

Studies in The Rosicrucian Cosmo Conception

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THE ORIGIN OF FORM

Last month we studied the Origin of Life and found that according to the Western Wisdom Teaching, Life is uncreated. It Was, Is and always Will Be. And it is as independent of the form through which it manifests as we are of the house wherein we live. As we may move from one house to another at will, so also Life takes up one habitat after another and dwells in different forms of varying capacities.

This month we shall study the Origin of Form, as taught by the Elder Brothers of the Rosicrucian Order. To this end we turn to page 540 in the *Rosicrucian Cosmo-Conception* and find there in the list of words under the letter "F" the word "Form." Opposite is the number 556, which refers to the page in the index. On that page we find under the heading "Form" a considerable number of references, and even if the student did no more but read these references he would obtain considerable elucidation on the subject.

We learn from them that "all forms are built from one basic substance." The next one says, "Forms are crystallized space; after death they dissolve to spirit." Further on, "All form is devoid of true feeling," etc. These references in the index are in themselves a wonderful help to the student and should be used very frequently as they refresh the memory upon certain points, give the mind a firm hold on the subject, and from that the thought may start out with what it has learned in previous lessons from the study of this book.

One of the references in this index says that "the Archetypes build forms." Our first question is: What is an Archetype? Therefore, we turn to page 50 as directed, or rather page 49, for the paragraph wherein the Archetypes are described begins on that page, and there we read that "when we speak of the Archetypes of all the different forms in the dense world, it must not be thought that these Archetypes are merely models in the same sense in which we speak of an object constructed in miniature or in some material

other than that appropriate for its final use. They are not merely likenesses or models of the forms of which we speak; but they are creative Archetypes; that is, they fashion the physical form in their own likeness or likenesses; for often a number of these Archetypes work together to form a certain species, each Archetype giving part of itself to build the required form.”

We may inquire: But how does this Archetype build the form? And our index directs us to page 123, but we may with profit start to read on page 121: “The power of rhythmic vibrations is well known to all who have given the subject even the least study; for instance, soldiers are commanded to break step when crossing a bridge; otherwise the rhythmic tramp would shatter the strongest structure. The Bible story of the sounding of the ram’s horn while marching around the city of Jericho is not nonsensical in the eyes of the occultist. In some cases similar things have happened without causing the world to smile with supercilious incredulity. A few years ago a band of musicians was practicing in a garden close to a very solid wall of an old castle. There occurred at a certain place in the music a prolonged and very piercing tone, and when this note was sounded the wall of the castle suddenly fell. The musicians had struck the keynote of the wall and it was sufficiently prolonged to shatter it...In the heaven world color and sound are both present, but tone is the originator of color; hence it is said that this is particularly the world of tone, and it is this tone that builds all forms in the physical

world. As geometrical figures are created by drawing a violin bow over the edge of a glass plate, so the forms we see around us are crystallized figures of the Archetypal forces which play into the Archetypes in the Heavenly world.”

These Archetypes in the Region of Concrete Thought are not forms in space such as we see here in the physical world. There the form of physical matter is not seen; the Archetype, however, appears as a cavity, something like a plaster mold here in this world. As the plaster is poured into the plaster mold and then form a stature, so the physical atoms pour into this cavity which constitutes the Archetype, and the aggregation of physical atoms thus attracted one to another is that which we see here in this world as a living form. Whether of plant, animal, or man, the process is the same.

Just as the musical vibrations will move the sand and spores spoken of into geometrical figures, so also music, sounding in the Archetype, attracts and molds the physical atoms with which they come in contact.

When we look at a human being with the spiritual vision, we see in the region of the medulla oblongata at the head of the spinal cord, a flame which pulsates and vibrates in a most wonderful manner and it is colored with different rays according to the nature of the human being in whom it is observed. If we have evolved the spiritual faculty of observation in a sufficient degree, *we shall also hear a sound* emanating from the flame. This sound is the keynote of the physical body, sounded by the Archetype and is

responsible for drawing to our vehicles all materials wherewith we build them. The tone of the Archetype changes through life, and as it changes, so also the body undergoes certain changes.

If we look up "Archetype" in the list of words, we are referred to page 544 in the index and from thence to page 104 in the book. There, something is said about the suicide being affected by the persistence of the Archetype. "The suicide who tries to get away from life only to find that he is as much alive as ever, is in the most pitiable plight; he is able to watch those whom he has, perhaps, disgraced by his act; and worst of all, he has an unspeakable feeling of being hollowed out. The part of the ovoid aura where the dense body used to be is empty, and although the desire body has taken the form of the discarded dense body it feels like an empty shell because the creative archetype of the body in the Region of Concrete Thought persists as an empty mold, so to speak, as long as the dense body should properly have lived. When a person meets a natural death, even in the prime of life, the activity of the Archetype ceases and the desire body adjusts itself so as to occupy the whole of the form; but in the case of the suicide that feeling of emptiness remains until the time comes when in the natural course of events its death would have occurred."

