



Formerly "Echoes from Mt. Ecclesia," and entered under that name as second class matter Nov. 3rd, 1913 at the Post Office of Oceanside, California, under the Act of August 24th, 1912.

Subscription: \$1.00 per year; single copies 10c in the U.S.; Canada \$1.25 per year and England \$1.50 per year post free.

Vol. 4

Oceanside April 1916 California

No 6

The Mystic Light

* * * * *

A Cosmic Event of Mystic Significance

Were we to attend an Orthodox Church on Easter Sunday we should probably hear the story of Jesus the Son of God who had been immaculately conceived and who at the age of about thirty years took up a ministry which lasted for three years and ter-

minated in crucifixion and death for us, that through his blood we might be saved. We should probably also be told that on Easter day he arose again from the dead and later ascended to the Father, where he is now seated at the right hand of the majesty of God; thence

he shall return to judge the living and the dead at the last resurrection.

But while we know, because of our ability to read the memory of nature, that Jesus did live and die, that he had a mystic mission of the very greatest importance to human evolution, and that the main events of that great life took place substantially as set forth in the gospel. We know also that the mission of the mystic Christ is something infinitely more glorious than has ever entered into the hearts of those who know only the orthodox interpretation of the gospels.

The feast of the resurrection, which we call Easter, is, in the first place, not simply the resurrection of an individual, but a Cosmic event. It would be foolish in the extreme to celebrate the death and resurrection of an individual, which must have taken place on a certain day of the year, by a feast that is movable, and determined by the position of the Sun and Moon in the zodiacal sign Aries, the ram or lamb. Each year a spiritual wave of vitality enters the all but dead earth at the winter solstice, to impregnate the dormant seeds in the frozen ground, to give new life to the world whereon we live, and this work is done during the winter months, while the Sun is passing through the zodiacal signs Capricorn, Aquarius, and Pisces. Then it crosses the celestial equator from the southern signs, where it has been during the winter months, and this cross-over or crossification, or crucifixion, is now cosmically associated with the Sun's entrance into the sign Aries,

the ram or lamb. Then the Sun ascends into the signs of the northern heavens to foster with its warming rays the growth of the seed in the soil which has been revitalized by the Christic life-wave during the winter months. Without that annual mystic wave of vital energy from the Cosmic Christ, physical life would be an impossibility; without that there could be no physical bread and wine nor the transubstantiated spiritual tincture prepared by alchemy from the heart blood of the disciple.

The lamb was slain from the foundation of the Arian world epoch in which we now live. Its blood was the symbol that saved the God-chosen people from death when they left the mythical Egypt, the home of the worship of the bull Taurus or Apis. From that day it became idolatry for those who had been saved by the blood of the lamb to worship the golden calf, for the old religions of the bull Taurus, had been superceded by the religion of the Lamb, when the Sun by precession left the sign Taurus and entered the celestial sign Aries, the lamb or ram.

In the fullness of time, when the Sun by precession had reached seven degrees in the sign of the lamb, Christ came in the body of Jesus to make a new covenant under the seal and symbol of the mystic bread and water of life. The Lamb of God was about to pass away. It did so individually when Christ left the body of Jesus, and Cosmically when the Sun by precession left the sign Aries the lamb. A new symbol must then be given

those who were to be messengers during the coming Piscean age; hence He, himself, at that last supper, represented the sacrificial lamb. The bread of life and living water were given as symbols of his body and his blood to be used during the coming age in remembrance of Him. There is therefore a connection between the mystic wine and the blood, between the mystic bread and the body, which we must understand if we would know the true significance of the mystic death and resurrection.

We find in the world four kingdoms: mineral, plant, animal and man. It is commonly understood that the life wave which is now man has evolved by an orderly process of progression from mineral upward. The Esoteric teachings agree with this idea with certain qualifications. That which is now the earth has had three previous embodiments, which are called the Saturn, Sun and Moon periods, and evolution on earth is divided into two great stages; the Mars half of our earthly evolution is past, and we are entering the Mercury stage.

During the Saturn period we were like the mineral, for we possessed only the germ of that which has now evolved into our dense body. Then it was a thought form. In the Sun period we became plant-like, for we had an incipient physical body and the germ of a vital body; a vehicle of growth and propagation was then furnished us. Thus we had the same vehicles that the plant now has and a consciousness like dreamless sleep, which is also that of the present plant.

During the Moon period we went through an animal-like stage; a desire nature was added to the vehicles we previously possessed and a dream-like consciousness resulted, like that possessed by the lower animals, which see things but are unable to reason about them.

