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The Mystic Light

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Never Less Alone

Than When Alone

By M. G.

In the Gospel of St. John, 16:32, we read, "Behold the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is in me." This verse tells the story of our own experience, which we may expect to undergo at some time during our journey towards the great goal of our ambitions in the progress of the soul. There comes a time when we seem to be deserted by every one; by every help; by every possible thing which might aid us in maintaining our foothold upon the path of attainment.

Indeed, in our daily lives there come many moments in which it would appear as if we were deserted and left alone and helpless, and it is just at these that we should

remember this saying of the Master and feel that although we *seem* alone we are *not alone*, for the Father is with us. His everlasting arms are underneath us, and as we realize this we shall neither stumble nor fall.

It is hard indeed to always remember this and to feel the truth of the Father's presence at all such times, because we are engrossed in our material efforts and fail to see the spiritual side of the questions which vex us. We endeavor to look for material assistance and finding none we despair for the moment; and at times some souls have given up the struggle, have done what becomes an everlasting regret and disgrace to them, because they have Lost Faith and have forgotten the Master's words. Even those who have apparently advanced far on the road towards spiritual perfection, who have been looked up to by humanity as models after which their own lives might be molded, have failed utterly when confronted by the trial of trials, the facing of

the "Dweller on the Threshold." They have been compelled to go back and wait, for long periods, the coming again of an opportunity to prove their worthiness to enter the door of the Temple of Attainment.

There is an occult axiom which reads "We are never less alone than when alone", and this fact comes to one who realizes what the unseen worlds hold for us all. It is a wonderfully sustaining power when held in the consciousness at such times of trial and temptation as come to us all as tests of our spiritual strength face to face with many tasks and problems which grow harder and more burdensome as we advance in this material world; thus also, we are confronted with harder and greater tests as we grow in spirituality and spiritual knowledge, as we aspire to greater proofs that we are being found worthy of notice by the great teachers of mankind; for as a good master in this world would never lay upon the shoulders of a child what would require the strength of a full-grown man to carry, so the spiritual masters and the teachers who are ever watching our greater growth, never give us a task or a test which is too great for us to undergo. We may by our own weakness of will fail in these tests, but not because it is too great for us to bear at the time it is given.

Many have failed, many fail every day by saying, "This is too much for my strength. I cannot undergo the strain. I am deserted, even by those whom I have to guide me." And it is just in this very expression they fail. They show distrust where full confidence should be given, instead of bracing themselves against the shock and forging ahead, facing the trial or task with renewed confidence and faith. If they remember to

do this, strength will be given, and they will realize that instead of being deserted they are surrounded with all the help required to enable them to conquer.

Right here where we are is the place to realize this great and comforting truth that we are never deserted by our Father in Heaven. He is ever with us, and we can never go where He is not, even to the very depth. When earth and sky and everything in the world seems without a foothold for us, by steadying ourselves and declaring, as Christ did, "I am not alone, because the Father is with me", we shall even then feel His loving arms underneath and around us, sustaining us and defending us in the hour of our trial.

Then let us each day strive to forget ourselves, our material surroundings, our various stumbling blocks and pitfalls, and keep our minds steadfast with a realization that all we do is done for Christ and for humanity, even the smallest and meanest duty involved in our various tasks. Then shall we become calm and the morbid aspects will fade away and our duties will become so light that we shall in our hearts repeat over and over again, "Lord, for Thee and Thee alone do I this task, accept it as it is offered, and also accept me as a living sacrifice upon the altar of Love." Then we shall feel His presence in every act, and He shall enter our hearts and dwell there and make our light to shine, and we shall realize the peace which comes to him whose heart beats peacefully.

Let us adopt for our motto, in our daily tasks that which has become world renowned through one of the great orders of the Christian church; but let us make it what it really should be, for right; for truth;

for justice; for faith and honor. That motto is "all for Christ." Let us live this motto and make it the very life of our lives and leave the rest to Him in whose service we have enlisted, ever recalling His words, "yet I am not alone, because the Father is with me."

Fall Upwards

by
J. M.

"When you fall, fall upwards" was the advice once given to me on a mountain trip. In climbing a precipitous mountain path one is very apt to slip. However, if the climber gets firm hold of a rock or tree stump, he is able to support himself till he can regain his foothold, and so continue on his upward way. But if he looks behind him, in all probability his head will swim and he will let go his hold and fall backwards, perhaps hurting himself fatally.

So it is in our spiritual life, the path is beset with difficulties, and we often slip. But if we hold our gaze fixedly upwards and keep a firm hold on the rock, the Christ, we can always pick ourselves up and continue on our way, even smiling through our tears.

As we progress, we find ourselves all the wiser for the experiences gained by the bruising of our spiritual knees and shins. But if, when we are down, we lose hold of our ideal, the Christ, we not only slip back, but perhaps fall to the bottom of the mountain path.

We have then the added trouble of climbing again with broken and bleeding hearts to the point once attained.

At first the path seems as black as night,

and the feeling of hopelessness may envelope us. But even at the darkest moment if we can force ourselves to believe what we know to be true, namely, that the darkest hour of the night precedes the dawn, and that the blackest cloud has a Silver lining (though we cannot see it when we are in its midst), we shall find a calm coming over us, and gradually we shall feel our grasp on the Christ getting stronger, the Light will break through the clouds, and we can then take courage and go on sadder but wiser for our experience.