The writer has talked with many suicides both just after they had committed their rash act and even after a number of years. They all confessed that this dreadful feeling of emptiness seemed to exist as akin to the feel-

ing of hunger (some described it as hunger) which nothing could satisfy; for the seed atom of the physical body is, of course, ruptured; and that was the vibrating key to all the other atoms in the body. Therefore no atom can stay with this person. So they describe it as hunger. Others have said that it might be likened to the gnawing of a dreadful toothache, felt over every part of the body. This continues day and night, year after year, until the body should have died in the natural course of events. Truly it is a dreadful thing to contemplate; and yet it is not an avenging deity that punishes man for his wrong doings, but the immutable law which acts just the same as a hot stove that burns us whether we were aware that it was hot or not when we laid our hands upon it.

In order that we may study the manner in which the Ego gathers material about itself by means of the Archetype and the seed atoms which are the nuclei of its various vehicles to form the invisible aura which it wears during the physical embodiment, we will turn to page 133, where we read as follows: "Previous to taking the dip into matter, the threefold spirit is naked, having only the forces of the four seed atoms (which are the nuclei of the threefold body and the sheath of mind). Its descent resembles the putting on of several pairs of gloves of increasing thickness, as previously illustrated. The forces of the mind of the last incarnation are awakened from their latency in the seed atom. This begins to attract to itself materials from the highest subdivision of the Region of Concrete Thought, in a manner similar to that

in which a magnet draws to itself iron filings.

“If we hold a magnet over a miscellaneous heap of filings of brass, silver, gold, iron, lead, and other metals, we shall find that it selects only iron filings and that even of them it will take no more than its strength enables it to lift. Its attractive power is of a certain kind and is limited to a certain quantity of that kind. The same is true of the seed atom. It can take in each nothing except the material for which it has an affinity and nothing beyond a certain definite quantity of that. Thus the vehicle built around this nucleus becomes an exact counterpart of the corresponding vehicle of the last life, minus the evil which has been expurgated and plus the quintessence of good which has been incorporated in the seed atom.

The material selected by the threefold spirit forms itself into a great bell shaped figure, open at the bottom and with the seed atom at the top. If we conceive of this illustration spiritually, we may compare it to a diving bell descending into a sea composed of fluids of increasing density. These correspond to the different subdivisions of each world. The matter taken into the texture of the bell-shaped body makes it heavier so that it sinks into the next lower subdivision and takes from that its proper quota of matter.

Thus it becomes still heavier and sinks yet deeper until it has passed through the four subdivisions of the Region of Concrete Thought and the sheath of the new mind of the man is complete. Next the forces in the seed-atom of the desire body are awakened. It places itself at the top of the bell, *inside*,

and the material of the Seventh Region of the Desire World draws around it until it sinks to the sixth region, getting more material there and so the process continues until the first Region of the Desire World is reached. The bell has now two layers—the sheath of mind outside and the new desire body inside.

“The seed atom of the vital body is aroused into activity, but here the process of formation is not so simple as in the case of the mind and the desire body, for it must be remembered that those vehicles were comparatively unorganized, while the vital body and the dense body are more organized and very complicated. The material, of a given quantity and quality, is attracted in the same manner and under the operation of the same law as in the case of the higher bodies, but the building of the new body and the placement in the proper environment is done by four great Beings of immeasurable wisdom which are Recording Angels, the “Lords of Destiny.” They impress the reflecting ether of the vital body in such a way that the pictures of the coming life are reflected in it. It (the vital body) is built by the inhabitants of the Heaven world and the elemental spirits in such a manner as to form a particular type of brain.

But mark this, the Ego itself incorporates therein the quintessence of its former vital bodies and in addition to this also does a little original work. This is done so that in the coming life there may be some room for original and individual expression, not predetermined by past action.

“It is very important to remember that fact.

There is too great a tendency to think that all which now exists is the result of something that previously existed, but if that were the case there would be no margin left for new and original efforts and for new causes. The chain of cause and effect is not a monotonous repetition. There is an influx of new and original causes all the time. That is the real backbone of evolution, the only thing that gives it meaning and makes it other than an unrolling of latent actualities. This is Epigenesis, the free will that consists of the freedom to inaugurate something entirely new, not merely a choice between two courses of action. This is the important factor which alone can explain the system to which we belong in a satisfactory manner. Involution and Evolution in themselves are insufficient, but coupled with Epigenesis we have a full triad of explanation.

“The vital body, having been molded by the Lords of Destiny, will give form to the dense body, organ for organ. This matrix or mold is then placed in the womb of the future mother. The seed atom for the dense body is in a triangular head of one of the spermatozoa in the semen of the father. This alone makes fertilization possible and here is the explanation of the fact that so many times sex unions are unfruitful. The chemical constituents of the seminal fluid and the ova are the same at all times and, if these were the only requirements, the explanation of the phenomena of infertility, if sought in the material, visible world alone would not be found. It becomes plain, however, when we understand that as the molecules of water

freeze only along lines of force in the water and manifest as ice crystals instead of freezing into a homogeneous mass as would be the case if there were no lines of force previous to coagulation, so there can be no dense body built until there is a vital body in which to build the material; also there must be a seed atom for the dense body, to act as a gauge of the quality and quantity of the matter which is to be built into the dense body. Although at the present stage of development there is never full harmony in the materials of the body, because that would mean a perfect body, yet the discord must not be so great as to be disruptive of the organism.”

