

# Studies

in

# The Rosicrucian Cosmo Conception

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## THE ORIGIN OF FORM

H. Wilson

Editor's Note—Mr. Wilson is instructor of the advanced class in the Rosicrucian Cosmo-Conception conducted by the Los Angeles Study Center, and the writer asked him to prepare an article on the above subject for the July *Rays from the Rose Cross*, which he promised. Nor was he dilatory, but before he could get the article off to headquarters, "the printer's devil" appeared before the editor demanding "copy" for studies in the Cosmo department threatening dire calamity in case of our failure to provide it promptly.

So to appease the imp we sat down immediately and wrote the article which appeared last month. But Mr. Wilson's effort is so much deeper and we see he intends to go into "the origin of form" in several articles, so we are

only too glad to step out again and give him a clear track.

## THE DENSE BODY

In the June issue of this magazine, under the caption of "The Origin of Life," the student is cautioned regarding the indiscriminate terms applied to the Worlds, Regions, Bodies, etc., designated in the *Rosicrucian Cosmo-Conception*. If he would derive benefit from these studies it is necessary that he familiarize himself with the specific meaning expressed by the terms as used in the *Cosmo*.

It is advisable, therefore, in this connection that we refer to page 54 of the *Cosmo* where a diagram of "The Seven Worlds" will be found.

The "Worlds" appear upon the diagram in the following order:

1. World of God
2. World of Virgin Spirits
3. World of Divine Spirit

4. World of Life Spirit
5. World of Thought
6. Desire World
7. Physical World

From this it is evident that the “World” in which we live has no less than seven important divisions ranging from the highest, The World of God, to the lowest of the seven, the Physical World. We are told that this division is not arbitrary, but necessary, because the *substance* of each of these worlds is amenable to laws which are practically inoperative in the others.

The diagram also shows the “Vehicles of Man,” through which or by means of which the “Virgin Spirits” make the “Pilgrimage Through Matter.” These Vehicles are also seven in number. But note this carefully—they are composed of the substance of but five of the worlds above mentioned.

The Vehicles appear upon the diagram in the following order:

1. Divine Spirit
2. Life Spirit
3. Human Spirit
4. MIND
5. Desire Body
6. Vital Body
7. Dense Body

A further reference to our diagram will show that the “division” called the *Physical World* contains two sub-divisions called *Regions*. The lower is

called the “Chemical Region,” and the upper is called the “Ethereic Region.”

A body composed of the substance of the upper or Etheric Region is called a “vital body.”

A body composed of the substance of the lower or Chemical Region is called a “dense body.”

From the foregoing we not only see the necessity of a knowledge of the terms used, but the casual reader may learn that when we speak of a “dense body” it has no reference to the higher vehicles. Then too this diagram has reference only to the constitution of *Man*.

The animal possesses a dense body; also the plant and mineral, and the multiplex variety of forms they assume, we are told, is the ONE UNIVERSAL SPIRIT expressing itself in the invisible world as *four great streams of life* at varying stages of development. (*Cosmo* p 31) This four-fold spiritual impulse molds the chemical matter of the Earth into the variegated forms of the four Kingdoms—mineral, plant, animal, and man.

The spirit, or life, which molds the form into an expression of itself is therefore as *extraneous* to the matter it uses as a carpenter is apart and personally independent of the house he builds for his own occupancy.

Referring again to our diagram we note that the two regions of the physical world are also in turn sub-divided;

that of the lower or Chemical Region being composed of the solids, liquids, and gases. These are the substances that may be analyzed in the laboratory; they are the substance of which *all dense bodies* so called are composed.

Upon page 31 of the *Cosmo* we find that as all the *forms* of mineral, plant, animal, and man are *chemical*, they must logically be as dead and devoid of feeling as chemical matter in its primitive state, and the Rosicrucian asserts that they are.

Upon page 57 we find, that in order to function in *any* World, and express the qualities peculiar to it, we must *first* possess a vehicle made of its material. To function in the dense Physical World it is therefore necessary to have a *dense body* composed of that substance.

