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THE SYMBOLISM OF ELECTRICITY

Electricity is a wonderful symbol and, to a thoughtful person, can convey a wealth of meaning. It is, I suppose, one of those very rare phenomena, which, whilst having a great effect on material things, is, in itself, absolutely independent of those things. All the various apparatus necessary for its manipulation to our senses do but guide and control, helping to increase or decrease its power. In the ordinary sense of the word, it cannot be said to have a material existence. For instance, it is tasteless; it cannot be felt (though its effects can); it is invisible (the electric flash being its effect on the molecules which form the atmosphere); it cannot be heard or weighed; the forces of gravity and attraction (molecular) do not affect it. We can only become aware of this wonderful power by its effects on our instruments.

This electricity, then, whilst "in the world," is not "of the world" and furnishes a simile for the relation of the two great worlds, of matter and of spirit, which, as many people think, are strictly separable; whereas we know they are both actually one, there being no material effect without a spiritual cause. The symbolism of electricity with telepathy is wonderful. But to those "who will not see," the parable of electricity (as it might be stated) cannot be translated into the truth of conscious intercom-

munication of mind with mind, as evidenced in telepathic phenomena.

Electricity in its application to wireless telegraphy can, with the speed of light, transfer accurately, and through thousands of miles of space, the results of mental labor. This achievement has occurred, not only by the inherent properties of electricity, but because the mind of man has evolved the mental ability to invent and produce efficient apparatus. At the present day wireless telegraphy is a fact; thirty years ago it was a dream; fifty years ago it was impossibility. And now telepathy is coming to the fore, men are seeking a reason. Is it not because, similar to wireless telegraphy, certain minds have evolved powers, resulting in more pronounced development of the pineal gland, thus enabling two minds, equally developed, to flash their thoughts to each other across space?

This symbolism is constantly presenting itself to me and is very helpful, extracting, as it does, a spiritual lesson from a natural or material occurrence. I have, for instance, before me whilst writing, an intricate array of instruments, and a mass of metal, glass, and ebonite. What is all this? It is a body for the expression of a divine power—electricity. The work of the body and the spirit, so to speak, is that commonly known as wireless communication. But without the spirit (electricity) all the wonderful, delicate apparatus, all the splendor of glittering, flashing metals, are useless and dead.

And the Rosicrucian philosophy teaches us

that without the spirit of love, of helpfulness, all the wonder of our intellectual powers, and the beauty of our artistic attainments, however necessary and delightful they may be to us, are without life. Instead of glorifying, they condemn and a gnawing discontent seizes their owner.

W. A. R.

THE IDEAL OF SERVICE

C. A. P.

One of the great ideals taught and exemplified by Christ in His daily life was that of unselfish service to humanity; and it behooves us, who are His followers, to consecrate our lives to this great ideal, and endeavor with all our might to live up to the definition of the greatness that He gave, namely: "He that would be the greatest among you let him be the servant of all."

It is by loving, self-forgetting service to others that we make the greatest advance and accomplish the most soul growth. To obtain results we must not render service grudgingly or as a duty, but rather esteem it a great privilege conferred upon us, by means of which we may, if we will, hasten the day of emancipation of the Christ spirit now imprisoned in our earth. Nor should we feel discouraged at a seeming lack of opportunity to help. However humble may be our lot, however limited our abilities and influence, we are still part of the kingdom and have our place and our work, and we should strive to the best of our ability to do that which lies nearest to our hand. A kind word spoken, a smile of encouragement, a few moments each day spent in sending thoughts of love and helpfulness to Headquarters—these are simple things, yet are a great power for good. And then the healing service, there also is a great opportunity in which we may all join, and by our love and sympathetic cooper-

ation make it a living force for the alleviation of suffering.

Again, as suggested by R. F. in a recent letter, we have an opportunity to share our pearls of knowledge with others by means of contributions to the *Echoes*. Surely some of us have suggestions to make or a bit of knowledge to impart, and we should not be backward about this, nor let a sense of modesty deter us, but let us rest assured that every effort, however humble, that we put forth will be appreciated.

Friends, let us not merely be satisfied to enjoy the fruit of the labor of the workers at Headquarters, but let us seek to take an active part in the work ourselves. Let us realize that each one of us is a unit in the Fellowship, and that as the units grow and become stronger, so also does the Fellowship.

Then let each one of us firmly resolve to live up to this ideal of service and become more active in the work, even though it involves some sacrifice of our recreations and joys in order to gain time for its accomplishment. Let us make this ideal the great object of our lives. Then shall we taste the joy of the worker; then shall we experience a soul growth hitherto undreamed of; then shall the Fellowship grow and become a tower of strength and blessing; then shall we make our ideals a living factor in the land; and then shall we hasten the day of Christ's liberation, which should be the aim of our endeavors.

May this find a response in our hearts!

How would you like to help work in the office of Mount Ecclesia? You may not be able to be there in person, but you can help if you want to, and this is the way: Every time you send in a lesson letter, or communication of whatever kind, write your name very, very, very plainly, and your full and complete address on this paper, for every month our office force spends hours and hours walking

many thousand steps to the card cases, to hunt up the addresses of those to whom we write. And in this manner, if you will only help them, you can save them all this unnecessary labor.

The Los Angeles Study Center has moved to the Coulter Bldg., 213 So. Broadway, where they have secured much more comfortable and quiet quarters. Students who visit Los Angeles should not fail to call; if they do, they may miss a fine opportunity to learn something, for the members are all wide awake.

On a recent visit I went to a meeting of the Probationers and heard one of the best talks listened to in a long while.