Thus we see that as the slightest act of ours must be preceded by a thought, which therefore is the generator of the act, so also there is behind every visible body an invisible cause, which is the archetype. This archetype is molded by man himself during his stay in the second heaven, during the interval between death and a new birth, The seed atoms of each body alone remain from life to life and in them are stored the vibrations of all the different bodies which man has ever possessed. This may seem very strange and hard to understand but when we remember that the phonograph needle reproduces and blends into one single tone the varied sounds of a large orchestra, it is perhaps not so difficult to believe that when the divine builder of the universe, the designer of everything, from the star to the starfish, undertakes to point a record of the past, His instruments can achieve greater results than such a crude device as the human-made phonograph.

Nutrition and Health

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WHY MEN EAT MORE THAN WOMEN

Investigators of the quantity of food usually taken by Men and Women respectively, have shown that men eat more than women; and attempts made to regulate this on the supposition that it was an abnormal desire for food on the part of the men that caused this discrepancy have shown that men generally do require more food than women, and scientists have endeavored to find the reason why. But up to the present time they have not met with success and are only able to record the fact. It must be admitted that they are very ingenious and painstaking in their efforts to get at the truth from their point of view with the means at their hands. In the investigation under consideration they were careful to exclude all who were athletes and to select men and women of about the same height and weight so that the body surface would also presumably be the same. Their subjects were in good health and, in every way, the case of one seemed to be uniform with that of the other.

It was noted that the women generated 1355 heat units in 24 hours as against 1638 heat units produced by the men, or about two percent more for the latter per pound of body weight. The men produced about twelve percent more heat than the women and while the investigators are not prepared to make any

very decisive or emphatic statements about the result of their investigations, it seems to be their opinion that the difference in food consumption may be due to the fact that men are more active than women, have more active tissues in their body, and are more free from fat.

This is only another case where they are doomed to fail because they take into consideration only the dense body which they can see, feel, and measure. Man is, however, most emphatically *not* this body, but this body is a vesture of man. Moreover, it is his densest and most inert vehicle. Were it not interpenetrated by the vital body composed of four ethers, it would be as inert as a stone. In fact, we know and notice the difference between dead weight and live weight. How much easier it is to carry a living burden of a given weight than dead material weighing the same, because the former has a vital body composed of ether.

The scientific investigators are, of course, right when they speak of the inertia of fatty tissues, but there is no ground for the assertion that women are more subject to this impediment than men. The explanation of the difference in food consumption lies in the fact that woman has the negative physical and positive vital body and therefore assimilates her food better than man, consequently requiring a smaller quantity; while man,

whose physical body is positive, has a negative vital body and is therefore not able to assimilate as well as woman. Further, the heat units which he takes in with the larger quantity of food are quickly radiated by him while they are retained for a longer time by woman. Hence man, as said, generates twelve percent more heat in a day than woman. Man wastes it while woman utilizes it in her economy and is therefore able to get along with less food.

In the *Rosicrucian Cosmo-Conception*, where we have taken up this and other points connected with nutrition, we have given a number of instances, showing the difference between the action of a positive and a negative vital body as possessed by the two sexes. Only by taking into consideration this positive vital body of women can we account for the fact that she remains warm with less clothing than man, while man, because of his negative vital body, which allows for the radiation of heat to a greater extent than the positive vital body, requires warmer garments.

It is a truism that we live not by what we eat but by what we assimilate, and because of the positive vital body, woman has certainly the advantage of man in that respect. It will be found, however, that men of spiritual and devotional proclivities, men who are really living the life, are thereby, in a measure, changing the polarity of their vital bodies so that it gradually becomes more and more positive. This is not accomplished in one life but in a succession of lives. Eventually there will come a stage when the distinction will

disappear, which has been noted by the scientific investigators. It is the writer's belief, or rather knowledge, that, had these scientific investigations been carried on a few thousand years ago, the difference would have been much more marked. For, although woman had not then arrived at her present standard, neither had man, and he was much farther behind in that respect.

The last two thousand years of growing altruism under the Christian religion have done wonders in making men less brutal and women more refined; and in a few hundred years, when we get to the cusp of Aquarius, the "Son of Man," by precession of the equinox, this distinction will probably have ceased and man and woman will be on an equal footing in regard to the fineness of their vehicles.

Remember this, however, that man lives not by bread alone. The higher the thought we think the less gross and material we shall be. So we may take time by the forelock, by pure thoughts refining our vehicles; and as we do this, we shall need less earthly food. This is the line of improvement for both men and women.

VEGETARIANISM vs. MEAT DIET

Herman O. Haugland

The arguments presented by those who favor the use of meat are:

First, that the proteins of meat are more completely digested than the protein from vegetables.

Second, that meat stimulates the appetite.

Third, that the absence of meat in the dietary tends to alcoholism (Gautier).

Fourth, that vegetable foods produce a dietary too great in bulk.

It is readily to be seen that a complete digestion of proteins would lead to constipation and is therefore undesirable; hence it would seem more advisable to take proteins in such form where they are not so completely digested.

In normal people there is no need for increase or stimulation of appetite. It is evident that the over stimulation of the appetite by a meat diet is one of the chief causes of over eating which, in its turn, opens the door to the greatest variety of human ailments.