Struggling

by
W. A. R.

To criticize, and yet to have no feeling about the subject of criticism, is a faculty which is very difficult to acquire. The reason is that with most of us of the present stage, the realms of desire and passion are not sufficiently under the control of our wills. When we think and obtain an opinion, instead of retaining these results entirely as the work of thought, we allow them to excite and affect our feelings.

Thus a student engaged in solving a problem in mathematics makes a miscalculation at the cost of some loss of time and mental power and allows this to excite his desire body, producing anger and confusion. There is nothing whatever to be gained by such an action, yet we all know how very liable each one of us is to lapses of this description.

It cannot really be condemned, as it is more or less out of control, but nevertheless it furnishes an excellent example to show us that a great deal of useless and wasteful

expenditure of energy can be avoided by the exercise of self-control. To many people, an appeal to reason is of greater use than an appeal to emotion. If a spendthrift is shown plainly and firmly that so much money (indicated by actual figures) has been wasted by him and a suggestion made that such money would be of greater value if saved, he would probably be better able to reform than if the appeal were to his emotions; that is to say, if he were approached and implored in a highly passionate manner to save his money.

Considered in its widest sense, self-control is the chief aim of our evolution. The more control a man has over himself, the greater will be his influence for large and important matters. A careful examination of ourselves, our actions, thoughts, and ideals, as provided for in the evening exercise of Retrospection, lays before one's inner

vision the correct path to be followed. It shows the possibilities of self-control, and, afterwards, it is a matter of will power whether we profit from our knowledge. It is a searchlight on conduct.

In the midst of the active material life, it is not always clear to us what our position actually is and how we are to make the best of our opportunities. An approximate judgment only is possible. But under whatever condition we work, it is imperative that we do so with the profound conviction that we are doing our best.

Many of us, for want of illumination and information, seem to be struggling blindly in a gray atmosphere. But it is then that we are doing our best work, and enduring our greatest trials. Such ever were the methods for the refinement of the spiritual gold in us. Should the purified gold murmur at the fire and the refining pot?

Question Department

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Question:

In the 24th chapter of Luke it is stated that after the resurrection Christ appeared to His disciples, saying "Handle Me", also that He ate. How is this possible when He appeared in the vital body?

Answer: The answer to this question involves an understanding of the principles of materialization. When a materializing medium is used by spirits for the purpose of showing themselves to an audience, they first extract the vital body, or as much thereof as they dare, from the medium, leaving the dense body in the cabinet in a fearful shrunken state, that is dreadful for

people unused to such phenomenon to see. With this vital body which, by the way, has been photographed by scientists, for the camera will register rays that are invisible to the eye, they produce the desired phenomena readily, because it is a living thing and attracts matter greedily, so long as it has not collapsed in the manner that it does shortly after death. They interpolate physical atoms of the surrounding atmosphere after making a matrix of the vital body of the medium and thereby shape a body into any form that suits the spirit materializing to take upon itself. Thus the vital body of a medium may be used by any number of

spirits during a seance, each one clothing itself in the plastic substance and filling out with atoms from the surrounding atmosphere, even borrowing from the sitters who very often feel much exhausted upon leaving a seance room. During accidents by drowning or asphyxiation the person feels very calm and restful after the first struggle, though he realizes his peril in a measure. The vital body is extracted before the silver cord has parted, so it retains the property of attracting matter from the physical world. Therefore people who died by drowning and asphyxiation, have been seen by their relatives many thousand miles away perhaps for an instant, lifelike in the extreme. An inclination or desire to be with their friends from whom they were absent had been in their minds for a long time maybe; being themselves free from the fetter of the body, they are at once borne thither upon the wings of desire. Arrived in the place, the vital body attracted to itself sufficient of the particles of the atmosphere to be visible to the person whom they want to visit, then perhaps at that moment the silver cord broke, the vital body collapsed and the vision was gone.

Thus we see that it is a property of the vital body to attract to itself physical matter and it is much easier for one who leaves the body consciously to allow the physical particles to flow into his soul body than to keep them away. The soul body is not, of course, subject to death, decay, or collapse, therefore it is very easily understood that the Christ could use that vehicle to go thru the walls into the room where the disciples were gathered and there draw about him the necessary material to show himself in a physical vehicle, which was disintegrated

the moment he wanted to leave; but it is noteworthy that is it the disintegration that calls for an effort and not attraction of physical matter.

Question:

How can an initiate create a new adult body ready to wear before he relinquishes his old one?

Answer: This question depends upon phenomena similar to those involved in the foregoing answer. You will understand in the first place that it is not every one who has just become aware of the invisible worlds and perhaps learned to function in the soul body, that is capable of performing this feat; this requires vastly more spiritual development, and only those who are very high at our present time are able to perform the feat, but the method is said to be as follows:

When food is taken into the body of anyone, be he adept or ignoramus, the law of assimilation is that he must first overcome each particle and conform it to himself. He must subdue and conquer the individual cell life before it can become part of his body. When this has been done the cell will stay with him for a longer or shorter time, according to the constitution and place in evolution of the life that dwells within it. The cell composed of tissue that has once been incorporated in an animal body, and been interpenetrated by a desire body, has the most evolved life; therefore, this life quickly reasserts itself and leaves the body into which it has been assimilated; hence, one who lives upon a flesh diet must replenish his food supply very often. Such material would therefore be unsuitable for the purpose of building a body that has to wait for a while before the adept enters it.

