all the ailments under the sun are manifested. It's then we cry out for help, which is given by the Fellowship, but to stay well we have to learn to bridle our appetite, a difficult thing, but it affords ample opportunity

for self discipline and self-denial. Aside from the spiritual advantage we gain by overcoming the craving of our dense body, the sacrifice is hundred-fold repaid by the strength of the body, the clearness and ease of mind which is our reward. How we could labor in the vineyard of the Lord, if there were no handicap which destroys our ability to concentrate our powers! A sick man, alas, is but a poor worker, and it is folly to waste our time in idleness, because we are ill, when we can do well and know the joy and pleasure of working as a cooperator with God!

Most of us, in thinking the matter over, concede that we overeat, yet we may eat sparingly and still sin against natural laws. The combination of food matters as much as the quality of food. Both moderation and discrimination are essential to build wisely and well "the temple of God," which is our body.

RECIPES

The following is a menu from
Mt. Ecclesia.

BREAKFAST. 7:30 A.M.

Baked Apples
Puffed Rice with cream
Toast, one soft boiled egg
Coffee or Milk

DINNER. 12 NOON

Nut Loaf with brown gravy
 German steamed Potatoes, Green Peas
 Whole Wheat bread and butter
 Milk

SUPPER. 5:30 P.M.

Fruit Salad
 Whole Wheat bread and butter
 Cake, Honey
 Tea or Milk

BAKED APPLES

Take smooth skinned apples, wash and remove cores without breaking skins, put one teaspoonful of sugar in each hole, put a little water in the bottom of the baking pan to keep the apples from burning. Bake in the oven for twenty minutes.

NUT LOAF

Grind one cup of English walnuts, two cups of whole wheat bread crumbs, one stalk of celery, one medium sized onion, one small clove of garlic, and a few sprigs of parsley through a vegetable grinder TWICE. After grinding, fry the above in a little hot oil, turning and stirring until nice and brown. Take from the stove and mix with two eggs, and a cup of tomato sauce. Season to taste. Bake 45 minutes. Serve hot with brown gravy. Cold, boiled vegetables left

over from the previous day may be added to the above, grinding them with the other ingredients. This will improve the flavor.

BROWN GRAVY

Take one slice of brown bread, toasted. Grind and place it in a pre-heated skillet with one tablespoonful of butter or olive oil. Fry it for a few minutes. Take the water saved from boiled vegetables and pour it slowly into the skillet until it is the thickness of gravy. Season to taste and serve over the loaf.

GERMAN STEAMED POTATOES

Peel and slice potatoes into 1/4-inch thick slices. Wash and put them in a deep pre-heated skillet with two tablespoons of butter or oil. Cover tightly to keep the steam inside the skillet, but watch them closely so they do not burn. After about 10 minutes remove the lid and add enough salt to flavor, one cup of water, and one tablespoon of chopped parsley. Cover again and cook about 10 more minutes or until potatoes are tender. Serve hot.

FRUIT SALAD

Take two peeled and sliced apples, three slices of pineapple, and one sliced orange. Chop fine and add one cup of finely ground walnuts. Serve with mayonnaise dressing on a lettuce leaf.

Healing Department

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“As a man thinketh in his heart so is he,” said the Christ, and this is an absolutely scientific proposition, something moreover, which everyone may demonstrate by looking about him in the every day condition of life in the home, office, or street. Here we see a man with thick lips, with puffed cheeks, with a veritable pouch under his chin, and at once we know that we have before us a glutton and a sensualist. Another comes along the street, his face is furrowed by lines, his lips are thin and set, and we know that thought and care have been the architects that molded this face. Each one who passes, expresses without exactly what his thoughts are within. One is muscular and active, because the thoughts which have governed his activities built an active body. Another has flabby flesh, a pouch stomach and a waddling walk, showing that he is adverse to all exercise. In each case the body is an accurate reproduction of the mind; each class suffers from the ailments peculiar to the trend of its mental activity. The glutton and sensualist suffer from diseases engendered when their thoughts have crystallized and weakened the digestive tract and creative organs. Their diseases are entirely different from the nervous diseases that attack the thinker, and

any system of healing that does not take into consideration the fact that the body is more a physical expression of mind than mind is a manifestation of the physical man, makes a very radical mistake. In our complex nature, mind and matter act and react upon each other in such a manner that it is absolutely necessary to consider the man as a whole whenever we attempt to deal with his disability.