It is true that a sudden and complete cessation of the use of meat in the dietary may seem to favor the development of alcoholism, where a predisposition in that direction exists in the individual. One accustomed to eating meats misses the stimulation when he discontinues their use. Meat extractives as produced in the alimentary canal of the meat eater belong to the same family as caffeine and are toxins. An insufficient diet rather than a meatless diet gives a craving for alcoholic stimulants. Social workers claim that the breaking of the alcohol habit is much more permanent in individuals using a meatless diet than in those given to a meat diet.

The fourth argument, claiming too great bulk for a vegetarian diet, applies only to the strictly vegetarian regime where no animal food whatever is used. In the Orient and also

in Europe one finds numerous vegetarian societies and organizations who hold to such principles because of some religious views. Such dietaries are not based upon scientific principles. It is possible, however, by giving careful thought to the planning of a dietary, to subsist entirely on vegetable foods; but in most instances this does not seem practical nor advisable. The addition of milk, cheese (cooked), and eggs to the dietary gives protein in the form which is easy to digest. These products, when used in moderation, are not objectionable on the same grounds as flesh foods inasmuch as they are not so prone to putrefaction as meats and do not contain the waste products of metabolism.

From these considerations we conclude that absolute vegetarianism does not favorably answer all the needs, interests, and activities of the European races, but that, modified by the addition of milk, cheese, butter, and eggs, it has great advantages. It alkalizes the blood, accelerates oxidation, diminishes the nitrogenous gases and toxins; it exposes one much less than the ordinary meat diet to diseases of the skin, arthritis, arteriosclerosis, colitis, and congestion of the internal organs.

This modified vegetarian diet tends to make the aggressive and violent peaceful. It is practical, economical, and rational. It should be accepted and commended by those who strive for ideal eugenics, for it is an important factor in the production of a race that is intellectual, artistic, morally strong, and physically gentle.

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USES OF POTATO PARINGS

Excellent Flue Cleansers

Save the peelings of the potatoes you use for food. When the stove does not draw well, place a quantity of these potato skins in the fire and their burning will clean up the soot and clear out the flue to such an extent it will not seem like the same chimney.

They do not need to be dry. Damp peeling just cut from the potatoes will burn quite readily where there is considerable fire, and it is astonishing how quickly they will do the desired work.

These peelings will also clear a furnace when slow fires have caused it to become clogged up with soot.

Flues of boilers can be cleaned with perfect safety with potato skins, and little potatoes are useful where the fire is hot and the boiler flues are clogged, as the small potatoes will burn quickly, producing a condition that clears the place of anything that may be detrimental to a good draft.

As Kindling and Disinfectant

Potato skins will dry easily if spread out in a warm place, and these make excellent kindling to be used in recruiting a sluggish fire or in starting one with paper. It is no difficult matter to start a fire without wood when dry potato skins are used with a little paper. The burning of the peelings clears out the fire and no difficulty is experienced that day from the fire not drawing or the stove not acting satisfactorily.

In case of sickness or at times when a room

becomes foul it may be made much better if a very little piece of potato skin is burned in a room. It is always best to have a window or door open when this is done, so there will be an opportunity for the impurities to get away. The air in rooms so treated is much purer.—*Baltimore American*

A MENU FROM MOUNT ECCLESIA

Breakfast, 7:30 A.M.

Fresh Strawberries
 Dish of Grape-Nuts and Cream
 Whole Wheat Gems, Butter and Honey
 Coffee or Milk

Dinner, 12:00 Noon

Mixed Vegetable Soup
 Macaroni with Brown Sauce
 Spinach Hot Corn Bread and Butter
 Milk

Supper, 5:30 P.M.

Cauliflower Salad
 Olives English Walnuts
 Whole Wheat Bread, Butter and Honey
 Tea or Milk

RECIPES

WHOLE WHEAT BREAD

Scald one cup of white flour with enough hot water (left over from boiling potatoes) to make a stiff batter; allow to stand until blood warm; add one cake of compressed yeast which has been first soaked in lukewarm water until soft and one-half teaspoon salt.

Beat well and set in a warm place to rise to twice its size. Slowly stir in enough whole wheat flour to make a stiff dough. Turn it out onto a floured board (use white flour on board), and knead it until it is soft and elastic and no longer sticky. Form into loaves of about one pound each, place in previously oiled pans, cover with cloth, and stand in a warm place until double in size. This may take about an hour, according to the temperature, but be sure not to get the dough too warm. Bake in a moderate oven for one hour and fifteen minutes. Upon taking out, take a small cloth dipped in butter and oil the loaf very slightly, as this keeps it from drying out and flavors the crust.

FRIED SPINACH

Take fresh, crisp spinach or mixed part young beet tops, Swiss chard, and lettuce

leaves. Wash carefully in cold water. Let it come to a boil, or if cooked in a steamer, allow it to steam for fifteen minutes, and drain. Prepare a saucepan with three tablespoons of butter browned with one tablespoon of flour; fry the drained spinach in this pan until thoroughly browned, season with salt, and serve hot.