Food consisting of vegetables, fruits, and nuts, particularly when these are ripe and fresh, is interpenetrated by a great deal of the ether which composes the vital body of the plant; they are much easier to subdue and incorporate into the polity of the body; also they stay longer there before the individual cell life asserts itself; therefore the adept who wishes to build a body ready to wear before he leaves the old one, naturally builds it from fresh vegetables, fruits and nuts, taking them into the body which he uses daily where they become subjected to his will, a part of himself.

The soul body of such a man is naturally very large and very powerful. He separates a part of that and makes a mold or a matrix into which he may build each day, particles superfluous to the nourishment of the body he is using. Thus by degrees, having assimilated considerable surplus of new material, he may also draw upon the vehicle he is wearing for material that can be incorporated into the new body. Thus, in the course of time, he gradually transmutes one body into the other. When the point is reached where emaciation of the old body would be observable to the outside world and cause comments, he will have balanced matters so that the new body is ready to wear. He can then step out of the old and into the new. But he does not do that merely for the purpose of living on in the same community; it is possible for him, by reason of his great knowledge, to use the same body for many years in such a manner that it would seem still young, for there is no wear and tear upon it such as we ordinary mortals cause by our passions, emotions, and desires. But when he does create a new body, it is always, as far as the writer

knows, for the purpose of leaving that environment and taking up his work in a new.

It is by reason of this fact that we hear in history of men like Cagliostro, St Germain, and others who one day appeared in a certain environment, took up an important work, and then disappeared; nobody knew whence they had come or whither they had gone, but everybody that knew these people was ready to testify to their remarkable qualities, whether for the purpose of vilification or praise.

It is taught by the Elder Brothers that Christian Rosenkreuz has a physical body, or perhaps he has had a series of bodies which he has worn continually, since the Order was founded in the thirteenth century. But though the writer has spoken to lay brothers of high degree, no one has ever admitted that he has seen Christian Rosenkreuz. We all understand that he is the thirteenth member of the Order and he is felt at meetings in the temple as a presence, but is neither seen or heard, so far as any one whom the writer has dared to ask questions knows.

The manner of the Elder Brothers, when speaking of their illustrious Head, has been one of reticence, and it would seem undue inquisitiveness to ask anything further than they are prepared to tell. It is known, however, that his work is with the government of the world. And though we are unable to point to any character on the world stage now who may be this great spirit, we are certain he is there and taking his proper part. It has been said that he wore the garment of a lady of the French Court prior to the Revolution and worked hard and earnestly to prevent the impending catastrophe, though without avail. But though

we believe it is true, this is merely hearsay. Were we to point him out at the present time, we should rather look for him as the

power behind the throne somewhere than the actual incumbent of one of the seats of power in the world today.

Studies

in

The Rosicrucian Cosmo Conception

* * * * *

The great majority of people who undertake to form an acquaintance with the *Rosicrucian Cosmo-Conception*, begin to read it from the first page and go through to the last reading it as they would a novel, or a volume of History, or any other book which must be read consecutively.

There is no doubt that people may derive a great deal of profit from such reading, but students will find that a systematic study is the only way to really and truly master the *Rosicrucian Cosmo-Conception*. This study may be undertaken in several ways. Classes often commence at the first chapter reading a portion each time and then dissecting it. Many derive a great deal of good from this system.

Though far ahead of the casual method of reading, even this method will not give perfect satisfaction and make a student really master of the subject. To get the best out of this work it should be studied by the index, and the student should stay with each subject until it has been exhausted. The index compiled for the first and second edition is not useful for this purpose, but a double

index was made for the third edition, and is of course also in the fourth. Students will find this a great benefit. There are, as said, two indices: one a list of the words indexed which refers to a page in the other index.

We commence our study by reading the explanation of the index given on page 539 of the *Cosmo-Conception* and then turn to the list of words indexed, which commences on page 540. The first word in that list is "Adaptability" and we may as well take that for our initial study for it is certainly an important subject and it will pay us well to realize its importance and take it very, very closely to heart. Opposite this word "Adaptability", we find the page number 543. This is the first page of the real index which refers us to the pages in our book, and we read there in the first line "Adaptability of Supreme Importance", page 223.

Turning to page 223 we find the ninth chapter of the *Cosmo* entitled "Stragglers and Newcomers", and in the fourth paragraph we read that "even so early as the Saturn period" there were some who failed

to improve sufficiently to take the next forward step. At that stage the higher beings were working with the life, which was itself unconscious, but that unconsciousness did not prevent the retardation of the virgin spirits who were not pliable or so readily adaptable as others. And in the succeeding paragraph we learn that adaptability is the key to progress, no matter at what stage a being is, that there is no arbitrary division of sheep and goats at any time, but that all depends upon oneself.

Thus this word "adaptability" is the key to all the different conditions in life, there is no divine dictator who decrees that one must live in the squalid surroundings of a hut, deprived of all but the barest necessities of life, while another has all the comforts of existence; if we want to succeed in any line of endeavor we must adapt ourselves to things as they are now and then later we may change them according to our ideas.

The successful man always fits in his surroundings, he adapts himself to them, but those who are the misfits in life are so because they fail to make a place in the established order of things; they are not alive to the opportunities which surround them and usually believe that it is luck that is against them.