As the world in which humanity now finds itself is the dense Physical World, it follows that the bodies we are using are *dense bodies*. As man is the oldest and most highly evolved of the four kingdoms, and as his dense body is the oldest and most perfect of his bodies, a study of the dense body of man is certain to throw light upon the dense bodies used by the three lower life waves; viz. the animal, plant, and mineral. A chemical analysis finds them all the same. Material science holds that in the densest solid as well as the rarest and most attenuated gas no two atoms touch; that there

is an envelope of ether around each atom; that the atoms in the universe float in an ocean of ether. This is an hypothesis necessary to account for facts that cannot otherwise be demonstrated. (p. 57 *Cosmo*)

The occult scientist *knows* this to be true and that this ether is what we term the Chemical Ether. He also knows that there are four divisions of the ether, each having a work to do that cannot be done by the others. The diagram on pp 54 of the *Cosmo* gives the names of these ethers and their functions. The mineral atom is surrounded by but one of the ethers, the chemical ether; the plant is surrounded by two ethers, the chemical and life ethers; the animal has but three, the chemical, life and light ether; while man uses the four ethers, viz. the chemical, life, light, and reflecting ether. (p 58 *Cosmo*)

Because of these ethers we find a great difference in the four kingdoms, and we are told upon page 57 that we must go to the invisible worlds and seek the causes which give one kingdom that which is denied to another. This, of course, the school of material science cannot do, and in consequence, as a body, is disposed to ridicule the teachings that have any bearing upon invisible bodies. These invisible Worlds and Bodies are all clearly explained in the *Cosmo*, and will be taken up from time to time in

this department of *Rays from the Rose Cross*.

The student will find upon page 206 of the *Cosmo*, that during the first revolution of the Saturn Period, the “Lords of Flame” implanted in the evolving *life* the “germ” which has developed our present dense body; also that during the remainder of the first six revolutions this germ was given the capacity for developing *sense organs*—particularly the ear, thus accounting for the fact that the ear is the most highly developed organ of the dense body. The “Lords of Flame” were inactive, after giving the afore-said “germ,” until the middle of the last or seventh revolution, when they aroused in man the initial activity of the Divine Spirit. We thus have a close relationship between the Dense Body and Divine Spirit which the student will do well to remember.

In the second, or Sun Period, the “Lords of Flame,” with the assistance of the “Lords of Wisdom” and the “Cherubim,” so changed the “germ” that in addition to evolving sense organs it was capable of evolving an alimentary canal, and also of admitting the interpenetration by a vital body. (p. 211 *Cosmo*)

In the third, or Moon Period, the “Lords of Wisdom,” co-operating with the “Lords of Individuality,” who had special charge of *material* evolution of the Moon Period, reconstructed the

germ of the *dense body* so that it was capable of evolving a nervous system, muscle, cartilage, and a rudimentary skeleton. (p 214) It also admitted of the interpenetration of a *desire body*. This work of reconstruction took place in the first, or Saturn revolution, of the third, or Moon Period.

We find that the first, or Saturn revolution of each Period, is devoted to a reconstruction of the *dense body*, and as the fourth or Earth Period, the one in which we are now living, succeeds the Moon Period, so in the Saturn or first revolution of the Earth Period the process of reconstruction again takes place. The “Lords of Form” assisted in this work, which gave to the *dense body* the ability to form a brain and become a vehicle for the “germ” of *mind*, which was to be added later. (p 286 *Cosmo*) The first impulse was then given to the building of the frontal part of the *brain*; also the incipient division in the nervous system, which has since become apparent in its subdivisions—the voluntary and sympathetic. (p 239) The voluntary nervous system (which has transformed the dense body from a mere automaton, acting under stimuli from *without*, to an extraordinarily adaptable instrument capable of being guided and controlled by an *Ego* from *within*) was not added until the present Earth Period. A reference to the chart on page 366 of the *Cosmo*, entitled

“The Seven Days of Creation” will be of great help to the student. Each panel in the chart represents a period, or *one day* of creation.

As a result of the help received from those Great Exalted Beings man finds himself in possession of the most wonderful instrument to be found in the

Physical World today.

Through untold aeons They have given us their loving help. Should we not then, in turn, spare a few moments each day in earnest study, that we may know why we are here, and learn to do our share of the world’s work by being of SERVICE to others?

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# Nutrition and Health

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## “THE VICE OF CLEANLINESS”

It has been said that Cleanliness is next to Godliness, and we all seem to agree with that entirely, some of the old religions even prescribed certain ablutions of the body as a part of the religious services of each individual, for mankind in the earlier, childhood stages of its development was not overly clean any more than the children of today enjoy the bath. They prefer to go about with dirty hands and face, to the ordeal of soap and water, until gradually they acquire the habit and later have a liking for the water. As it is with a child, so also it was with man in ancient times. He performed his ablutions when forced to do so by religious ordinance, for fear of punishment if this was neglected. Therefore we find in the tabernacle in the wilder-

ness, for instance, the molten sea in which the priests were commanded to wash before they appeared at the temple service, and the penalty for neglect of this duty was death. Similar rites prevailed also in other religions.