MACARONI WITH BROWN SAUCE

Break one-half package of macaroni into two inch lengths and cook in boiling salt water for twenty minutes. Drain and rinse well under the faucet. Prepare the sauce by frying one grated onion in two tablespoons of butter and one tablespoon of flour, stirring all the time while browning. Add enough tomato sauce to make a thin gravy and season with salt. Place the macaroni into a baking dish, and cover with sauce. Bake for thirty minutes.

MY PRAYER

By George W. Wiggs

Dear Lord, grant me
Such harmony
Of mind and soul,
That I may see
With eyes more glad
Than they've been sad,
And intuitions of the lad
That I had when
A youth of ten,
And that implicit faith in men
That made them feel and with me deal
With thine own righteousness and zeal.
I pray that I
May sanctify
My soul with thought, until no sigh

Shall make me sad.
Let me be glad
In feeling I am still a lad,
At least in thought;
As I've been taught
That selfishness alone has brought
Inharmony,
And made love flee,
And left me fear, else I would see
With eyes as clear
As Thine own dear
Responsive sacred atmosphere,
Is ready to
Entrance the few,
Who to themselves will just be true.

Healing Department

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AN ADDRESS IN PRO-ECCLESIA

By Max Heindel

One coal will not make a fire, but where a number of coals are heaped together, the heat which is latent in each may be kindled into a flame, emitting light and warmth. And it is in obedience to this same law of nature that we have gathered here tonight, that by massing our spiritual aspirations for the healing and helping of our suffering fellowmen, we may do our modest share toward lifting the pall of sorrow that now broods over their life, and that we may hasten the day of the kingdom to come where suffering and sorrow shall have been abolished and where even death shall have ceased to have dominion over men.

We are holding these Healing Meetings on the nights when the moon is in a cardinal sign, because at that time the maximum of cosmic energy is infused into whatever we start and there are then the best chances for a successful issue. Thus we are taking advantage of forces in the universe, and thought is the vehicle which we use to transmit this healing power.

But before power can be transmitted it must have been generated, and to do this efficiently we should understand accurately what is the method. There is one saying of the Christ which thoroughly explains the matter. He said, "as a man thinketh in his

hearth, so he is." That saying goes to the very bottom of the matter, for though we may profess with our mouth to believe certain things and thus deceive others, yes, even ourselves, only what we really believe in our hearts, what we think deep down in our hearts, counts. If we profess with our mouth that we believe in God, to live the life, to do unto others what is right regardless of what they do to us, such and similar high standards of conduct, we may still live a double life and be hypocrites. But if we really think these things from the bottom of our hearts, it will not be necessary for us to make professions. Every single act of ours will proclaim just exactly what we think in our hearts and what we believe. People will very soon find out just what kind of a person we are by watching our actions rather than by listening to what we say.

Let us realize that every thought is a spark issuing from the Ego, that the moment it is born it draws around itself a certain kind of material appropriate to its nature. This thought-form may be sent to others for good or ill; but eventually there is a reaction upon ourselves, good for good and ill for ill. It is an actual fact and not just a mere poetical saying that "thoughts, like chickens come home to roost." Anyone who has the spiritual sight unfolded sees around every one of us a subtle auric atmosphere which is colored according to our particular trend of thought;

though, of course, the basic color is determined by his racial and national characteristics.

If we think in our hearts thoughts of optimism, of kindness, of benevolence, of helpfulness and service, then those thoughts gradually color our atmosphere in a certain manner which is accurately expressive of all those different desirable qualities or virtues. And as our bodies are built by the mind into an expression of our mental attitude this will again react upon our physical body, bringing to us health and well-being. For that reason the teachings of New Thought are true when they state that in this manner health and prosperity are achieved; though no one who is really spiritually minded would ever use such means for attaining material wealth. But this is merely another way of proving the truth of the saying of Christ that if we first seek the Kingdom of God and His righteousness, all other things will be added.

The prophet of Israel also gave this assurance when he said, "I have been young and now am old; but never have I seen the seed of the righteous begging for bread." It is the law of the universe that if we work with God then God will certainly take care of His own in a material way. "Are not two sparrows sold for a farthing? Yet not one of them falls to earth without your Heavenly Father knoweth it; are ye not worth more than many sparrows?" All through the word of God we have the promise that as long as we labor faithfully, honestly, and to the very best of our ability, striving for the things of the kingdom, working in His vineyard then He will

take care of us.

When anyone has created about himself or herself an auric atmosphere of helpfulness, of kindness, by actual service—for it is not enough that we desire to be of service, but we must strive day by day to serve to the very utmost—we must lie down every night tired in the happy consciousness of being real servants of Christ. But when we have done this we shall find a changed world. We shall find in other people the very same qualities we possess, because this auric atmosphere of ours is as a glass through which we must look at everybody. The whole world is colored by our own aura just as if we were in a room with windows of red glass: the world outside, trees, houses, and everything else would appear red. As a matter of actual fact, we view the world in which we are living through that auric atmosphere, and if that is vibrant with benevolence and kindness we find all about us people who are benevolent and kind, for we call out the qualities in them which we ourselves express, upon the same scientific principle that when a tuning fork is struck it awakens the vibrations of other tuning forks of identical pitch, and the people who meet us are invariably attracted by and respond to that which we have in ourselves. Therefore, a man who is benevolent, as said, feels the benevolence and kind-heartedness of other people. A man who thinks mean and worrisome thoughts, who is pessimistic and habitually thinks thoughts of unkindness toward others will call forth in them the same traits of character that he sends out. We are all vibrating at a certain pitch and the seed

atom in the heart is the keynote of our physical existence and of the vibrations that go out from us through the physical world.