It is well for every one, no matter whether he is successful or not, to ponder well and keep in mind the sarcastic reply of Mephisto to the scholar who applied at Faust's school. He said:

*How closely luck is linked to Merit,
Does never to the fool occur,
Had he the wise man's stone, I Swear it,
The stone had no Philosopher.*

It is also often contended that opportunity knocks only once and if you fail to grasp that opportunity your life is wasted. Not so, positively not so! Opportunity is always knocking, Jupiter, the great planet of opportunity, has a circuit around the Sun of twelve years and in that time he makes good aspects to all the planets in every person's horoscope, and at every one of these points there is good opportunity for advancement. Conditions are absolutely favorable, but it always depends upon whether we are ready to grasp opportunity, whether we will adapt ourselves. Some people, most people, want to do only a certain kind of work, or else they want to take up only a certain kind of study, or they limit themselves some way or another. Thus, when opportunity does knock they are not adaptable, they cannot recognize it as their chance; therefore they fail to grasp it, with the result that they are left further and further behind in the race.

When we look at the paragraphs there in the *Cosmo* and read the chapter about the "Stragglers", how, so early in the history of this life wave, even in the Saturn period, a difference began to manifest, it should not be difficult to see how the continual effort upon a part of the human spirits then starting in evolution has brought them to the present stage of attainment, while at the same time a number of their brethren have been left behind in the race and are far away.

Just think of it, the apes were once just as far as we; they have crystallized their bodies and degenerated into that pitiable state in which we see them now, almost animals. And then think of these beings who had to be thrown off on the Moon where they

crystallize their bodies so rapidly that there is only seven years from birth to death. Then let us realize that adaptability is indeed the cardinal virtue and Paul was right when he said: "In whatsoever state I am therewith to be content" (Phil 4:11). If we continue to look forward and aspire as high as possible, while adapting ourselves

to circumstances as we find them, we shall remain in advance, but only on that condition. So let us never say "If only things were different, I would do so and so". If that which you want to do is good, go ahead and make things come your way. Use the power and opportunities you have, and greater ones will come when needed.

The Astral Ray

* * * * *

The Stairway
By
B.C.

Some there be who say that where Aquarius is prominent in the horoscope the native has in one way or another much to do with stairs. Whether this be so or not, I cannot say, but a woman who has Venus and Mercury in Aquarius (8th and 9th houses, respectively) relates an experience as follows:

A vision came to me: I saw myself groping on the ground, groveling amidst a hideous swarm of slimy unclean reptiles, loathsome beyond words; I found the base of a flight of stone steps and on these I set my feet and began to ascend slowly and painfully at first, then more surely and quickly. I spurned the crawling creatures from my heel and every step I mounted left them further below.

Not theirs it was to climb and now the air blew freshly, the sky was fair, sunshine upon my brow; I drew myself up to my full height and marched proudly upwards—higher—higher, rejoicing that I had raised

myself by my own power. And then—out of the blue sky broke the storm, black, fierce, relentless on my unshielded head. Gloom veiled all from view.

Then, for the briefest second's space, the lightning's flash illumined all around and showed me plainly where I stood, lone, defenseless, upon the top-most stair of all, with nothing but a vast abyss before me, for here the stair-case broke off short and one step more would launch me into that unsounded gulf.

Overwhelmed with horror, I sank down on my face; blackness enveloped me, the tempest beat upon my head. Slowly reason and thought returned and a fearful choice was mine to make: to creep on hands and knees back down to the nameless writhing mass below: or with one leap plunge into deep below, and so make an end.

First one choice drew me, then the other; it seemed a lifetime I was laying there, lashed by the furious blast and drenching rain. At length however I took heart once more and said within myself: Rather will I be here forever scourged and beaten though I be. And then, upon the thought, the tem-

pest ceased, I lifted up my head—Behold!
 Though the stone stairway ended as I have
 said, another stairway now appeared shin-
 ing in golden radiance, winding away and
 up into glories beyond my ken.

Editors Note: Today it is a reproach when
 anyone is “a dreamer of dreams,” yet the
 merely utilitarian achievements of the
 world could never furnish us the “living
 bread” without which our souls must
 starve, and the Aquarian ray focused
 through Mercury and Venus in the 8th and
 9th houses is a fruitful source of dreams of
 mystic inspiration.

When we leave our bodies on the bed,
 having once “discovered dreamland”, we
 live there a life that is much more vivid,
 and really “alive” than the life we live here
 in the body, and it is characteristic that the
 real live dreamers there are well aware of
 the existence in the body, but regard it as
 unreal, as we in our physical waking hours
 consider the dream state. One meets the
 “dreamer” everywhere in the invisible
 world; he is an extremely interesting char-
 acter.

THE ASTROLOGICAL
 STUDENT'S SOLILOQUY

BY
 H. A. G.

I feel like a horoscope upside down
 Its houses all twisted askew;
 The cusps and the sextiles, the trines
 and the rest,
 Mixed up in a terrible stew.

Old Aries is rearing and blatting like sin
 As Scorpio's tail is flung loose;
 While Capricorn stamps and joins
 in the fuss
 And butts Leo in his caboose.

Cancer has grabbed little Gemini's toe;
 Aquarius's pitcher is broke.
 Virgo is tangled in Taurus's horns;
 Saggitarius laughs at the joke.