Later it became unnecessary to require cleanliness as a religious duty of man because he made it a virtue above all others. As the ages have gone by the practice has spread from the highest strata of society even to the very lowest, and cleanliness of the body has become a fetish, particularly in the western world. No one is respected who does not bathe regularly and at frequent intervals. A person commands respect only in the degree that his body is well groomed and well-clothed; even though he may be worse than a whitened sepulcher within, the mind filthy with impurities.

The care of the teeth has also received an increasing amount of attention and the further we go West, the more frequent the use of the tooth brush and the bath tub.

It cannot be denied that the foregoing seems very commendable. Cleanliness has its root in religion, and surely it would be a strange parent who would rejoice in seeing his or her offspring always carrying the unavoidable marks of play on hands and face without making an effort to remove them with soap and towels. Neither can it be denied that a great many of the diseases to which mankind is heir are due to defective teeth and that uncleanliness is the chief cause of dental decay. The reader may therefore well ask himself or herself what we mean by our heading: "The Vice of Cleanliness."

The direct answer to this question is, that while cleanliness itself is a virtue, it becomes, like many another good thing, a vice by being overdone. Water is the universal solvent, and taken internally in small doses it is good, but taken at the wrong time, with meals for instance, and in excess, it becomes a poison; it dilutes the digestive fluids and cools the stomach so that the condition necessary for the proper treatment of the food is disarranged, and in time, if the habit is persisted in, it impairs the digestion permanently. So also when water is

taken to excess outside and under improper conditions, it may affect the health very seriously.

This has been demonstrated many times in our experience on Mt. Ecclesia. A number of people who came here have been in the habit, prior to their arrival, of bathing every day and sometimes twice or three times a day. They were, without exception, in a very serious run-down condition, because the excess of water applied with a towel or a sponge, had depleted the skin of its fatty substance, and the vaso-motor system, was unable to operate properly, to close or open the pores as required.

But there was another effect of this excessive bathing, not seen or understood, unless by one who has the requisite occult knowledge and the spiritual sight to investigate the matter properly. Others may know the truth of the following explanation because of their own experience along the lines of healing by magnetism.

We all know that when we take a physician's galvanic battery and place one electrode in a basin of water, holding the other electrode in the hand, the flow of electricity through our body is much stronger when we put our other hand in the water, than if we hold both the electrodes without contact with water. When water is evaporated, its molecules are broken up and each fragment is then enclosed in an enve-

lope of ether which will act as a cushion and is the basis of elasticity in steam. When condensation takes place the surplus of ether disappears, and water becomes incompressible as the sold rock.

But water has great yearning for ether; it cannot take it from the air, however, any more than we can absorb nitrogen though we breathe it continually. Fluid is volatile in proportion to the amount of ether it contains, and we have an example of the intense greed of water for ether in the avidity where-with it absorbs anhydrous ammonia, a fluid so volatile that it boils at 26 degrees below zero. This shows why water causes so voluminous a flow between a battery electrode and the body, and explains many phenomena, among others, why moisture aids so materially in transmitting good magnetism, the vital fluid of the healer, to his patient and withdrawing bad magnetism from the body of the latter. Also how necessary and helpful it is to wash in running water, so that the poisonous ether taken out of the patient's vital body may not hamper the healer. When we take a bath under ordinary normal circumstances we remove a great deal of effete poisonous ether from our vital bodies, provided we stay in a reasonable length of time. After a bath the vital body becomes somewhat attenuated and consequent-

ly gives us a feeling of weakness, but if we are in ordinary good health and have not stayed in the bath too long, the deficiency is soon made good by the stream of force which flows into the human body through the spleen. When this recuperation has taken place we feel renewed vigor and attribute it to the bath without realizing *the full fact* as above stated.

But when a person who is not in perfect health, commences to bathe every day, perhaps twice or three times a day, an excess of ether is taken from the vital body. The new supply entering by way of the spleen is also diminished on account of the attenuated condition of the vital body. Thus it is impossible for such persons to recuperate after repeated depletions and, as a consequence, the health of the dense body suffers; they lose almost every ounce of strength and gradually become confirmed invalids. Being in this delicate state they are unable to eat and assimilate truly nourishing foods and in time their condition may become very, very serious.

Cases of this description are exceedingly difficult to handle, because they usually occur with people with common signs on the Angles, with many planets in these signs, or with the Sun and Ascendant there. This class of people resents any interference with their diet and habit of bathing, because

they think they are paragons of cleanliness, which is in their eyes a chief virtue. They believe they cannot live without so many baths daily and as their appetite is so slight and delicate, they believe that they know better than anyone else how to look after that part of their requirements, but they are wrong in both cases as shown by the foregoing.