In the middle of the Earth period the mind was added, which makes man man. Though it took ages before the brain was so formed that it could be used as an instrument of reason, this organ we know is very far from perfection, for there is nothing more difficult, even today, than to control thought.

The day will come, however, when we shall be able to use our thoughts as we now use a hand or a foot and it will then be a much more powerful factor for accomplishing our desires and wishes than all other instruments which we now possess.

But even the possession of this complicated instrument would be of no more use to us than a network of telegraph wires without electricity flowing along its lines to operate the instruments and give the intelligent messages. The human spirit therefore heats the blood and uses this blood heat as its particular vehicle to generate thought and compel action. For proof, consider that we may amputate the arms and limbs of a man, we may cut out his tongue depriving him of the faculty of speech, we may puncture his tympanum and pierce his eyes so that he may not be able to see or hear; yet, in spite of this, he will be able to think as well as if his body were whole,

and his other faculties unimpaired. That is because he is able to breathe, and the blood can circulate in what is left of his body. But though the body were ever so strong, muscular, and healthy, if we make but one small incision, and allow the blood to flow from a vein or spurt from an artery, it will soon be evident that life is ebbing, the body will become weak and limp in a very short time, and if the process is allowed to go on uninterrupted, the body will soon die from loss of blood. The Ego can no longer function in it and use it as a vehicle because it lacks blood.

It is in recognition of this occult fact that the Masoretic text of the Bible states in Lev. 17:11 that **the soul** of the flesh is in the blood; therefore also **Mephisto** in the soul-myth of "**Faust**" is right when he describes blood as "a most peculiar essence." He wants Faust to sign the agreement with a drop of blood, for he knows that whoever has the blood has also control of the spirit that generated it. Therefore blood was, under the mosaic system of sacrifice, handled with the utmost reverence and the Israelites were prohibited from eating thereof.

It will be plain from what has been said that until blood was evolved, man, the spirit, could not dwell **within** the vehicles but brooded over or overshadowed his instruments then in the making, and it may also be said that as the path of evolution is spiral, the animals are a more finished product than we were at that stage, for the warm red blood is a comparatively recent acquisi-

tion. In the Moon period, when we were animal-like, we were still undifferentiated to a great extent and conditions in the world outside us were correspondingly strange.

During intrauterine life there are three principal parts: one is the placenta, filled with maternal blood, and the umbilical cord, which carries the vital stream to the third part—the foetus, which grows thereby to the point where it may be voided and live a separate existence in the outside world. Similarly, in the Moon period the firmament may be likened to a great placenta, with billions of umbilical cords descending from it. Each had its foetal appendage; but it was not blood that poured from the placenta of mother nature through the human family then in the making, it was currents of passion and desire generated by the fiery Lucifer spirits, and as that grade of Cosmic matter comprising the sac which had been molded by the lunar Angels, was, and is, peculiarly sensitive to emotions, the latent consciousness of all were stirred by the pictures thus generated, into a dreamlike state. Later, when the human spirit entered its vehicles, the leader of the Angels, Jehovah, blew the breath of life into their nostrils.

Therefore, while the **Ego lives in the heat** of the blood. The **race, group, and family spirits**, which are potent though unseen factors in our evolution, **live in the air we breathe**, and it is this which causes the difference in race, type, speech and the customs observed in the different nations. Each evolves under its

own race spirit and bears its racial stamp. This national spirit teaches them to love their compatriots and hate all others, for if the peculiarities which it infuses into the blood are not maintained, it would loose its hold on the race or tribe over which it presides. Therefore it tells its chosen people to look upon it as a jealous God and to refrain from marrying outside the clan or tribe, and in this respect it does not differ from the group spirit of the animals which also endeavor to maintain the purity of their tribe or species. If animals of different species mate, a partial destruction of the blood or hemolysis takes place, which makes the hybrid progeny unable to propagate.

So long as mankind married in the tribe or clan and these were small they retained a peculiar phase of the spiritual sight. The blood which had coursed in their family veins for generations carried with it the pictures of their ancestors' lives, and they saw themselves living in times long before they were actually born and taking part in events which happened before their present physical existence. Thus they identified themselves with their forebears, they lived their forefathers lives, and this phase of common inner life constituted a bond between the clansmen which is strong beyond all comparison. From that condition we have the present proverb that "blood is thicker than water."