Pisces is drowned in the milky way;
 Libra is flopped upside down.
 I don't seem to care whether school
 keeps or not,
 And I feel like a dubious clown.

Mercury's reasoning power seems Nil;
 Uranus's functions are hid;
 Venus and Jupiter both bottled up
 While Saturn sits tight in the lid.

The Sun doesn't shine and the
 Moon has gone down
 And the Dog star is growling in glee.
 The Dragon's Tail wiggles with anger
 and rage,
 Pars Fortuna is sour pickles to me.

Neptune and Mars are at loggerheads
 too;
 Astrology's gone on the blink;
 The Whole blessed works are decidedly
 blue.
 I'm an Astrologer I don't think.

Nutrition and Health

* * * * *

Our Daily Bread

In the most sublime of all prayers, we were taught by the Christ to pray for our daily bread, but under existing modern conditions, alas, how often do we get a stone instead.

Because of our complex civilization, of cold storage methods and other abominations, our food is such that, generally speaking, instead of nourishing the body as it should, it depletes us and makes us subject to various diseases; "indigestible" is a very mild arraignment of the supply in most places where the public eats.

Even in the home, that which is placed upon the table to nourish and sustain and build the body in health is often only an apology for food, masquerading under various seasonings and dressings as palatable, for we eat usually to please our palate rather than to nourish our bodies.

On the other hand, there is no denying that people who profess to cook food along sanitary and common sense lines, who profess to be vegetarians and are very strict in their notions of how food should be prepared, seem to lack all appreciation of the fact that food may be made palatable as well as wholesome and nutritious, that there is no incompatibility between the requirements of proper cooking and the pleasure afforded to the palate.

Indeed, it may be said that unless food is so cooked that it is pleasing to the palate, as well as wholesome and nutritious, it falls

far short of its full purpose, for the palate has been given to us so that we may enjoy our foods, that we may, as it were, "give it the glad hand" and welcome it into our body, for this furthers assimilation and nutrition; whereas unpalatable food is obnoxious to the recipient and therefore not so easily assimilated, and this fact should be kept before the mind: It is not how much we eat that counts, but how much we assimilate.

When anyone comes to the conclusion, that it is wrong to eat flesh foods, or from some other motive wishes to desist, he or she ought to use common sense, or disaster may follow. Numbers of people have tried to abandon a mixed diet and live on the scraps left on the table after meat has been taken away. Such a course is absolutely ruinous to health, for life cannot be sustained on what is left on the ordinary table after the flesh foods have been discarded.

Some who are uninstructed in this most important subject of nutrition may have been told that the legumes—peas, beans, etc.—will take the place of meat and then commence to devour these vegetables in great quantities after discarding meat. It is perfectly true that beans contain more protein than beef steak but the protein contained in the beans is not so readily assimilated. There is heavy waste and also uric acid, in such foods, that should be reckoned with, for unless counteracted by plenty of green vegetables, disastrous results are bound to follow; but it is important to

remember that the green vegetables should not be eaten at the same meal with the heavy legumes. There are others who, after leaving the meat diet, start to live on bread, potatoes, and similar starchy foods, with the result that they become peaked and anemic. A satisfactory diet must be properly balanced in every respect, and only insofar as we study the system of diet required to keep our body in good health can we expect to obtain the proper results. Many students are writing to headquarters at Mt. Ecclesia from time to time asking, "what is the diet we use here, and what are the instructions to be followed" in order to keep the body in perfect health. We have therefore concluded to establish this "Nutrition and Health" department and will give in it, from time to time, articles covering the various phases of the subject, also recipes of wholesome food which will help to keep the body healthy and which will restore the unhealthy body to a perfect state of healthy man-, or womanhood.

Help Us

We know that many students in the Rosicrucian Fellowship are experts in the preparation of dishes of a wholesome and palatable nature, and as we want to make this department as interesting and instructive as possible, we solicit your aid in sending both articles and recipes.

When to Eat

In the bible we read "To every thing there is a season, and a time for everything under the heaven, a time to be born and a time to die, a time to plant and a time to pucker up that which is planted. A time to weep and a time to laugh, a time to mourn and a time to dance"; and so also there is a time when it

is proper to eat, when better results may be obtained than at any other time. Modern life has, alas, become artificial in the extreme, many get up at noon and go to bed at midnight, they turn night to day, and vice versa, to the detriment of the temple of God, the body entrusted to their care, a temple which they ought to consecrate with all the virtues of saintly lives, but which they are, alas, too apt, under such artificial conditions, to desecrate by all the vices of debauchery.

There is indeed no rule of life that is better and will hold good longer than the homely one: "Early to Bed and Early to Rise". The energy which it may cost to live up to this rule, the sacrifices which may be involved are sure to pay dividends in a long life of health and happiness.

Therefore, the times of meals are different on Mt. Ecclesia from those of so-called, fashionable resorts. Our main meal is eaten at noon when the Sun is high in the heavens, when the physical forces are in zenith, and we are correspondingly better able to assimilate what we then receive. But in the evening the meal is lighter and calculated to give a soothing sleep. You remember "Sleepy Hollow", of course; Mt. Ecclesia is set upon a hill, but it is noticeable that those unable to sleep elsewhere, find so soothing and restful conditions here that at nine o'clock very few can keep awake, all are locked in the arms of Morpheus.

Even sufferers from Chronic insomnia find here, without drugs, the rest that builds the body by harmonizing it with the Universal Soul.