Their first step to health involves that they cease bathing entirely. The dry bath is the proper restorative, and for this purpose, a pair of coarse gloves made of linen tape loosely woven is best. These may be procured in any drug store; if they are not in stock they can be had at very short notice and they cost only about sixty cents. With these the body may be rubbed morning and evening until the skin shows a healthy glow. By this process the superfluous cuticle is removed but the oil and ether remain. Thus the patient will build up very rapidly, for when the chemical ether increases, the power of assimilation also revives and there is an immediate gain of both strength and flesh. If necessary, the patient may be given a very light warm sponge bath once a week, but no tub baths should be attempted until he, or she, is fully recovered.

While we have made an idol of our bathtub, we have also made a *fetish of the toothbrush*. In one sense it is not

as dangerous as the bath tub, because each person has his own toothbrush and the disease germs which remain upon it, despite the most careful washing, come in contact only with the person to whom they belong, whereas the disease germs left in the bath tub are a menace to all who follow. These organisms are harmless to a person in good health, but anyone who is not in full vigor and therefore susceptible to disease may catch any infection by bathing in a bath tub after someone else. For this reason the sponge bath is to be preferred to the tub bath, except in families where the conditions of the members are known and proper precaution taken.

But to come back to the toothbrush, as already said, though we may cleanse this little instrument ever so carefully, it is absolutely impossible to render it aseptic, and the longer we use it the worse the condition naturally grows. This is a fact recognized by all dentists, and it is a menace of the greatest magnitude to the hygiene of the body, particularly among people who persist in feeding upon the decaying carcasses of murdered animals. The process of putrefaction which commences the moment the animal is killed, is enormously accelerated by the heat of the mouth and particles of meat lodged between the teeth rapidly become a dangerous source of infection.

These particles are not removed by the toothbrush, and are the cause of a number of diseases of very grave character.

We all know how essential mastication is to proper digestion, therefore the importance of sound teeth cannot be over estimated, and the danger of these decaying particles of meat to the life and health of the teeth is therefore one of the very gravest dangers to human existence, comfort, and well-being.

*Every tooth lost, lays us more liable to disease and death.* The skill of the dentist may give us a new tooth, but even the best product is far below the standard of nature; in fact if the writer remembers rightly, it has been estimated that the pressure that may be exerted with impunity upon one of our natural teeth, is six hundred pounds to the square inch, this being the pressure when masticating some very hard substances. The product of the dentist also, if memory serves aright, will not endure more than three hundred pounds; hence such a tooth would only be one-half as efficient as the product of nature, not to speak of other disadvantages.

As soon as we adopt the vegetarian diet, we escape one of the most serious menaces to health; namely, the putrefaction of particles of flesh embedded between the teeth, as said in the fore-

going paragraph, and this is not one of the least arguments why a vegetarian diet should be adopted. Fruits, cereals, and vegetables are from their very natures slow to decay; each particle contains an enormous amount of ether which keeps it alive and sweet for a long time, whereas the ether which interpenetrated the flesh and composed the vital body of an animal, was taken away with the spirit thereof at the time of death.

Thus the danger from infection through vegetable foods is very small in the first place, but many of them, far from being poisonous, are actually antiseptic in a very high degree. This applies particularly to the citrus fruits—oranges, lemons, grapefruit, etc., not to speak of the king of all antiseptics, the pineapple, which has been used very often with complete success as a cure for the dreaded diphtheria, which is only another name for a septic sore throat.

Thus instead of poisoning the digestive tract with putrefactive elements as meats do, *fruits cleanse and purify the system*, and the pineapple is one of the finest aids to digestion ever known to men. It is far superior to pepsin, and no fiendish cruelty is used to obtain it. With such a diet the dangers of the toothbrush may be avoided, for it is needed very little, if at all. In fact, the use of the fingers will be found suffi-

cient to keep the teeth perfectly clean, provided the mouth is rinsed with ordinary clean water at the same time.

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**A MENU FROM MT. ECCLESIA**

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Breakfast—7:30 A. M.

1/2 Cantaloupe  
Toasted Corn Flakes and Cream  
Scrambled Egg on Toast  
Coffee or Milk

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Dinner—12 Noon

Boiled String Beans  
Fried Summer Squash  
Brown New Potatoes  
Whole Wheat Bread, Butter  
And Honey  
Custard Pie  
Tea or Milk

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Supper—5:30 P. M.

Asparagus Salad  
Young Radishes  
Hot Corn Bread, Butter  
And Honey  
Custard Pie  
Tea or Milk

**RECIPES**

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**String Beans**

Get young tender beans, string carefully, boil in salt water until tender using just enough water to cover, add salt and butter to flavor.

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**Fried Summer Squash**

Use young Hubbard or Summer Squash, peel and slice 1/2 inch thick, boil ten minutes in salt water, drain, roll in thin pancake batter and fry to a deep brown in hot oil. Serve at once.