The group spirit can and does exercise sexual control over its charges to prevent ramifications, because they have no

mind and no will; they have neither choice nor prerogative. But man is drawn back to rebirth under the irresistible law of consequence at stated periods; therefore, when international marriages were instituted, when, as the Bible says, "the sons of God married the daughters of men," the second sight, which had previously identified each tribesman with his own family, was in time replaced by a strictly individual consciousness. The more common international marriages become, the less hold the tribe or national spirit will have upon any individual, and it is absolutely essential that we be freed from this influence in order that humanity may become a universal brotherhood.

It was necessary for the ultimate good of the whole, that humanity should be separated into nations and tribes, each with its different ideals and ideas, but this has been subversive of universal amity, and before peace on earth and good will among men can be restored, the national and tribal spirits must be ousted. Man must gain full control of his vehicles, he must be free from all outside influences, and **nothing is so potent a factor in breaking down international prejudices as international marriage, which mixes the blood of the different races into one common essence** containing all of the ideals of all the races, but is free from the disruptive influence of the national, racial, or tribal spirits.

Peace on earth and good will among man is bound to come when the nations

of the earth have been thrown into the melting pot and amalgamated into one common type, and whether we know it or not, toward this end we are slowly but surely being guided.

To bring this about was and is the mission of Christ, and paradoxical as it may seem, even the wars which we so deplore are factors in forming the Brotherhood of Man.

But as the blood in which the spirit lives is itself an extract from our food, the food of mankind must be a vital factor in evolution. Different foods impart varying qualities to the blood, so in order to understand the true significance of the sacrament given by Christ at the last esoteric session with His disciples, we must study the food of mankind in previous stages of evolution.

In the beginning of this article we mentioned that several vehicles—dense, vital and desire bodies—have been acquired by man in the Sun, Saturn and Moon periods, but they were very primitive, and each of these vehicles has since undergone a process of evolution. At present only the dense body has become well organized and usable as an instrument of the spirit; the so-called higher vehicles are still in varying stages of incompleteness. Therefore there is in each creative day, as we may call the periods, a number of spirals; spirals within spirals, and in each of these the vehicles acquired receive additional attention and evolution.

During these earlier epochs, great creative hierarchies guided humanity's

every step; absolutely nothing was left to chance, even the food we ate was chosen for us so that we might obtain appropriate material wherewith to build the various vehicles of consciousness necessary to accomplish the task of soul-growth. The Bible mentions the various races, though it misplaces Nimrod, the Atlantean King, who lived before the flood and not after.

In the first or **Polarian Epoch**, when that which is now the earth had just emerged from chaos, pure mineral was used to build the body of man. As it is said in the Bible, "**Adam** was made of earth"; that is true so far as his dense body is concerned. In the second age called the Hypoborean Epoch, the vital body was reconstructed and man became plant-like; therefore **Cain**, the man of that time, lived upon the fruit of the soil.

In the third or Lemurian Epoch, a new phase in the evolution of the desire body was undertaken, which made man like the present animal in constitution, and at that time, milk, the product of **living animals**, was added to the human diet. It is said that Abel was a shepherd but it is nowhere stated that he killed an animal.

During the earlier epochs the planet upon which we live had been in a heated condition, and "**Adm**," the Hebrew name of Humanity, really means "red earth," because the material mineral substance of the earth from which bodies were made was nearly fiery. Thus heat from this planet and the cold of space

produced a dense mist in which these first children of earth lived. Therefore the human race was called “**Niebelungen**” in the ancient folk story. They were unable to see one another in clear, sharp contours, as we do today, but they beheld each other soul to soul, and they looked upon themselves as children of the Great Father, who guided them upon the path of evolution.

But in the fourth epoch, called Atlantis, when mind was given, conditions became different. Thought activity breaks down tissues and desires and emotions waste the body. The lower and more material the thought, the greater the havoc and the more pressing the need for more albumen than that contained in the former diet. Thus necessity, the mother of invention, forced adoption of the loathsome practice of flesh eating, and so long as we continue to think along purely material lines, flesh foods are a necessity.

The lower mind is cunning, rather than reasonable, and this faculty requires abundance of flesh for its expression. The American Indians, who lived almost entirely on a diet of flesh, are a good example of this connection between flesh eating and extreme cunning in creatures having mind. Therefore when the mind was given to man, flesh eating was also inaugurated to feed the mind and foster cunning, so we read in the bible that **Nimrod was a mighty hunter**.

At that time the fogs of Atlantis were fast condensing into rain, which

descended upon the valleys and drove man to the hill tops. Then a great physiological change took place in man that he might be adapted to the new atmospheric conditions. The gill clefts which had enabled him to breathe in the dense water-laden air of Atlantis, gill clefts which we see in the human foetus to this day, gradually disappeared and their function was taken over by the lungs. The pure air passing to and from them through the larynx allowed the hitherto speechless spirit within the fleshly prison to express itself in word as well as in action.