It is well known to Physiologists that joy will sometimes bring the patient out of the sickroom quicker than any medicine. If something has happened to give his affairs in the world a sudden upward turn, so that he becomes optimistic, disease seems to disappear as if by magic; and conversely, even though he may seem to enjoy good health, the moment a depressing influence comes into his business affairs, he begins to feel ill in body. A letter containing bad news may sometimes stop digestion completely and give the person who receives it a very serious attack of indigestion. Thus the truth of the Savior saying, “As a man thinketh in his heart, so is he,” is amply demonstrated in practical everyday life.

When we realize this we also see the necessity of cultivating an attitude of optimism, a hopeful mind is the greatest of all

medicine, and a constant reiteration of a resolution to overcome the present ills is better than all the medicine in the world. When one is in constant pain, suffering acutely, it is perhaps very difficult to maintain an attitude of optimism; nevertheless, the magic formula of the Savior applied to health will help us to overcome in time. It is a law that if we think health we must of a necessity sooner or later to express health. Faith without works is dead however, and it is of no use to aspire to health unless we cease to do the things that make for ill health. We must live the rational life and cease from excesses, particularly in diet; that cannot be emphasized too often. Neither will it avail to stand before a mirror and reiterate to oneself, "I have Faith" "I am Health," or similar untruth affirmations. Just stop talking of our ailments to others; try above all to divert your own thoughts from your condition; believe in health as our birthright, and as something that can be attained by us, never wavering. You may have heard the story of the old lady who had heard her minister speak about a faith that could remove mountains. She was willing to try her faith on the ash heap, but next morning when she saw it was still there she exclaimed, "I thought so." Conditions were what she expected in her heart, not what she claimed to believe with her tongue and it will be the same with every one. We get just what we believe in our hearts we will get. Therefore believe heartily in health.

Students of the Rosicrucian Fellowship all over the world, direct their thoughts towards

the special healing services held on Mt. Ecclesia at six-fifteen on the following days; the difference in time is disregarded as the Sun carries the influence.

June 6-13-20-26

July 3-10-17-24-30

August 7-14-20-27

On these days the Moon enters one of the Cardinal signs. These signs are of energetic nature which lends force to all efforts inaugurated, while they rule. Thus we may then accomplish more with a certain expenditure of energy than at any other time. Be sure to visualize the Rosicrucian Emblem with a pure white rose at the center of the Cross; concentrate your thoughts thereon, and the blessing you bring to someone will react a thousandfold upon yourself.

Seattle, Washington

Dear Secretary:

My throat is relieved of the obstruction for which I wrote you last week. The method of healing and relieving our physical difficulties is grand and wonderful. I shall be so glad when the Ecclesia is completed so the work may be carried on in a greater measure. Thanking you for the great blessing. I remain

Yours in Fellowship,

N. L. C.

Norfolk, Virginia

Dear Friend:

When I stop and think how ill I have been the past year I can most thoroughly appreciate such an improvement as I have felt the past two weeks. I sleep well now and have a splendid appetite and I hope to get well again. Hope I can tell you of further improvement next week.

Will close wishing you every success.

L. M. B.

Denver, Colorado

Dear Friends:

I still feel the very best, seem to be perfectly recovered of my stomach trouble, and

everybody is so surprised and feel nothing of my other trouble but will put up the letters anyway for a time as you request me to do. I am so happy and so thankful to the Invisible Helpers.

Sincerely,

A. P.

Granite, Oklahoma

Kind Friends:

I am improving all the time. I seem to be in perfect health. And I am sure thankful that I have my health back again. I feel I owe it all to the Fellowship. May God bless the Fellowship in their good work.

Yours Truly,

A. A.

Echoes from Mt. Ecclesia

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DON'T FORGET!