On Mt. Ecclesia we serve three meals because there are some people who require three light meals and should have them in

preference to one or two meals a day. A few natures thrive on one or two meals per day, but it should always be born in mind that the body requires just so much food for its nutrition, and in the majority of cases it is best to give that in three light meals rather than in one or two heavier ones. We append herewith a menu from Mt. Ecclesia, hoping that this may be a guidance to some of the students. In each number, one will be given together with some recipes of preparation of palatable foods.

A Menu
From
Mt. Ecclesia

Breakfast 7:30 A. M.

Grapefruit
Shredded wheat and cream
Whole wheat biscuits with butter
Honey
Coffee or milk

Dinner 12 Noon

Celery soup
Baked potatoes, Creamed cauliflower
Whole wheat bread and butter
honey
milk

Supper 5:30 P. M.

Vegetable salad (uncooked)
Mayonnaise dressing
Olives
Whole wheat bread and butter
Honey
Tea or milk

Mixed Raw

Vegetable salad

for

Two People

This can be multiplied by as many as desired, of course:

One head of lettuce, be sure to make it crisp by placing in cold water for at least one hour before the meal, one fair sized ripe tomato, sliced, cup full of crisp bleached celery leaves, chopped fine, a few sprays of green parsley, chopped fine. Arrange the above artistically on two plates, put a tablespoon full of mayonnaise dressing in the center of each and serve.

Baked Potatoes

For baking choose the most smooth-skinned potatoes you can find, wash thoroughly and dry carefully with a cloth, scraping away the rough places, then rub potatoes well with olive oil, place them in a baking pan and put into a hot oven, bake from thirty to forty minutes. To ascertain if the potatoes are well cooked, try them with a darning needle. If you can pierce them easily, they are done.

If the potatoes are carefully prepared as above the skin may be eaten with both relish and benefit to the system, it may also be stated that this method of preparation shortens the ordinary time of cooking.

Healing Department

* * * * *

As the great majority of people do not make a distinction between curing and healing, it may be well to explain the difference, which is primarily one of co-operation or the lack thereof.

One person may undertake to “cure” another by massage or by drugs; the patient in either of these cases is passive as the clay that is being molded by the potter. There is no doubt that under such treatments trouble may disappear and the person made well, but this is only a temporary relief; he has not received the proper appreciation of the underlying cause of this disease; he does not understand that the illness was a consequence of breaking the laws of nature and is therefore very liable to go and do the same things over again, with the result that his malady returns. A “cure” is a physical process. Healing is radically different; there the sufferer is always required to co-operate, both spiritually and physically, with the healer. To make this clear, we can do no better than view the life and work of our great leader, the Christ. When people came to Him to be healed they did not expect a physical treatment, but knew that relief would be given through the power of the Spirit. They had unlimited confidence in Him, and that this was essential we see from the incidents recorded in the thirteenth chapter of Matthew where He is said to have gone among the people with whom Jesus, the original owner of the body, had dwelt in early youth. They saw only the outward man: “Is this not Jesus, the son of

Joseph, are not his brethren with us” etc. They believed that nothing great could come out of Nazareth and according to their faith it was done unto them, for we read that “He did not do many mighty works because of their unbelief”.

But faith without works is dead, and in every case where Christ healed anyone, this person had to do something, he had to actively co-operate with the great healer before his cure could be accomplished. He said “stretch forth your hand”, and when the man did so the hand was healed; to another, “Get up, take thy bed and walk”, and when he did so the malady disappeared. To the blind, “Go and bathe in the pool Siloam”. To the leper, “Shown thyself to the Priest, offer your gifts”, etc. In every case there was active co-operation upon the part of the one to be healed, which helped the healer. They were simple requirements, but such as they were, they must be complied with, so that the spirit of obedience may aid the healer’s work. When Naaman came to Elijah and thought that this prophet was going to come out with a great show of magic and ceremony to dispel the leper’s spots from his body, he was doomed to disappointment. And when the prophet sent word to him, “Go and wash seven times in the river Jordan”, he was enraged; have we not great rivers in Assyria and why should I go wash in Jordan, what nonsense! He lacked the spirit of submission which is absolutely necessary in order that the work may be done, and it is safe to say that had

he persisted, he would not have received the healing of this malady, neither would any of those who were healed by the Christ unless they submitted and did as they were bidden.

This is a law of nature that is absolutely sure, it is disobedience that brings disease. Obedience, no matter whether that involves washing in Jordan or stretching forth a hand, shows a change of mind and the man is therefore in a position to receive the healing balm which may come through Christ, or through a healer of one kind or another, as the case may be, but primarily, in all cases, from our Heavenly Father, Who is the Great Physician.

These are the three great factors in healing: first, the power, from our Father in heaven; next, the healer; and third, the obedient mind of the patient upon which the power of the Father can act through the healer in such a way as to dispel all bodily ills.

Let us now understand this. The whole universe is pervaded with the power of the Father, always available to cure all ills of whatever nature; that is the great certainty.

The healer is the focus, the vehicle through which the power is infused into the patient's body. If he is a proper instrument, consecrated, harmonious, really and truly in tune with the infinite, there is no limit to the wonderful works of the Father which may be performed through him when opportunity presents itself as a patient of a properly receptive and obedient mind.