Then man saw himself for the first time as a separate entity; then also the rainbow stood for the first time upon the horizon in the rain cloud and a covenant was made with man for the rainbow age. He was given a certain measure of free will and prerogative, but he was made morally responsible for his acts under the law of cause and effect, so that as he sows so shall he also reap. Then his spiritual sight had almost faded, the Guardian Angels whom he trusted were obscured from sight by the veil of flesh; he saw only the forms of animals and men, each seeking something for self. Therefore he feared, and it was necessary to give him a new food, to brace him for the battle with the world and stir him to self-assertion.

Appropriate food had been given to aid each of the other vehicles in its evolution. A vehicle such as our physical body composed of chemical compounds can be nourished only on chemical sub-

stance, likewise, by analogy, only spirit can act upon spirit, and therefore wine was added to the diet of man to aid him to break up the heavy molecules of flesh and stimulate him in the battle of existence. This is told in the story of Noah (Genesis 9:1-29), who, with his followers, represents humanity in the rainbow age where a so-called "mixed diet" and wine furnish the nourishment needed for the present phase of evolution.

Fortified by the flesh-fed mind and the spirit of alcohol, man has wandered further and further away from the path of brotherhood, for while he feeds upon the food of the carnivora, he necessarily becomes ferocious as a beast of prey, and preys upon all his fellow men by instinct. While the system of inbreeding and marriage in the clan tied him very firmly to his fellow tribesmen, he did at least show love for them, but since international marriages have come in vogue and he is becoming emancipated from the race spirit in a measure, he preys upon all men, even upon his own family. There are no bounds to selfishness, nothing is sacred from greed, and each human being lives in economic fear of all others.

Moreover, the cup that cheers does so only at times, there is no rest, no lasting peace or happiness on the path of passion and self-gratification; therefore there comes a time when man desires lasting surcease from sorrow more than anything else and commences to seek the path of peace, which is also the path of purity and self-abnegation. Then he

is instructed in the Mystery of Golgotha, of the Grail, of the Cleansing Blood and the Rose Cross, as follows:

Beneath you in the scale of evolution are the plants and animals, above you are the gods. Anatomically you belong to the animals and in your past life you have lived beneath your status. Like the animals you have gratified your sex and your appetite, but while they were held in restraint by a wise group spirit, you have exercised no control over your appetite, hence sickness, sorrow, and suffering have become your portion, now you aspire to tread the path of peace to the serene bliss of the Gods, to attain that you must become like the plants, which are pure and passionless. Consider now, the Ancient Atlantean Mystery temple also called the "**tabernacle of the wilderness.**"

When, under that by-gone dispensation, flesh offered for sin was burned on the altar of sacrifice the stench rose to heaven attesting the nauseating nature of transgression, of passion, and impurity. But within the tabernacle itself stood the seven branched candlestick, where the essence of olives burned without disagreeable odor. All flesh has been conceived in passion and sin, but the generation of the plant is pure and immaculate. Therefore the fragrant flower, particularly the red rose, stands in direct symbolical opposition to tainted flesh.

The flower is the generative organ of the plant and it tells us that the immaculate conception in love and purity is the path to peace and progress; therefore

also Christ in the final session with his disciples took the cup as the symbol of the new covenant, gave them the bread to eat, which symbolized His body and the cup symbolizing His blood. But this was no ordinary cup in which any liquid might be poured, nor was it the liquid alone which had the potency necessary to ratify the new covenant. **The mystery lies in the fact that the cup and its contents were integral and necessary parts of one sublime whole** and the latin name of this mystic cup was "Calix;" in Greek it was called "Poterion."

Under the ancient dispensation water alone was used in the temple service, but in time wine became a factor in human evolution. A God of Wine, Bacchus, was worshiped and orgies of the wildest nature were held in order to drown the aspiring spirit, that it might apply itself to conquer the physical world. Even under the Mosaic dispensation the priests had been strictly forbidden to use wine while officiating in the temple, but Christ on his first public appearance **changed water to wine**, ratifying its use in the order of things then existent. Note, however, that **this was done in public**, and that it was **His first act** as a public minister, **but at the last esoteric session of the Christ with his disciples, where the new covenant was given**, there was no flesh of a lamb (Aries), as required under the Mosaic order, neither was there the wine, but only the bread, a vegetable product and **the cup** of which we shall presently speak when we have

noted His words at the time: "I will no more drink of the fruit of the vine until I drink it with you **new** in the Kingdom of Heaven." The newly expressed juice of the grape does not contain a spirit of fermentation and decay, but is a pure nutritious plant food and thus the followers of the esoteric doctrine have been instructed by Christ to use a non-flesh, non-alcoholic diet.