If you were preparing to go to a College such as Yale, Harvard, Stanford, or any other kindred place, you would be required to make application and would, if accepted, be told to present yourself on a certain day when the sessions begin. We have also made it a rule at headquarters that students who desire to enter the school must make application, and may not start before they have been duly accepted and told when they may come. In spite of all we can say, however, some persist in coming any time they desire or see fit and if it happens that they come when the school is not in session they feel

disappointed and sometimes take the attitude that we have misrepresented, for it is always so easy to see the 'mote' in somebody else's eye even though the 'beam' is very evident in our own.

If anyone came to Harvard or Yale expecting classes in vacation time, who would be at fault, the faculty or the student? And similarly in Mr. Ecclesia, if people "drop in" at any time without previous application and acceptance, we certainly cannot be expected to keep teachers waiting to teach one or two who straggle in for a few days expecting to learn to sprout wings before they depart. We therefore wish to reiterate, in order to

save disappointment and annoyance, that those who wish to come to headquarters, particularly on account of the school, must always first ask for permission to come and wait until they have been duly accepted before they start. Then they will be told when they may come, and what classes are to be given at that time. Visiting members, on the other hand, who are going to the Fairs and who wish to stay at headquarters for a short time, will be made welcome without the necessity of making applications, but all must understand that until they have been accepted as pupils of the school, there can be no obligation upon the part of the leaders to maintain classes for their benefit.

We hope you like the magazine we sent out last month, it is undeniable that we ourselves felt very proud of it, but O my! Weren't we tired when we had it off our hands. In the first place, there was the setting of the type; next, getting ready the linotype for the advertising and the description of Headquarters, etc.; setting up the headings for the advertising, and doing all the work incidental to the entirely new venture. Moreover, it was between seasons so to speak, the students who had been here for the winter had all left with the exception of one, some of the workers had also been called away from headquarters and those who were to come and take their place had not yet arrived, thus we were unusually shorthanded. Besides, it was necessary to get out a much larger edition than the *Echoes*, because we sent the magazine not only to all the students on the correspon-

dence list, but also to a number of others who we knew were interested; and last but not least, among the contributing causes of trouble, we did not feel that we could get a large press until the mortgage had been paid which we told you about in last month's Echo department, for it has always been the policy of the leaders to go slow and not get into debt. They feel that as Stewards of the Widows' mites coming to headquarters it is incumbent upon them to expend all for the work and not for interest on debts. Therefore, we did all the printing on our little press which is only eight by twelve and can therefore print but two pages of the magazine at one time. Thus it required twenty-eight impressions to print each magazine, and when you multiply that by a number of thousands you will realize that although we speeded up the press up to the point of the limit of a man's ability to feed it, it took almost two weeks constant running of the press for about twelve hours a day before the printing of the magazine was finished. Then we had to fold the separate sheets and put them in order, stitch them, and address every copy so that it was really a prodigious task. We also had some mishaps to contend with, but we had promised that we would get the magazine out, and it has always been the policy at headquarters that we never allow obstacles to hold us back; that, partly has been the secret of our success, together with this aforementioned method of always working and living within the limits of our means. We were all tired and fagged out in body,

but we had the satisfaction that we had accomplished our task—as we always do.

Some remarks of the writer in a recent Echo provoked the query: Why have there been so many failures among those who come to Mt. Ecclesia as workers, seeing we had their horoscopes? As there are some points involved which apply to all who endeavor to live the life and aspire to the acquisition of soul powers, it may be well to take this matter up for discussion.

When a ship sails the sea the same direction as the wind she sails on an even keel and goes along smoothly and beautifully. The force of the wind is not noticeable, and whatever motion may be felt will be of a pleasurable and delightful nature. But the moment that the ship turns about and heads against the wind and sea there is another story to tell. She keels over with the gale, her deck becomes awash perhaps on the lee side, and the wind howls through her sails and rigging. Her timbers begin also to groan as she buffets the wind and the waves, much to the discomfort of all on board. It is similar with those who endeavor to live the life: while they are drifting with the tide in the world the motion seems unnoticeable, everything is pleasant on the ship that sails before the wind, but the moment they begin to buffet the winds of habit and cease indulging the senses, the struggle commences, which is analogous to the buffeting of the waves upon the ship that strives to go against the wind. Where the lower nature requires indulgence and has been in the

habit of having it, the higher nature decrees abstinence, and consequently there is affliction all along the line. Sometimes the aspirant imagines himself or herself to be very vile indeed, they feel that it is a sacrilege for them to aspire beyond the worldly life, that they can never attain purity of life and character. In fact, that is one of the subtle arguments of the lower nature to bring them back into the path of indulgence, and the horoscopes of all probationers which we have at headquarters are used for the purpose of giving them the help needed at certain critical points; this help is given notwithstanding the fact that the one who receives it is very often unaware that anything special was done or said in a letter; but nevertheless such is the use that is made and the purpose of having the horoscopes.