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**Browned Potatoes**

Pare the amount of potatoes wanted, let set in cold water for an hour or so that they will not be wilted, as is so often the case in cities. Season with salt and boil until soft, drain. Have ready a skillet of hot oil; enough to cover the bottom. Place the potatoes carefully with a fork in this hot oil. Let fry to a nice brown, turning so that they get an even color. Serve hot.

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**Asparagus Salad**

Select fresh-picked tender asparagus, cut off all the woody part and boil in salt water until tender. Drain and set aside until cold. Place these on plates garnished with lettuce leaf. Serve with mayonnaise dressing.

# Healing Department

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## THE HIDDEN SIDE OF PRAYER

A Talk in the Pro-Ecclesia

By Mr. Heindel

We have met here this evening for a double purpose; first, because it is Sunday and we hold our usual Rosicrucian Temple Service; then because the Moon is tonight in a cardinal sign, we hold also the Healing meeting. In this connection it is very important to bear in mind the fact that students of the Rosicrucian Fellowship, located all over the world, have today, concentrated their thoughts upon this Pro-Ecclesia for the very same purpose which we are now endeavoring to accomplish; namely, to generate thoughts of help and healing, and to focus them in one common direction so that they may be available to aid the Elder Brothers of the Rosicrucian Order in their beneficent work for Humanity.

But if we really want to accomplish something in that direction, we ought to have a very definite and clear understanding of what our object is and what are the means of accomplishing it. It is not enough that we know in a vague way of the sickness and suffer-

ing that is in the world, and that we have a dim and hazy idea of helping and alleviating this suffering, whether it is bodily or mental. We must do something definite to attain our object, and therefore it will be well to place before our minds an illustration that may help us. Let us suppose that one of our buildings is on fire, a lot of trash has been accumulating in a corner and by spontaneous combustion it has finally become a fire. We have hose, water, and a nozzle so that we may play upon the fire and endeavor to put it out. But to do this we must first turn on the water and point the nozzle straight; also the stream of water must be adequate to cope with the fire. It will not help us at all if we just turn the stream half on, or have a small stream and squirt it hither and thither. We must aim it straight at the heart of the fire and it must be adequate in force and volume to cope with the burning material. If we have these requisites we shall be able to put out the fire in the building, and thus we have accomplished our purpose by the proper use of efficient means.

Healing of sickness offers a perfect analogy, for any disease, we may say, is really a fire, the *Invisible Fire* which

is *The Father*, endeavoring to break up the crystallized conditions which we have gathered in our body. We recognize fever as a fire, but tumors, cancers, everything else is really also the effect of that invisible fire, that endeavors to purge the system and purify it from a condition which we have brought about by breaking the laws of nature. Now for the Healing thoughts. This very same power which is endeavoring slowly to purge the body, can be greatly augmented by proper concentration (and that is what prayer really is), provided we have the proper conditions.

To illustrate what these conditions are, we will take the waterspout as an example. You may not have seen this phenomenon of nature, but it is wonderful and awe-inspiring. Usually, at the time when it occurs, the skies seem to hang very low over the water; there is a tense feeling in the air of depression or concentration, and gradually it seems as if a point in the sky reaches down toward the water, and the waves in a certain spot seem to leap upwards, until both sky and water meet in a swirling mass.

Something similar takes place when a person or a number of persons are in earnest prayer. All the forces in nature which do our work here are only working in the ether—electricity, the expansive force in steam, etc., all are

ethereal—but there are forces in the universe far more potent and subtle, among them *thought power*. When a person is intensely earnest in supplication to a Higher Power, his aura seems to form itself into a funnel shaped thing which resembles the lower part of the water spout. This leaps up into space a great distance, and being attuned to the Christ vibration of the interplanetary World of Life Spirit, it draws thence a divine power which enters the man, or company of men, and ensouls the thought form which they have created. Thus the object for which they united will be accomplished.

But let this be borne thoroughly in mind, that the process of praying or concentrating is not simply a cold intellectual process. *There must be an amount of feeling adequate to accomplish the desired object*, as a certain volume of water was required to quench the fire, and *unless this intensity of feeling is present the object will not be accomplished any more than a small stream of water will quench a large fire*.

This is the secret of all the miraculous prayers which have ever been recorded, the person who prayed for something was always *intensely in earnest*, his whole being went into the desire for this or that thing which he wished for and thus he lifted himself

up into the very realms of the divine and brought down the response from the Father. Last year we had a case of that very kind at headquarters. One of the workers had been hurt in an automobile accident and sustained concussion of the brain. That night we all joined in silent supplication to our Father in Heaven, here in this very Pro-Ecclesia, that she might be healed and helped. The writer then distinctly perceived the intensity of feeling and how it gave rise to that funnel shaped lower part of the channel, which brought down the divine response, and that evening the consciousness returned, something that is more than unusual in annals of such cases.