It has generally been supposed that the cup used by Christ at the Last Supper contained wine, though as a matter of fact there is no Biblical foundation for that supposition. Three accounts are given of the preparation for this Passover. While Mark and Luke state that the messengers were told to go into a certain city and look for a man who carried **a pitcher of water**, none of the Evangelists say that the cup contained **wine**.

Furthermore, research of the memory of nature shows water was used, and that so far as the esotericism was concerned, wine had had its day. From that act dates also the inauguration of the temperance movement, for these cosmic changes involve long preparation in the inner worlds before they become manifest in society outwardly. Thousands of years are as nothing in such processes.

The use of water at the last supper also harmonizes with the astrological and ethical requirements. The Sun was leaving Aries, the sign of the Lamb, for Pisces, the sign of the Fishes, **a watery sign**. A new note of aspiration was to be sounded, a new phase of human uplift-

ment was to be entered upon during the Piscean Age then approaching. Self-indulgence was to be superseded by self-denial.

Bread, the staff of life, which is made from immaculately generated grain, does not feed the passions like flesh; neither does our blood when diluted with **water** surge so passionately as when wine is imbibed. Therefore bread and water are fit foods and symbols of ideals during the Pisces-Virgo Age. They represent purity, and the Catholic Church has given to its followers the **Piscean water at the door** of the temple, and the **Virginal bread at the altar**, denying them the wine cup at the service. But even the foregoing consideration does not bring us to the heart of the mystery hidden in the "Cup of the New Covenant."

The **old-wine-cup** given to us when we entered Aryana, the land of generation, was filled with destruction, death, and poison, and **the word** which we then learned to speak is dead and powerless.

The **new-wine-cup**, mentioned as an ideal for the future epoch, the New Galilee (which is not to be confused with the Aquarian Age), is an etheric organ built within the head and the throat by the unspent sex force, which to the spiritual sight appears as the stem of a flower ascending from the lower part of the trunk. This calix, or **seed-cup**, is truly a creative organ, **capable of speaking the word life and power**.

The present word is generated by

clumsy muscular motion which adjusts the larynx, tongue, and lips so that the air passing from the lungs makes certain sounds. But air is a heavy medium, difficult to move in comparison with Nature's finer forces, like electricity, which move in the ether, and when this organ has been evolved, it will have the power to speak the word of life, to infuse vitality in substances that were hitherto inert. **This organ we are now building by service.**

You will remember that Christ gave not the cup to the multitude but to his disciples, who were His messengers and servants of the Cross. At the present time those who drink from the cup of self-abnegation, that they may use the force in the service of others, are building that organ together with the soul body, which is the wedding garment. They are learning to use it in a small way as Invisible Helpers when they are out of their body at night, for then they are forced to speak the word of power which removes disease and builds in healthy tissues.

When the Atlantean Age was drawing to a close and mankind left its childhood's home where it had been under the direct guidance of the Divine Teachers, the old covenant was made, giving them flesh and wine, and these two, together with the unrestrained use of the sex force, has made the Aryan Age an age of death and destruction. We are now drawing to the end of that era; we are looking for the Kingdom of Heaven,

the New Galilee, and in order to prepare us for that time Christ has given the bread and the water of life, bidding us at the same time not to lust. Having given this new covenant He went to the Cross of liberation, leaving behind Him the body of death, to soar away in a vehicle of life, the vital body. He gave His followers the assurance that though they could not then follow where He went, they should follow later. Everyone is a Christ in the making and some day will be "Easter" for each of us.

SIDELIGHTS AND VIEWPOINTS

(IV)

By "Vita"

Each unfoldment of truth or beauty must have its preceding chaotic disturbance. This is an era of unrest, mental and physical. Fads abound in bewildering multiplicity and the true life—the simple life—seems shadowy and vague. It is covered up by theoretical debris. People are crazed by the stress of modern civilization. It is really ultra-civilization made barbaric by its false splendor—its mad whirl of excitement. A trifle more of what we might call primitive simplicity would work wonders.

Minds as well as bodies become diseased by over-feeding. They clog with useless material—material which has not been fully oxidized and transmuted. So does the desire nature—the emotional part. Careful selection, thoughtful discrimination, wise rejection of the

superfluous, leads more swiftly to the desired end—if the true life be sought.