What has been said about people who remain in the world and there aspire to the higher life, applies in a much greater degree to those who come to an Esoteric Center like Mt. Ecclesia; the vibrations here are very strong and may be likened to the gale that strikes the ship; they bring out the temptations in order to test the strength of the aspirant. Of this he is always fairly warned before he comes here. "Many are called, but few are chosen," is indeed a principle that applies here, where strength of character is tested to its limit; but that does not do away with the fact that people who have tried and failed are better for the experience, nor is it to be inferred that they were not good people; indeed they have been of a most estimable character, and they are not to

be blamed because they could not stand the high tests that are given in an Esoteric Center. Some day they will be able to keep their balance in these vibrations and make good. People in the world who take up these studies and then drop them after a time are in an analogous position; they have also failed for the time being, and for the same reason. But as said, they must be good people or they would not have tried to live the higher life in the first place, and having failed temporarily, they should be helped, not censured.

But the question is asked more from the Astrological standpoint, the querent feels that if Astrology is a true science, and if we know Astrology, then we ought to be able to pick people who are bound to make good and thus avoid having failures among the workers. This brings to mind an occasion when the writer was in a somewhat similar frame of mind with regard to those who were admitted to discipleship. One of those who was first admitted to discipleship then failed most signally, and the writer's heart was very heavy when he asked the teacher how that was that this person could fail after having been given discipleship teachings. The answer was about as follows: "You have, of course, noticed that in Europe the picture of the reigning head is stamped upon the postage and the coin of the realm; in America you have no reigning King, but you take the Presidents' pictures and you use them in a similar manner. There is, however, a very radical difference. In Europe it is usually the living Kings that are

so honored, but in America you will find that no President who has not passed out of this life is ever pictured upon the coin or postage, and there is a reason back of this difference. In Europe they take their reigning head on faith, believing and hoping that they may turn out good and faithful servants of the people, but in America you are going to make sure that there will be no chance for blunder; therefore, no picture of any President is placed upon your coin or currency until he has passed into the beyond where it is absolutely impossible for him to smirch the name of the nation that thus honors him.

If we were to follow that policy and give the discipleship teachings only to those who we were sure would not disgrace the name of the Rosicrucian Fellowship, or misuse the information, or in other ways do wrong, then we would have to wait until the aspirant was dead, for so long as he lives he is prone to err; so we follow the same method that they use in Europe with their Monarchs. We take the aspirant on Faith, supplemented by a reasonable performance such as we have outlined in the probationary career, then we leave the matter in the hands of God, praying that all may be well.

It is the same with the leaders on Mt. Ecclesia. If we were to wait until workers would come with horoscopes that indicated perfection, we might wait from now to dooms-day; not one of us is perfect, neither the leader nor anyone else; therefore we aim to be patient and believe the good will win in time. The horoscope helps us to see what

are the tendencies in their lives, and how we can best help them, but we have found that even the severest afflictions are not necessarily prohibitive of a good life and an earnest aspiration; then on the other hand, we have in our possession horoscopes without one single evil aspect and they indicate lives that are so wishy-washy that nothing can be expected of such people. You remember what the Spirit said in Revelation to the churches—there was some blame and some praise attaching to each one of them, but one met with unqualified disapproval: “I wish thou wert cold or hot, but because thou art neither cold nor hot, I will spew thee out of my mouth.” Indeed it is better to have afflictions in the horoscope, for they are like the obstacles that we must overcome in the world; they develop strength, and where they are lacking we may depend that we have a character which is so good that it is good for nothing. Therefore the horoscope does not debar from, neither does it secure admittance to, Mt. Ecclesia or any other true Esoteric Center.