We also find that in certain holy communities, such as, for instance, "the round table of King Arthur," or in a circle of spiritualists, a similar condition is brought about. The sitters in the circle first became attuned to a common vibration by singing certain songs. And having been thus united they form a *single auric funnel* which then brings down whatever they desire, according to the intensity of their wishes and their concentration.

This spiritual vibration is so powerful that sometimes it may be transmitted to, and remain around even seemingly inanimate objects. For instance, many people have noticed, some have even been overcome by, the powerful

vibrations at the organ here. You will notice that there is a copy of Hoffman's Christ over the organ. There is no doubt in the speaker's mind that when Hoffman painted this picture, he felt very intensely the position and the feeling of the Christ in Gethsemane; therefore there clung to his picture a representation of that same auric channel. This would not stay by, or be reproduced in a printed copy of the picture, but the picture here in the Pro-Ecclesia, being painted by one of our members who entered into the feeling of the original artist and was equipped with an understanding of the secret of the Christ's suffering in that lonely hour, has also brought this same channel into his picture and therefore the vibrations are felt emanating therefrom.

All this teaches us that such a force is available and it may be used scientifically with much greater effect than if we use it in a haphazard manner, vaguely desiring this, that, or the other thing. But there is a great danger also of misusing this wonderful power, therefore we should always qualify our supplications for others, with the words of the Christ: "Not my will, but thine." Otherwise we are liable to cause injury where we would help. You probably notice that I said "our supplications *for others*." Let this idea sink deep down in our minds—that we

ought never to ask anything for ourselves. That is superfluous; the Christ has given us assurance that if we “seek first the Kingdom of God and His righteousness, all other things shall be added” unto us. We have also the promise in the Bible “The Lord is my shepherd I shall not want,” and many years experience has demonstrated to the speaker that this is an actual fact, that if we work with the law, *for others*, then the law will take care of us, for we are workers *with it*. The great reason why prayer is not being heard today is that the supplicants are always asking for *something for themselves*, contrary to the common good. If we are looking out for ourselves and always trying to get the best for ourselves, regardless of everyone else, then it is not necessary for Our Father in Heaven to take care of us, but the moment we place ourselves in His hands and think of how we may do His work, how we may accomplish His will on earth, as it is being done in Heaven, then we become co-workers with Him, workers in His vineyard. It then devolves upon Him to take care of us, and we may then rest in full trust that everything that is necessary for our material or spiritual comfort will be forthcoming, nor will the measure be small, scant, or mean, but we shall receive full measure, pressed down and overflowing. With these thoughts

we will now enter the silence and for ten minutes focus our minds upon the object for which we have gathered—to help and to heal our suffering fellowmen, but particularly those who have applied to headquarters for aid in their distress.

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Healing meetings will be held in the Pro-Ecclesia on the evenings of the following dates when the Moon is in Cardinal signs.

August 7—14—20—27

September 3—10—16—23—30

October 7—14—20—28

Students, wherever on earth they reside aid the workers at Headquarters by spending some time on these evenings in prayer for the sick and suffering, focusing their thoughts on the Rose Cross, hung on the west wall of the Pro-Ecclesia.

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The following letters speak for themselves.

Vancouver, B. C.

Dear Friend:

I am truly grateful to rite that God has surely anced my and yours efforts for my healing. I so much beter so that I can report almost well I simply only have to have pashence and wate to see the finish, and to hear the words well don said to you. I do rejoice at the thought that I do have the use of my lower lims, that I can walk 3

blocks, my back is better.

I give Mr. Hindel thanks for his kindness, that he has given out to me without intending to have recompensed for it, only as I see fit or not, I hope to some day may God grant it my health is more to me and I do hope to be able to send something as a recompense for the treatment some day.

Yours in trust,  
Mrs. E. E. E. S.

The above is from a woman who was thrown from a car and injured a

number of years ago. She tried many methods of cure but failed to get relief; for several years she was unable to walk across the room, but after a few weeks treatments the above result was obtained.

Ogden, Ia.

Department of Healing:

I am very happy to say I am getting to feel so well, and seem to be gaining in strength, everything is taking on a different color.

A. P.

### HOW TO BE HAPPY

Selected

Are you almost disgusted with life,  
little man?  
I will tell you a wonderful trick  
That will bring you contentment if  
anybody can;  
Do something for somebody quick.  
Are you awfully tired with play,  
little girl?  
Weary, disgusted, and sick?  
I'll tell you the loveliest game in the  
world;  
Do something for somebody quick.  
Though it rains like the rain of the  
floods, little man,  
And the clouds are forbidding and  
thick,  
You can make the sun shine in your  
soul, little man;  
Do something for somebody quick.