It is of immense benefit to know this scientific fact, for we can control our thoughts and through them every condition of life. It behooves us, therefore, to cultivate habitual optimism, helpfulness, benevolence, and kindness, so that we may be of greater value in the world's work. Unless we have these qualities in some degree, it is impossible for us to do the work we have come here to do tonight, namely to help and to heal others.

Thousands of students all over the world have concentrated their thoughts here during this day, as they do every day when there is a healing meeting at headquarters. This aggregation of thoughts now floats over the Pro-Ecclesia, a might force. The Rosicrucian emblem on the West wall is the instrument or focus through which we shall send it out into the world. We have there the five-pointed golden star and the four-bladed cross. The five and four make the mystic number nine, which is the number of Adam, or humanity. The cross is pure white, symbolical of the fact that anyone who desires to become a helper of humanity must purify himself from all evil; and though, while we attempt to do this, we fall time and again, let us remember, there is no failure except in giving up the Quest. The seven roses which garnish this symbol are symbolical of the cleansed blood.

While humanity and the animals which have red, warm blood are filled with passion and desire, the plant is passionless. The red rose, being the generative organ of the plant,

therefore stands as a symbol of the immaculate conception which takes place when the Christ is born within, cleansing us from the sins of the past and sanctifying us to the work of the future. This is the great ideal toward which we aspire. Let us concentrate our thought upon the central white rose in the emblem which stands for the pure heart that is in such an unselfish Invisible Helper. Let us pray that our thoughts may be as pure as that rose so that we may be able to generate thoughts of purity, strength, and helpfulness, and trust in God in spite of all discouragements.

Above everything let us, when we have done our part, trust the results to God, eliminating our own personality. We are too weak to battle with cosmic forces; but God is omnipotent. We would not attempt to cross the Ocean in a row boat, which is almost certain to be swamped; but if we commit ourselves to a large and well built liner, the chances are greatly in favor of our surviving any strong wind that may beset us. It is also similar in the voyage toward our spiritual goal. If we endeavor to stand in our own strength we are very apt to fall, but if we commit everything to God and pray to Him for guidance, then we shall find our chances for success are greatly increased. And by prayer is not only meant the prayer of the lips but rather the prayer of the heart. As Emerson puts it:

Although your knees were never bent,
To heaven your hourly prayers are sent;
And be they formed for good or ill,
Are registered and answered still.

HEALING SERVICES

Are held in the Pro-Ecclesia at the International Headquarters on Mount Ecclesia on the following dates:

July 3, 10, 17, 24, and 30

August 7, 14, 20, and 27

September 3, 10, 16, 23, and 30

On those dates, students all over the world join forces to help and heal their fellow man and direct their aspirations to Mt. Ecclesia, where the harvest of healing thought is gathered by the Elder Brothers for use in the service of humanity.

We append extracts from several letters written to the Fellowship by patients who have felt the Healing power of spiritual thought:

Roy, New Mexico, February 15, 1915
Rosicrucian Fellowship:

Thank you for your very kind letter. The Invisible Helpers are with me. I am well and strong while sickness is all around me. When writing and sewing, my hands are not limber but there is no pain. Then, too, I can walk a mile with ease. I am determined to demonstrate my healing here.

Sincerely,

Mrs. A. L. C.

My case differs essentially from Mr. C's in that I felt an improvement almost immediately after writing to the Healing Department; even before the reply to my letter reached me. My trouble was by no means as imminently dangerous as his, but in addition to the particular complaint formerly mentioned, my right arm was rendered almost useless by neuritis.

I was also afflicted at oft recurring intervals with nerve wracking headaches. These disabilities have dropped away almost entirely, leaving me relatively free.

My experience is similar to Mr. C's in feeling the same buoyancy he speaks of and during the severe strain imposed by his illness I was strangely supported. The words, "He will not suffer thy foot to be moved: behold, He that keepeth thee shall neither slumber nor sleep," kept recurring to my mind. When Mr. C. became convalescent I realized I was not nearly so exhausted as during former emergencies of a trying nature.

Occasionally distress from some of the old troubles warns me that there must be no relaxation in careful living. It appears as if the tendencies with which we are born "never slumber nor sleep" and that the price of health, like that of some other things worth having, is "eternal vigilance."

This leads up to the idea of Mr. C., with which I am in accord, that there are some things in a cure of this kind more important than physical recovery.

H. L. C.

Mrs. Frances Lyon has returned to headquarters after a stay in New York during the winter; she has been active in establishing centers in the different towns around New York, and has been very successful in this work. We are glad to see her at headquarters again. According to present arrangements she will stay till the fall. Then she returns east to take up the work of organizing other centers as well as building further upon the foundations she has already laid.

Echoes from Mt. Ecclesia

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THE FELLOWSHIP BOOTH AT THE SAN FRANCISCO FAIR

The booth has fallen into the routine of busy days, so much so indeed that it finds little time for anything else.