The Rosicrucian Fellowship’s Booth opened at the Panama Pacific Exposition, April 2nd, at 11:20 A. M., but it has been in process of evolution ever since, and has grown quite attractive, with cut flowers and growing ferns, and our display of literature. We have one large chart showing the seven Periods, also our motto, and expect other charts soon.

The Booth occupies a corner in the Palace of Education, at the extreme end of Avenue

D and First Street, a significant location, inasmuch as the visitors, after traversing a bewildering path through the various orthodox creeds, cults and isms, wind up in our quiet corner “to finish their education” as one visitor remarked, “an observation not lacking in discernment.”

All sorts of people visit the Booth, the serious and the curious touch elbows. The Palace of Education attracts more generally the thoughtful visitors because it is not such a show place as many of the other Palaces, or enveloped with so much commercialism. It is a showing of Ideas and naturally people with all sorts of ideas visit us.

Our Booth is not especially conspicuous in location, but our emblem and the “Rosicrucian Fellowship” over the entrance, attract attention, and usually those who stop to observe them prove intelligent as sympathetic listeners to the explanations given. Some of them take the literature and have returned to inquire further concerning the Teaching, and it is hoped that from such and the various visitors, some may become more than guessing inquirers.

It is not unusual for expounders of different Cults to visit the Booth for the purpose of giving their “point of view” and the writer has heard so many that she is in danger of becoming very learned, yet it is found that sympathetic and tolerant listening often wins a friend, and also a listener to the Rosicrucian Fellowship’s point of view. The most sympathetic visitors are ministers and students of life, those who are really seeking, and it is a matter of encouragement

that so many people in all ways of life are seeking for the solution of the problems that confront them.

It is too early in the season for large crowds, and as the weeks go by the Booth activities may become more interesting.

If any students or friends come to the Exposition it is hoped they will hunt up the Booth and give a glad hand.

Opposite to the Booth is the Buddhist exhibit. Many of their followers visit us, one said he "hated all Christians" and I suggested that he probably had never seen one and he was gracious enough to reply, "yes one," which was a case, perhaps, of a soft answer, etc. If there is any thing the students would like to know further, questions will be gladly answered.

Anett C. Rich,
Attendant-in-charge

The New York Center of the Rosicrucian Fellowship has a Library and meeting room at 31 Union Square, West, where all the literature is kept for sale. It is open to the Public daily from 10 A.M. to 5 P.M. except Sunday, and every evening except Friday and Saturday. All are welcome.

(Some belated items, which should have appeared in our last issue.)

The loquat, peach, apricot, and almond trees on Mt. Ecclesia are in bloom and we are looking forward to the first crop of fruit this year. The large tomato vine that is now in its third year has a new crop of blossoms also, and one little lemon tree, just three feet

tall, has twenty-nine lemons on it, all large and ripening.

This is the 21st of March, the day of the Vernal Equinox and Mt. Ecclesia is deserted save for the writer and one or two others; all the students have gone to the beach for a dip in the deep. And what a glorious day it is for exercise; there is not a cloud to mar the deep blue of the sky, and as one sits and looks out over the ocean the reflection of the Sunlight is blinding; likewise, the dazzling white of the snow-capped mountain in the east. It is certainly a wonderful climate, and there is such a rare good fellowship on Mt. Ecclesia; it does one's heart good to hear the laughter of the boys while they are at their athletic games at noon or in the evening, and how much they do enjoy those walks to the beach. Mt. Ecclesia is blooming out gradually, and with much labor becoming a beautiful park, but down at the beach this time of the year there is a carpet of flowers so variegated in color and blended with such exquisite taste that no human hand could ever sow the seed in that manner. It is God, the Great Gardener of the Universe alone that can do such beautiful work, far surpassing all the artistic efforts of man.