### FACTS THAT NEED

NO COMMENTS

Last year 48 counties in Kansas did not send a single criminal to the penitentiary, 87 did not send a patient to the insane asylum, 58 were without prisoners in their county jails, in a dozen counties no jury was called to try a criminal case. Kansas has more students in colleges and universities in proportion to population than any other state. Kansas has the lowest death rate in the world and the lowest percentage of illiteracy in the United States.

Kansas is dry.

# Echoes from Mt. Ecclesia

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## FOUND, AT LAST!

Very few Parisians have ever been on the top of the Eiffel Tower. There is probably not one in a thousand among the Bostonians that have ever visited Bunker Hill Monument. And of all the residents of Buffalo, a very small percentage has ever taken the trouble to go to Niagara Falls and seen one of the grandest sights in the world. These wonders all draw the admiration to which they are justly entitled from people who travel hundreds or thousands of miles to see them.

Therefore it is no wonder that the Rosicrucian Fellowship headquarters has only just been discovered by the people in our locality. The pen pictures which we have drawn from time to time of our headquarters have, without a doubt, created a desire and longing in the breast of many a student who live in the Antipodes to come to headquarters and see for himself or herself this beauty spot. The desire is, of course, intensified by what they know of the spiritual work that is carried on; but even seen from the physical viewpoint, this is so beautiful a spot that it may well take a high place among the scenic wonders of the world. Nevertheless, it has only just been discovered by our local people.

The San Diego County Chamber of Commerce was going to celebrate the

Fourth of July on the beach at Oceanside and their secretary sent word to us by a messenger, requesting that their Executive Committee be allowed to visit our headquarters at Mount Ecclesia, also that they be shown through the buildings so as to become acquainted with our work.

It is the object of this commercial organization to advertise and bring to public notice all the places within their territory that are of a worthy nature; so we felt that it would be a good thing to get acquainted with them and get them acquainted with us. We, therefore, not only granted the permission, but invited the Executive Committee of this Chamber of Commerce to take dinner with us, as they were coming just about our dinner time. It would, we thought, demonstrate to such people that vegetarians are not necessarily cranks and that it is possible to prepare a palatable dinner without the necessity of shedding blood.

Our invitation was freely accepted and on the appointed day the guests arrived and were conducted over the grounds and through the buildings. They were shown the methods by which our office work is done and how it is lightened by modern appliances such as Dictaphones, addressing machines, etc. They visited our printing plant and were shown the various publications. The pumping plant in the

valley was going, so we impressed them by projecting a large stream of water from the overflow pipe, 265 feet above the valley. It is needless to say that they were much attracted by the electric plant and display; though the illumination could not be seen in the bright light of day, they could see the fixtures and the emblem.

The Pro-Ecclesia attracted much attention and the writer was requested to state the philosophy of the Rosicrucian Fellowship as far as might be done in a short address for the occasion; this offered an opportunity which he was not slow to embrace. When it had been made clear to the visitors that the Rosicrucian Fellowship holds that life is a great school to which we return day after day, a question was asked concerning the difference between this belief and the doctrine of Transmigration, which gave an opportunity for further elucidation on the subject.

When asked the difference between the Fellowship and the Theosophical Society, the questioner was told that we believed all religions to be of Divine origin, each one having been given to a particular people because adapted to its special needs; that the march of civilization had been from East to West and that logically the *western religion*, Christianity, must be better adapted for *western people* than the eastern religions; and that for us to embrace the older religions would seem as reasonable as preferring the oldest text books of science to the latest and most modern works. A number of the guests

asked for literature which was gladly supplied, and several signified their intention to investigate this more thoroughly, among them a retired Episcopal minister.

Then came the dinner! We had not said anything at all about vegetarianism; but in the course of the meal we let it be known that it had been prepared without the use of meat. This caused astonishment. Among other things there was served a carrot loaf; several of the guests thought it had been made of veal. The soup, also, was excellent to them and they could not understand how it was possible to obtain such a body and flavor without the use of flesh.

All were highly pleased and we feel sure that they will help to make the Rosicrucian Fellowship better and favorably known locally. The same day one of our local papers also had a three column article about the Rosicrucian Fellowship. This was illustrated with a number of pictures of the grounds and buildings.

#### A JOYFUL CREMATION

As announced in our last issue, the mortgage on Mount Ecclesia was burned on our National Independence Day, or rather the night before, as the Fourth of July came on a Sunday and the celebration took place on the evening of the third of July.