Happiness may not be included in the process of evolution. It is the perfect flower which crowns life harmonized. It is the finished product—the glorious light which shines over a fair creation. The process itself may be full of wild pain and deep unrest. Peace is the crowning glory. It does not lay its benedictory calm over unfinished work.

Deep down in the heart of the most frivolous there is at times something akin to divine hunger for goodness and truth. Possibly it may be only a faint little protest against the false life followed like a will-o'-th'-wisp. Yet it is a protest and as such reveals the faint stirring of life. When the hunger becomes consuming, the soul awakens. However, the lotus leaves of pleasure are always at hand and the little twinges of pain are easily stilled. The false teachers of so-called truth are greatly to blame for the nepenthe—stilled soul which indulges its idle dreams and loses the lessons of this life. Yet they too are deserving of pity, for they are blinded. The blurred and imperfect vision of truth which they have caught plunges them more deeply into error.

The soul of humanity is awakening to find itself manacled. The frenzy and fever are its efforts to free itself. It longs to live yet it finds itself among the dead. Mania is everywhere—in consequence. It prevails among all classes. It has many manifestations, but a skilled

observer can detect the same malady of the soul in the upper strata of so-called life as in the lower. Is it any wonder that the thoughtful mind awakening to its possibilities asks in vain the question: "What shall I believe—what shall I choose?"

The world of science is discovering many great truths. The principal one is the continuity of life and its ceaseless unfoldment.

Science has discovered that a few great underlying principles furnish the simple basis for manifold objectivity. There is grouping, classifying, systematizing. Some of the principles to life upon our other planes of being—in all its varying states of vibration. Chaotic confusion seems at present to prevail in the mental and moral world. In the realm of letters the outlook is particularly depressing. Sometimes the Idealist feels that primitive barbarism would be preferable. It is barbarism without its attendant compensations!

Yet we deem ourselves wise and self-sufficient! We fancy that our age is rich in culture and attainments. Fatuous blindness! We need another sense or a wider vision that we may see how little we know and how crude we are. We need to discern the signs of the times and grow truly wise—wise in beautiful simplicity and truth.

Power, strength, mastery is what we need to-day in our higher teaching—in our higher living. They belong to the deeper phases of the inner life, but have

not been emphasized to the fullest extent as factors in religious development. Religion has too long been deemed an experience for women and children. It has been degraded to a sentiment, and a rather weak sentiment at that. Sentiment is ever a poor foundation to build upon, though it has its place in the superstructure. It furnishes the arabesques upon graceful columns, the exquisite filigree work, the inlaying in scintillating colors—in other words the ornamentation. In the religious organizations of the recent past the feminine side has been overdeveloped—the masculine or positive, under-developed. It should have both aspects expressed in a full rounded development. It loses in power when either part is sacrificed to the other. Love, tenderness, compassion, patience, gentleness, meekness are very necessary virtues, but there must be the correlative forces of strength, energy, power dominated by unselfish will. This fusion and correlation of powers rounds out and finishes the character. They cannot be separated in the perfect character—one supplements the other.

It is a fatal mistake—fatal to all true progress—to divide the masculine and feminine elements in character. All the present-age discussion regarding the rights and claims of the sexes—seeking to exalt one at the expense of the other, is the veriest nonsense. It is not a product of clear thought but a vapor of vanity from the cauldron of self-love. Seething with its confused desire to

express itself, it bubbles in little separate interests—and effervesces. It accomplishes nothing but really adds to the hazy vapors that veil the true light. When men and women come to realize that each one is both masculine and feminine in intellect and soul—that the line of demarcation is drawn at the physical body—for a time only to serve a definite purpose, and that each Ego expresses at times in both sexes, there will be less confusion and more effective work.

In every truly developed woman's soul strength and power shine forth through love and sweet tenderness. In every fully organized masculine intelligence woman's gentleness and compassion blend with the force of will and mastery of conditions. The union is a perfect life. Too long in religious teaching the dominant note has been feminine. The time is ripe for the fusion of all the virtues. Strength and sweetness, power and patience, energy and gentleness should ever go hand in hand.

At a certain stage of development religious experience expresses through the emotions and feelings. Emotion, however, at its highest and best, is merely negative without the energizing force of a controlled, directed will. That is what is needed today in the battle of life. It is what the Christ possessed in such marvelous power that the impetus received from Him is still potent in this age of crass materialism and money madness. Everywhere we behold signs of awakening to His purposes for humanity. The

framework of His purpose is true brotherhood, true development of all the latent powers of human intelligence directed by a consecrated will. To fill in this design needs the united effort of men and women working in harmony, in divine unity of aim and purpose. In His plan there is no "I and mine" nor "thou and thine." A divine unity binds us all together as one—and in that one are all the noble qualities fused and amalgamated.