Since the fair weather has set in, the crowds have grown larger, and people from all corners of the country are trailing through the grounds and buildings trying to “do” them as well as their few days’ stay will permit. Visitors usually reserve the Palace of Education for the last, realizing that from this Palace, and the Fine Arts, our close neighbors, they may take home with them something to remember long after their dizzy, mad thrills have been forgotten. Of these visitors, the Booth has its full share, and often its space is filled to overflowing with listeners and inquirers.

Now and then someone comes in who does not believe in individual immortality and considers all religion “tommy rot,” but they belong to the few; generally, those who come are seekers after the Truth.

We have started a beginners’ class in Astrology and from the many inquiries, there should be another soon.

These classes of course are recruited from San Francisco residents and they give promise of good working students.

The exhibitors of the Palace of Education

have formed themselves into a club for the purpose of good fellowship and better acquaintances with each other’s work. We had our first festivity in a moonlight excursion on the Bay, where we watched the wonderful fireworks from the water. Besides rockets shooting up flags, animals, and images, etc., a large fire boat moved slowly close to the shore spouting out enormous columns of water upon which the scintillators threw their brilliant colored lights, creating an extraordinary effect of beauty and splendor.

Our club will start on a tour of inspection which will include a visit to all the Booths for information concerning what each represents, and this of course will furnish an opportunity to present our ideas to all exhibitors in our Palace.

This and the daily explanatory talks constitute the routine work at the Booth, varied by glimpses of parades, and the flights of Art Smith in his biplane who seems indeed to have conquered the air. His flights at night have the appearance of a great comet flying through the sky, a sight to be remembered.

Outside of these thrills our days are mostly spent in trying to present the ideas of our teachings as clearly as we may and we hope some of the seed may bear good fruit.

In Fellowship,

Annet C. Rich

A BONFIRE ON MOUNT ECCLESIA

The 4th of July is the American national holiday, and it has been the custom to celebrate independence by bonfires, fire crackers, and all other similar dangerous things, until life in the cities has become intolerable to the great majority of people. Between the blaring of brass bands, the shooting of fire-crackers and cannons, they have been driven nearly insane. A great many accidents have also been caused by this foolish method of celebration, and of late years, one city after another has passed ordinances forbidding such savagery, and people are beginning to confine themselves to a more dignified method of celebrating Independence Day.

In former years we have not celebrated the Fourth of July on Mt. Ecclesia; this year we are going to make up for our tardiness and have a bonfire; nothing else will do; there is even a possibility the writer may forget his dignity and dance around it in order to secure an outlet for his long pent-up feelings of restraint.

For four years the mortgage on Mt. Ecclesia has weighed upon our minds like a load of lead; not that we did not know that it would be paid off in time, but the consciousness was always there that the Rosicrucian Fellowship Headquarters did not really belong to the Rosicrucian Fellowship. We could not ask for help, for even if we had not been cautioned by the Elder Brothers never to solicit subscriptions to anything, the writer's almost morbid sensitiveness in that respect would have prevented him from doing so.

Now, however, we have at last paid the

mortgage, on the 14th of May, and there is not one cent debt on the land or buildings of the Rosicrucian Fellowship. The City has also just abandoned the streets which gave it a hold upon part of our property and thus a heavy load has been lifted off the writer's mind. It seems as if he can now breathe free the air of Mt. Ecclesia. There seems to be new fragrance in the flowers, the skies seem clearer, the little birds that are nesting around the various buildings seem to sing a sweeter song, an anthem of liberation from bondage.

Therefore we are going to celebrate on the Fourth of July the Independence of Mt. Ecclesia. We shall make a bonfire of the mortgage papers and the notes that secured it, offering our thanks to "God, from whom all blessings flow," for this home for our activities.

In the evening there will be an illustrated lecture, and we will be glad to have any of the members visit us for the occasion, which we feel to be very important, the opening of a new era in the history of the Rosicrucian Fellowship.

WHERE IS THE ANGEL?

Visitors to Mt. Ecclesia are usually amazed to see the great improvements made here, the number and the class of the buildings; our printing, pumping, and electric plants; the splendid appearance of the grounds; the beautiful orchard; and the exterior illumination of the grounds. Everything impresses them profoundly, and although they do not usually come out and say so, most of them ask themselves in their own minds: "Where is the Angel?"

Of course, they are not looking for an

Angel with wings, but they are looking for an Angel in the sense in which that term is applied by theatrical companies where the "Angel" is the Financial backer and benefactor, upon whom everybody smiles and to whom all bow.

There is no such character on Mt. Ecclesia, however, and it puzzles them all to understand how these great improvements can have been made on voluntary contributions, until they get a chance to look into the deeper workings of things and find out the secret. In the first place the leader has no private bank account; he does not own a dollar in the world; every dollar that comes in for books is turned over to the Fellowship. Even contributions designated, as they frequently are, "for Mr. Heindel's private use," go into the Fellowship fund, for he has no use whatever for money save to further the work.