After our usual evening service and the Healing service which followed, we all went outside the Pro-Ecclesia where there is a large, open space, and there a bonfire was built. The audience was seated on chairs brought there for the occasion. We

had with us a number of visitors from Los Angeles, and one had come all the way from Marysville, a number of hundreds of miles away. The buildings were all lighted and our emblem was flashing its Silent Sermon of Light across the country.

Mr. Heindel, standing on the steps of the Pro-Ecclesia, made a short address on the subject of "Our Association, its Progress and Prosperity." He said in part:

To the casual observer, unacquainted with the work, it seems strange, yes, save for the demonstration, it seems impossible, that a society such as ours could exist and carry on its work without charging for services.

As a matter of actual fact, the Christian Rosicrucian Fellowship is the right organization for this time and for this part of the world; its method of depending on voluntary offerings is the only right one; therefore it is succeeding and destined to succeed while other societies which are not carried on, on this principle, fail and must fail.

This is demonstrated by the fact that one society, promulgating a certain brand of Oriental religion, has just had its home sold over its head in New York and is still ten thousand dollars in debt. Another Oriental society to the North of us is groaning under a mortgage of fifty thousand dollars, and a third society, promulgating orientalism, to the South of us, has even much larger encumbrances on its property.

This is due to the fact that *they promulgate a religion which is not suited to the*

*western world*, and going contrary to the law by charging definitely for their services in every particular. On the other hand, though the Rosicrucian Fellowship is a comparatively young organization, the teachings given by the Elder Brothers, not to charge for the teachings, we have been able to support the work on free will offerings, given out of a grateful heart by the students who have been helped by this message. And thus we are able tonight to consign to the flames this evidence of the debt which rested on Mount Ecclesia, the home of the Rosicrucian Fellowship. And from henceforth this place shall not be encumbered by debt.

It is also most gratifying to know that this International Headquarters has been built, not by a few large donations, but by many mites, by people of meager means. We have only just made a fair start and much more will be needed to make this a really efficient working center for our activities, and we realize that some time people who have been endowed with wealth will make large and generous donations to help this work.

When we look on the Peace Palace of Andrew Carnegie, we can readily realize that it is not the magnificent buildings, erected by one man or a few, perhaps for selfish aggrandizement, that counts. The general sentiment of a large number of people will be much more than any outward show. It is for that reason that we feel particularly happy on this occasion—that *Mount Ecclesia has been bought and built by thousands of widow's mites, given out of grateful hearts.*

### A MASTER CHRISTIAN

Little Herman Miller has had the misfortune to lose his mother; she gave her life for his, but although he has lost one mother he has found many, for he is the Fellowship's mascot and pet; everybody loves him, everybody plays with him and he has the run of the whole grounds from the office to the barn where it is his particular delight to feed our new calf "Maggie."

But we never dare to speak of him as "little Herman" when he hears us, for he feels the dignity of his four and one half years very keenly and never forgets to correct us—he is a "big boy." He imitates everything he sees the young men do so that he may be "manly." At the present time he has centered his affections particularly upon William Boyle; he is with him all the time, weeding and working in the garden from morning till night.

But he is a great tease and consequently the butt of tease from all the young men, a splendid discipline where he learns to give and take. It was in such a teasing bout the other day that he displayed a Christian spirit so spontaneous and so genuine that it was a shock to us sin-stained beings, for it brought home to us the sublime sanctity of "a little child." William said to him in a spirit of tease, "O go away Herman, I don't like you." For a moment the little face clouded at the thought, but presently he smiled and retorted: "All right, I don't care whether

'oo like me or not, I like 'oo anyhow."

O! How often we in our self conceit overlook the great and wonderful lessons the children may teach us, if we are only willing to listen, and what wonder that the Christ said: "Unless you receive the kingdom as a little child, you shall in no wise enter;" truly this was an example of the purest of Christian spirit; no saint at the very door of heaven could have answered better. To little Herman it seemed for a moment a calamity that Wium did not like him, but presently he brightened with the heaven-sent realization that it did not matter whether Wium liked him or not, he would continue to like Wium anyway.

Oh! If we could always feel that way, and whenever anyone comes to us with a slighting remark or an expression of ill will, turn with childlike Christian spirit upon him and say: "It does not matter whether you like me or not, I like you anyhow." Such an attitude of mind would very soon abolish all courts, prisons, quarrels, (personal and international) and bring to earth that "peace and good will" that was sung by the Angels at the cradle of that other "little child" which grew up to be the Lord of Love. And may we each take a leaf out of Herman's book and learn that really it does not matter so much to us what people think about us, as that we extend to them true brotherly love. If we do our part and follow the example of our little teacher, we shall surely be great in the kingdom.