THE CALL

A Talk in the Pro-Ecclesia

An Arabian legend relates that the good and wise Pasha Suleiman, having shown great zeal in the spread of Islam, was one night visited by God in a dream and he was then given his choice of any favor he might ask. Then Suleiman, ever humble and fearful, lest pride and arrogance enter into his heart and turn his face away from God, asked that every day the Angel of Death might visit him to impress upon him the fleeting and evanescent nature of power and glory, and the fact that at the end of a short life, man must face the portal of death to meet his God and give an account of his stewardship upon earth.

And one day as the Angel of Death was walking through the court of Pasha Suleiman, he looked in astonishment at one of the courtiers, a man very close to the wise Suleiman's heart. And this

nobleman was so distracted and disturbed by the attention bestowed upon him by the Angel of Death that he went to the Pasha for help and comfort, for he feared that the Angel of Death would come for him that very day. He had but one thought, to flee from death.

The wise Pasha Suleiman endeavored to comfort him as best he could, but without success. The man pleaded that there was only one avenue of escape, he must flee as fast as possible, and to this end he begged the Pasha that he lend him his horse, Abdullah, a famous Arab stallion of the finest breed, so swift that no creature had ever been known to overtake him. After much vain effort to comfort and compose his friend, the Pasha finally agreed, and gave his friend the famous stallion.

And he rode, and rode, all day and all night, with the speed of the wind, until at last the noble stallion dropped dead in the sand. Then he fell on his face, weeping bitterly at the thought that he could go no further, when presently the Angel of Death appeared and beckoned him. Knowing that there was no avenue of escape he made himself ready to obey the summons, but before leaving the earth he asked the Angel of Death. "Why did you look at me so strangely yesterday in Pasha Suleiman's court?" To which the Angel of Death answered:

"I had been ordered by Allah, to meet you at this place this morning, and when I saw you yesterday morning in the court of the Pasha Suleiman I was astonished,

for I could not see how it would be possible for you to arrive at this distant place in so short a time, and had you not had the noble steed of Pasha Suleiman, it would have been an impossibility."

Thus, in endeavoring to escape from the fate which awaited him, he had actually ridden hard to meet it, he had expended his whole energy in meeting his fate at the appointed time.

When we look about us, we find there are marching orbs circling in their course around the Sun, year after year, century after century, with unvarying precision; but they have some latitude—within the prescribed course they may vary a certain number of degrees of space, and it is the same in the life of man: the great events, birth and death, are unavoidable incidents in the life of the spirit, which is never ending, never beginning, as Sir Edwin Arnold says:

"Never the Spirit was born,
The Spirit shall cease to be never.
Never was time it was not
End and beginnings are dreams
Birthless and deathless remained
the Spirit forever,
Death has not touched it at all,
Dead though the house of it seems.

Nay, but as one layeth his worn-out
robe away,
And taking another saying, this will I
wear today,
So putteth by the Spirit, lightly its
garment of flesh,

And passeth on to inherit, a residence afresh.”

But although certain events are bound to befall every man, there is a certain latitude in life, a free will that we may exercise in order to shape our lives as we desire and work out a destiny for ourselves in our own way. Ella Wheeler Wilcox has put this well in a little poem which is as follows:

“One ship sails east, and another sails west,
With the self-same winds that blow.
‘Tis the set of the sail, and not the gale,
That determines the way they go.

As the winds of the sea are the ways of fate,
As we voyage along through life,
‘Tis the act of the soul that determines the goal
And not the calm or the strife.”

Thus there is a general purpose in life, and we are guided along a certain broad way, called the pathway of evolution, by divine hierarchies, but we have the liberty in choosing our individual courses upon that broad stream, and it is therefore not by a fortuitous circumstance that we have come to Mt. Ecclesia, the headquarters of the Rosicrucian Fellowship. The Sun by precession is now nearing the cusp of Aquarius and a New Age is to be ushered in, New People are to be born.

It is our mission to guide the world’s work along new and higher paths, to foster **new ideals**, that we may enter upon the next spiral of the pathway of evolution.