In the second place, the training of the leaders previous to taking up this work seems to have been peculiarly adapted to fit them for this position. What one does not know is familiar ground to the other. Mr. Heindel, for instance, does not know Wheat from Oats until it is served on the breakfast table, but Mrs. Heindel is perfectly at home in field and garden, able to oversee the gardeners and dairy. Being a practical housekeeper, she takes charge of the cooks, order all supplies, furnishings, etc., connected with the management of the dining hall and dormitory. Her business training enables her to look after the accounts of the Fellowship as well as to take charge of the voluminous correspondence that goes out from this office. Mr. Heindel,

on the other hand, is a very shrewd one who knows how to figure building material and machinery, being a competent engineer. He has drawn the plans for the buildings, bought the material, hired the labor, and superintended the erection of all buildings and also installation of the machinery. Thus thousands of dollars have been saved for the Fellowship, and in that manner it has been possible to make "the widow's mite" go as far as the bounty of an Angel would if recklessly spent. The Policy of the leaders, to keep within their means of saving, not wasting, places the Rosicrucian Fellowship in an almost unique position; for while from the reports from other societies we hear that they are deep in debt, the Rosicrucian Fellowship is free and clear.

NEW IMPROVEMENTS

Many more improvements are needed, of course, particularly an administration building. At the present time our office is in the most inflammable structure, and it houses the most valuable things on the grounds; namely, the letters of students, the lists of names, our stock of books, typewriters, Dictaphones, addressing machines, etc., etc. It also has, on the lowest floor, the printing plant with all its valuable plates, type, and thousands of dollars worth of machinery. The office and printing plant should be moved as soon as possible to a fireproof structure, and we hope it may be possible before the end of the year to commence on such a building. But after such an experience as we had in getting the dining hall up without going into debt, we

have decided that we will not start until a considerable amount is in the treasury available for that purpose. It is to be a white building, the same style as the dining hall, and built of the same fireproof material: gypsum blocks, which are the most economical building material available and at the same time they give to the building a beautiful and substantial look that could not be equaled for twice the amount with any other material.

You will notice that we have adopted the policy of antedating the new magazine and we aim to send it out about the fifteenth of the month so that it may reach all in America or Europe by or before the first day of the month for which it is dated.

Our large cylinder press was installed in the middle of May, and Mr. John H. Landes, who has had experience as printer, will in future have charge of the print shop so we hope the style and appearance of the magazine will gradually improve until it compares with the very best publications in the world.

We have received several request to enlarge the astrological section and shall endeavor to do so in the near future. Meanwhile, what we have given shows an absolutely new phase of esoteric astrology, that is to say, new to the world, for it is of course an old story to those who have access to the imperishable records, but no one has published it before.

And there is more coming; the Precessional effect on esoteric and exoteric religion, the first inkling of a logical reason

why one religion should refer to another as idolatry, as when the worship of the golden calf thus characterized, comes through the scroll unfolded in the new series which we are now preparing, together with other important matters.

The point we want to make is this: It is not the quantity that counts but quality and this we shall endeavor to keep at the highest point where it will merit mention in superlatives.

We hope that everybody is anxious to help the magazine along and give it as wide a circulation as possible so that we be able to reach a large class of readers with the teachings of the Elder Brothers, and we would be very thankful for any suggestions as to how we may reach more people. If you have in your city a New Thought or Occult book store, will you not visit that place and call their attention to this magazine or at least give us their name and address so that we may write them ourselves. There are many people who very greatly object to joining anything but who are always ready to take a magazine or something like that which involves no obligations but gives them the teachings and reading that they desire. If you know of anybody who would be interested in the magazine please give us their name and we will forward them a sample copy. We are going to make it more and more interesting, and there is no doubt that everyone who comes in touch with it and who likes this kind of reading matter will appreciate it very much; thus you will be doing them a favor as well as helping the Fellowship publications along.

Your Child's Horoscope

FREE!

We do not cast Horoscopes for adults on any consideration; but,

CHILDREN ARE UNSOLVED PROBLEMS!

They have come to their parents for help and guidance, and it is of inestimable benefit to know their latent tendencies, that their good traits may be fostered and evil tendencies suppressed. Therefore:

**WE WILL GIVE EACH MONTH
A SHORT DELINEATION OF CHARACTER AND
TENDENCIES OF TWO CHILDREN**

In the Astral Ray department of this magazine.

*Parents who wish to take advantage of this opportunity
Must be YEARLY subscribers.*

Little Herman Miller, the Mascot of Mount Ecclesia, will select the two names on the 15th of each month and the horoscopes of the two children picked by him will be cast and delineated in the following issue of this magazine.

Contents

The Mystic Light

A Department devoted to articles on Occultism, Mystic Masonry, Esoteric Christianity, and similar subjects.

The Question Department

Designed to give further light upon the various subjects dealt with in the different departments, where queries from students and other subscribers make this necessary.

The Astral Ray

Astrology from an original angle, Cosmic light on Life's Problems.

Studies in the Rosicrucian Cosmo-Conception

Our Origin, Evolution and ultimate Destiny is religiously, reasonably and scientifically explained in this department.

Nutrition and Health

Our body is 'A Living Temple', we build it without sound of hammer, by our food. In this Department articles on diet teach how to build wisely and well.

The Healing Department

The Rose Cross Healing Circle, its meetings and their results.

Echoes from Mount Ecclesia

News and Notes from Headquarters