Healing Services will be held in the pro-Ecclesia on the following dates, when the moon is in Cardinal Signs. Between 6:15 P. M. and 6:45 P. M. by the clock in their

respective places of residence, students all over the world will mediate upon health for the suffering. Focusing their thoughts on our emblem. When the service is held on Mt. Ecclesia, this combined offering of loving thoughts is given to the Elder Brothers who teach the invisible Helpers its actual use in healing:

March 16th, 23rd, 30th
 April 5th, 12th, 20th, 27th
 May 3rd, 9th, 17th, 24th, 30th
 June 6th, 13th, 20th, 26th

We append a few letters of appreciation.

Schenectady, N. Y.

Dear Friends:

Another week has gone by I am beginning to feel like a new man.

The sight of my left eye has opened up, this eye was always claimed by occultists to be undeveloped, I could not distinguish print or writing with same, but now it has opened up, could you tell me the meaning of this, and otherwise I feel very queer, the spots which were in the right eye seem to be getting a little smaller, and otherwise the sight is better, thanking you from my heart for all that you have done for me with God's help, and knowing you will help me further.

I remain,
 Sincerely Yours,
 H. C. O.

Brockton, Mass.

I am so well that but for a pain in the left shoulder I should think I had never been sick. It is really wonderful,

Respectfully yours,
 E. P. L.

Echoes from Mt. Ecclesia

* * * * *

Snowcap or Strawhat:

Which tells the truth?

We are in a quandary at Mount Ecclesia. Old Greyback, resplendent in its dazzling white snowcap, seems to say winter, winter! And almost make one shiver. But our manager, H.A.G., looking so dapper in his new white straw hat emphatically denies the imputation and says it is summer; now who are we to believe? Well the birds sing summer, the flowers bloom like summer, it feels like summer, so it must be summer. H.A.G. is vindicated. And if you don't believe it come and see!

The Progressers
and
The Transgressors

There is an old saying that "pride goes before fall" and if anybody ever realized it, we poor printers did last month. Did you notice the easy off-hand way in which we started to brag about how nice the print was to be with our new typesetting machine? This was written before we tried it, of course, and O My! what a time we had! The man who should have come to set the machine up did not appear and we had to start in and do it ourselves.

Then, when we had got it set up we had to learn that the way of the progressers may

be sometimes as hard and harder than the transgressors. Three of us worked for days to set up that *Echo* and we worked until we were sick, the *Echoes* were delayed, and there was a time on Mt. Ecclesia such as never before. Several times Mr. H. was on the point of going off with the copy to some place near by and have it set, but we just would not give in, and finally we accomplished the task—but then came the aftermath!

Now don't you think for a moment that that *Echo* was not proof-read; it was proof-read and proof-read and proof-read until we were blue in our faces and the writer verily believes that if we had read it over again we would have been down with nervous prostration. Yet we have been scolded so hard for the typographical errors left, that we are properly subdued and have promised to do better in the future. There isn't a bit of vanity left in us.

Some students have written that they are very sorry the *Echoes from Mt. Ecclesia* is going out of existence, but they are not! *Echoes from Mt. Ecclesia* will be kept as a department in the larger magazine, to give all the little news from headquarters that we have been having heretofore. Then there will be a department on "The Mystic Light", which will take up bible studies from the mystical side and all other things that come along the mystic line. "Studies in the *Rosicrucian Cosmo-Conception*" will be another department. "The Astral Ray"

Department will give astrological articles and the department on "Nutrition and Health" will take up subjects relating to the bodily welfare including diet. Recipes for cooking will be given each month.

We have set up seven very nice headings in old English type which we propose to use and thus make the magazine as beautiful in appearance as possible, and we trust you will see that in this issue we have taken a good long step towards the realization of our project.

It is believed at headquarters that this magazine will be a wonderful factor in spreading the teachings of the Rosicrucian Fellowship, and we hope that every one will give it all the support possible. The articles for the various departments will be furnished mainly by members we trust, it will be an excellent opportunity, a great privilege, and should be recognized as such by all, for only insofar as we "give out" that which we have received can we open the channel for new knowledge and allow greater illumination to flow in and take its place.

As a matter of actual fact when we share our knowledge, our inner spiritual life with others and open up our treasure to the world, we become richer by giving and we trust that no false modesty will keep students from sending in articles and letting us be the judge of whether they are good enough to publish.

Only one thing we request: Do not relate personal experiences; what we want is to deal with principles, for principles are eternal while the personality is evanescent. Principles have universal interest while the personality is mainly of interest to the per-

son himself.

NOTICE

After this the magazine will not be issued until the 15th of the month, as the lesson sent out the 1st is quite a task, and we find that 10 days is not enough to set, print, and prepare the magazine for the mail.

EASTER SERVICES

Easter falls on the 4th of April this year, and on the morning of that day at sunrise there will be the usual Easter service at the cross in front of the administration building, followed by a service in the Pro-Ecclesia; also there will be the special evening service on the same day.

Members who wish to attend these services will be welcome at Headquarters, and it will not be necessary to make application as we think that we will be able to accommodate all who desire; but if possible, we would like you to let us know in advance that you wish to come.

OUR OBJECT

By C.A.S.

When a man takes up a new line of work or study, it is very evident that he has some object in view, some end which he seeks to accomplish. Likewise, when a man undertakes a study of a spiritual philosophy, enters a mystery school, or seeks to tread the path of attainment, it is equally evident that he too has some definite end in view, the nature of which will determine his usefulness in the world and the amount of progress he will make.