It just does one's heart real good to see what real right living will do for people, so many come to Mt. Ecclesia looking delicate, peaked, and void of vitality. In a short time they begin to take on flesh, and bloom out just like full blown roses. It is not an uncommon thing for people to take on half

a pound of flesh a day; we have known a number of instances where they have gained thirty pounds in two months and ten or twelve pounds in a month is quite the rule. This stops after a time, of course, when they have filled out to their normal stature, for the archetype is, after all, the arbiter of whether we are fleshy or the reverse. And, therefore, it also works the opposite way; those who come here and have too much adipose tissue will find that this living very soon reduces their weight to a normal state where the well being is the greatest. Every one on Mt. Ecclesia is certainly a splendid

advertisement of the efficacy of the vegetarian diet in giving health, strength, vitality, and life. We might, of course, use the time-worn expression, "that everybody looks the picture of health," but as you know, that phrase is not really descriptive, for one may look the picture of health, as we usually paint it, with red cheeks, etc. and still suffer from various ailments, while another may seem sallow of face and expression and enjoy most perfect health, because they belong to different types, and what is healthy appearance of one will be a decidedly unhealthy state for the other.

The Mystic Light

Continued from page 16

The sympathetic person, he who feels love for all God's creatures, and who considers nothing too small or mean to which to administer aid, is a beautiful type, and every feature of the face is the symbol of a spiritual grace. Truly, the spirit moulds the flesh to a resemblance and an expression of its own properties.

At the present day, intellect and the resulting material achievements seem to be of paramount importance. It is certainly an

excellent method for attaining certain necessary soul qualities, but the history of all those persons who have developed the intellect and the will, at the expense of emotion and intuition, has been a history of ultimate sorrow, disappointment and spiritual negation.

But, again, on the contrary, those who develop the emotions and ignore the culture of will-power and intellect are equally liable to sorrow and disappointment.

A well-balanced character, neither too much developed intellectually or emotionally, is the correct thing and is one of the main points in Rosicrucian Philosophy.



THE
Rosicrucian
Fellowship

ITS MESSAGE AND MISSION

Formerly, religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today, a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, like heredity and ether. They desire religion as much as their fathers, but want the ancient truths in modern dress congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching, concerning the origin, evolution and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries, so that the heart may be allowed to believe what the intellect has sanctioned, and the solace of religion may speak peace to the troubled mind.

MOUNT ECCLESIA

In order to make our philosophy of life and health of practical value in the world, we have bought 40 acres of land in the little town of Oceanside, 88 miles south of Los Angeles. It is one of the sightliest spots in sunny Southern California, situated upon the promontory of a high tableland. From Mount Ecclesia, as we have named our headquarters, there is an unobstructed view of the beautiful blue Pacific Ocean. Directly west lies the island of San Clemente, 75 miles out, and

ships are often silhouetted upon the skyline as they sail by. Forty miles to the southward looms the promontory of La Jolla, a suburb of San Diego, the southernmost city in Uncle Sam's spacious realm. Eighty miles north from Mount Ecclesia we see the lovely island of Catalina with its crystal clear waters and its luxuriant submarine gardens, so strange and fantastic that they outstrip fancy and fairy tale alike. Standing upon the same spot whence we saw the magnificent marine view described above, we may behold a landscape equally glorious, varied, and wide by simply turning upon our heels and looking towards the east. Immediately below Mount Ecclesia lies the smiling San Luis Rey valley with its fertile green fields and its historic old mission; a little further away are the rounded foothills with their wonderful play of light and shade, then the mountains with their rugged contours, and farthest to the east we see the snowcapped peaks of Mount San Bernardino, Mount Greyback, and Mount San Jacinto. The first named is 100 and the last 75 miles from the coast. Thus the range of our views from Mount Ecclesia is 150 miles east and west (from San Jacinto Mountain to San Clemente island), and 120 miles north and south (from Catalina to La Jolla).

The climate is as wonderful as the view, and as incomprehensible to all who have not lived here. One may wear a white shirt-waist outdoors on every day in the winter, and although the water in our solar heater gets so hot that it cracks glass, we do not perspire on the warmest day in summer on account of the sea breeze which sweeps over Mount Ecclesia every day from about 10 a. m. to 5 p. m., cooling the atmosphere and filling our lungs with invigorating ozone fresh from the heaving bosom of the great Pacific Ocean. It is a veritable elixir of Life, and therefore this place offers such rare physical conditions for the attainment of health that it is probably without a peer.