In ancient Atlantis, when the new Aryan Epoch was to be ushered in, God, by His prophets, spoke to the people in whom He saw certain qualities that might be used, and He called them by means of His prophets: **“Come ye out from among them, and be my people, and I will be your God, and I will give you a land overflowing with milk and honey, and your seed shall be multitudinous as the sands upon the sea shores.”**

The call sounds again today, but it sounds within the breast of each one. While the world is working out its destiny, as desired by the divine invisible Hierarchies, under the lure and illusion of gold, which they conceive to be a reward for their labor, there is an increasing number of people whose inner discernment has made it clear to them that the world’s work for a material reward in the shape of gold which they must relinquish when the Angel of Death meets them, is folly. These people now hear the call within their hearts, “come ye out from among them and be ye my people, and I will be your God.” Though they may still continue to perform their duties in the world, from thenceforth it will not be for the sake of material gold, which they know to be truly worthless, but everything they do

will be done as unto God, regardless of whether it brings a material reward, save the very necessities wherewith to keep body and soul together so that they may continue to serve in the master's vineyard, and thus they will lay up, whether they think thereof or not, a spiritual reward, a treasure in heaven, which is more than earthly gold.

It is for this purpose we have come together on Mt. Ecclesia. We are not here to live a life of idleness, dreaming dreams, but **we are here to prepare the way and make straight the path of the Aquarian age**, which is dawning upon the world, and in order to do this efficiently, we must work as a unit in peace and harmony. Did you ever see the crucible wherein a plumber melts the metal wherewith he is going to make a joint, a number of pieces of lead are put in the melting pot, but gradually each piece loses the distinctive and separate form and melts to unison with the rest until all become one. But there is in each piece some dross which will not melt and incorporate with the metal; it is thrown to the top by the heat and the plumber skims this dross off until the metal is clear, **so clear that he can see his own face therein**. Similarly, in the Rosicrucian Fellowship, we are so many distinct and separate forms, each with his own characteristics and idiosyncrasies. We have been thrown into the melting pot; **everybody must sink his personality in the common cause**, if we are to secure success in our work of

spreading the teachings of the Elder Brothers, and preparing the way of the new age and the new reign. It may not be an easy matter for any of us to thus forget ourselves, but by the heat and friction that is generated in this process of amalgamation, the sharp corners of our characters are rounded out, melted down, so that they fit in with our brothers and sisters. **Adaptability** is the great watchword, without that we can never amalgamate, but must expect to be thrown out as the dross from the melting pot, for until our hearts have been perfectly purified that God's face is seen therein, He cannot make the highest use of us in His work.

Let us therefore strive day by day to work earnestly and honestly in the Master's vineyard wherever we may be placed, remembering the great and glorious destiny that is before us. Let us count all present tribulations as unworthy of being mentioned. Though we may be misunderstood by those near and dear to us, though we may be despised by the people of the whole world, who think only of having a good time and accumulating gold that they must leave behind at the door of death, let us set our faces towards the goal of our calling and work faithfully for the spiritual treasures which endure forever.

Send us the names of your Friends who might be interested in the work this magazine is trying to do and thus help to spread these glad tidings.

Question Department

* * * * *

A DREAM PROBLEM

From the Editor of *Practical
Medicine*, an East Indian Publication

We received the following query with the request that it be answered in our columns and a copy sent to the editor so that he may reprint it for the benefit of his readers.

“A gentleman in sound physical and mental health had a dream almost every night for some time, and in the dream state he addresses an assembly composed mainly of his friends and acquaintances. In the course of his speech he explains that he is dreaming and that all the people before him are creatures of his dream. Some one in the audience asks him what proof he has to give that he is right in his assertion, and to this he replies that he will think over the question when he wakes and states that he will explain his reasons when he meets them in dreamland the next time. They all laugh at him and call him a lunatic. This dream puzzles him considerably and he is anxious to know how he may convince those dream creatures that the experience is really a dream.

Answer: In order to be able to judge intelligently concerning the various states of consciousness of man—waking, dream sleep, etc.—it is necessary to know the constitution and the function of various finer vehicles which, with the dense body, make up that complex being which we call man.

We find in the world four kingdoms; the mineral, which is practically devoid of feeling, though it may respond to and react to stimuli, can feel neither love nor hate. Under the steam hammer or in the furnace its form and composition may be changed, but it gives no sign of emotion whatever. Its consciousness is like that of the human being in the deepest trance or in death, when only the physical body is present.

The plant is different, it lives and breathes, it inhales carbon dioxide which forms a large part of its body; it exhales the life-giving oxygen, the sap flows in its stem and leaves. In short, it exhibits the same phenomena of life as we do in dreamless sleep, because in that state our dense body is interpenetrated by a vital body composed of ether, and a similar vehicle interpenetrates the physical stem, leaves and branches of the plant. But the plant knows no emotions either; love or hate, joy or sorrow are foreign to