If he is merely interested in phenomena

or seeks knowledge only for his own edification or to gain power over others he will progress but little spiritually.

But, if inspired by high ideals and an ardent love for humanity, he seeks such knowledge as will best enable him to serve others, then there is no limit to what he may attain.

Therefore it behooves us to pause, look deep within ourselves and consider well our object in uniting with the R. F. Do we seek to enrich our own minds only to accumulate treasure for ourselves or do we seek knowledge in order that we may better serve others?

In this connection let us keep continually in mind that every branch of knowledge which we seek only to enrich our own learning, only to accumulate treasure for ourselves, leads us away from the Path; but all knowledge which we seek for working in the service of humanity and for the upliftment of the world brings us a step forward; for it is only when we seek to serve others and work for the good of humanity that we are really treading the path of true spiritual attainment, and the more earnest and unselfish we are the more rapid will be our advancement.

Let us not forget that we are the channels through which the Elder Brothers seek to accomplish their work in the world, and that the success of the movement with which we have affiliated ourselves rests in a great measure upon us.

Remember also that the high teachings entrusted to us are not for ourselves alone; but that through us they are to be given to all the world. This is our mission, let us be diligent in its accomplishment.

Friends, let us all resolve to make this

Ideal of Service the great object of our lives, not counting any task too humble, or any sacrifice too great, so that it helps on the great work.

Let us be particularly earnest with regards to the Ecclesia. This should be the crowning glory of the Fellowship, and it rests with us to make it so.

Therefore, let us all unite as one in this mighty effort to make of the Ecclesia the greatest spiritual center the world has ever known; let us give freely of our means and talents and thus hasten the day of the erection.

But with all our giving let us not forget the greatest of all gifts, but let us give ourselves also; for remember that the true Ecclesia is not a mere unmeaning pile of brick and timber. It is a living thing, a building formed of the beating of human hearts, the deep, yearning aspirations of human souls.

This is the true Ecclesia that we should ardently strive to build and this can only be done by sacrificing our lives upon the altar of service and consecrating all our efforts to aid the Elder Brother in alleviating the world's pain, and in satisfying the great soul hunger of humanity.

When we earnestly strive to do this, and make this Ideal of Service the great object of our lives, then, and then only, are we treading the path of true spiritual attainment, and will eventually hear the words of commendation: "Well done thou good and faithful servant", for it is a great truth that "loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God."

FIAT LUX

by

H. A. G.

Dear Friends of the Rosy Cross:

What are you doing to “let the light shine” among your friends, relatives and neighbors? Are you doing anything whatever in this direction? If not, why not?

Let us tell you what one copy of the *Cosmo-Conception* did for the cause. Some years ago, when the book was first published two of our members recommended it to a number of acquaintances and they procured copies.

One good lady found that it did not fit her own particular conception of things material and spiritual and laid it aside until, one day, a friend visited her and during conversation she remarked that she had a book which would perhaps interest this friend; the outcome was that she presented the book to her friend. He read it, he re-read it, and then sent for further Literature to Headquarters; read that, became a student, then a probationer, and finally visited Mount Ecclesia, winning the love and esteem of all who met him.

He returned to his home city and there made the acquaintance of several members of the Fellowship, formed a “center” and ascertained that the very copy of the *Cosmo* which he owned was that which was procured by the giver from a suggestion made by two of those whom he met in that center.

Mutual visits were made and after some little time those who were at first instrumental in having the lady purchase the book, upon hearing, first-hand, the accounts of the great need of helpers at Headquarters, decided to dedicate their ser-

vices to humanity and Christ by giving up what they had and joining the little band of earnest workers on Mount Ecclesia; and they did so, and have never regretted it.

This is just what ONE *Cosmo* did. What are you doing to increase the circulation of this Great book? You can do a lot in this direction; you can, instead of keeping your light hid under a bushel (or some other equally opaque covering), show the *Cosmo* to your friends and your friends’ friends and tell them what it is and what they can get out of it; and you can increase the demand for this wonderful work. Will you do it? Of course you will; only you did not THINK of it before, eh?

That book has been translated into every European language and the list of Spanish speaking students in South America is increasing wonderfully. All over the world the English speaking people are becoming more and more familiar with the *Cosmo*, and the other books which are published by the Fellowship. What are you doing to help this circulation?

Not one of you but knows some friend who is interested along occult lines. Send us their names and addresses and we will mail to them some literature which will open their eyes, and when you see them urge them to obtain the books and study them. You ALL desire to be of true SERVICE. Now this is one way of serving and serving to a good purpose; not only the Fellowship Cause but the whole human race, for each unit added to the list of interested readers means a gain of Two to the cause; the cause has gained one and the opposing force of evil has lost one, and one and one make two every time. FIAT LUX. Let your light shine.



Formerly religious truths were intuitively perceived, or taken blindly on faith as dogmas of the church. Today, a growing class demands that immortality and kindred matters be proved to the intellect deductively, or by observation, as are other facts of life like heredity and ether. They desire religion as much as their fathers, but want the ancient truths in modern dress, congruous to their altered intellectual condition. While open to reasonable belief, they rebel against blind faith. *If that is your trouble, ask for free literature. We have a message will we meet your approval.*

The Rosicrucian Fellowship

Mount Ecclesia

Oceanside

California