We have a number of Rosicrucian emblem buttons such as gentlemen wear on their coat lapels and they may be had at 25 cents each. We are sorry to say, however, that none of our stock has the stickpin usually worn by ladies.

QUESTION DEPARTMENT

It is a frequent occurrence to receive letters from students saying that such and such a society teaches so and so in regard to a certain matter, and asking if that is true, or how we reconcile that with our teaching, or why our teachings are different. I wish to say once and for all that it is impossible to answer such questions, because it is not the policy of the Rosicrucian Fellowship to decry or disparage the teachings of other societies. It takes all our time to spread our own teachings, and if our literature is studied, the reason for these teachings will always be found. There is no statement made by the Rosicrucian Fellowship that is not backed up by reason and logic, and this we are always willing to reiterate, amplify, and in every possible way to give students satisfaction, but we positively cannot undertake to either explain or controvert the teachings of

other societies.

Question: If Christ was divine and an Archangel, the highest initiate of the Sun Period, as you say, why then was he called the "Son of Man?"

Answer: To properly understand this title, *the Son of Man*, it is necessary to know the Masonic legend of the creation of the world and man upon it, as well as the Biblical story, and as not all present students have read the lessons on Freemasonry and Catholicism, which were sent out as *Rays from the Rose Cross* in earlier issues, we will repeat this legend, or rather the more salient features of it.

In the beginning, the Elohim Jehovah created Eve and the Elohim Samael, who is the ambassador of Mars to this earth, united with her. Cain was the offspring of this union. Afterwards the Elohim Jehovah also created Adam, and Adam united with Eve, with the result that Abel was born. Thus Abel was the son of human parents, both of them creatures of Jehovah, and he was docile, amenable to the commands of the God, who he regarded as his Creator; whereas Cain was the semi-divine offspring of a human mother and a divine father. On that account he had that inherent divine urge to create. Abel was therefore content to tend the flocks, also created by Jehovah, which, like himself, fed upon the plant food that grew wild without effort on his part, a gift of the gods. Cain was different. In him that dominant desire to create something new, that divine urge to make two blades of grass grow where formerly there was one, was a dominant, impelling power, and he could not be satisfied until he had achieved something by his own initiative, so he planted the seeds which he found, he caused grain to grow, and he offered to Jehovah the work of his hands. Therefore his offering was not pleasing to the God Jehovah, who saw in him a possible rival, one not to be entirely domineered over. As a

consequence, there was war between Cain and Able, whose blood was shed.

Then Adam again united with Eve, and from this union Seth was born. Since then there has always been in the world two classes of people: **the sons of Cain** and **the sons of Seth**. From one was born the long line of kings, which held their office "by the grace of God" and which culminated in Solomon. This line is the sons of men, that is to say, they are born of a human father and a human mother; namely, Adam and Eve, both created by God, and amenable to his dictates, both of them thoroughly and entirely human. In this respect the sons of Seth differ radically, very radically, from the sons of Cain. Cain was virtually the son of a widow, because Eve had been left by her divine husband, Samael, at the moment fertilization was accomplished. He had never taken the part of husband or father and therefore his offspring was, as said, the son of a widow. From this semi-divine progeny, Cain, a long line of sons has descended, who have originated all the industries, as you will see by consulting the Bible. They invented all the arts and all the sciences. To them all the material progress of the world has been due, and their line culminated at the time when Solomon, the son of man, sat upon the throne of Israel, in the birth of a son of the widow, called Hiram Abiff, which you will also find chronicled in the Bible. I do not mean Hiram of Tyre, but I mean Hiram, the master workman who was sent by King Hiram of Tyre to build the temple of Solomon. He, then, was "the widow's son." and Solomon was the "son of man."

At a later time both of these characters in the world drama were reborn. Solomon became Jesus of Nazareth, the Son of Man; Hiram Abiff became Lazarus. He was also the widow's son of Nain, and the two resurrections recorded are one event referring to Initiation. Since then these two characters, the Son of

Man and the son of the widow, have worked for the same ends, but in different spheres. Jesus, the Son of Man, has worked among the churches and is doing so still. Christian Rosenkreuz is the later name of Hiram and Lazarus, the son of the widow. Jesus, the son of man, stands as the genius and protector of all church craft, whereby religion is fostered and man is brought back to God along the heart's path by devotion. Christian Rosenkreuz, the son of the widow, works with the world powers, the Industries and Science, in order to bring about the union of the temporal and the spiritual power, the head and the heart, which must take place before **Christ, the Son of God**, can come again.

And by the way, about this union, I said in the *Cosmo* that "the second coming of Christ would take place at a time when the **state** and **church** had become united, but that was not exactly a happy expression to use. You will remember that the teachings were given to me in German and in such volume that it was very difficult to find the proper English expression for everything right off, so occasionally I translated too literally. The words *state* and *church*, as used by the teacher, were meant to convey the idea that at some time the temporal and ecclesiastical power must work hand in hand and become more and more united, for at the time toward which we are looking—the kingdom of Christ—there shall only be one ruler, who will then be both **king** and **priest**, and therefore naturally the human race must be educated to such a point where their human rulers approach that ideal more and more, being wise enough to guide a state, and good enough to guide the hearts of men. Thus and thus alone can we approach the kingdom of God, and that therefore is the condition which Christian Rosenkreuz and Jesus are now endeavoring to bring about in Church and State.

Question: The following is sent in by a doctor of osteopathy: At the time of treatment can one destroy sick vibrations so that they will not return after treatment? And if so, how?

Answer: If we read between the lines of this question we shall sense two very common difficulties in the practice of osteopathy and kindred methods of treatment by the laying on of hands. In this process there are two distinct operations. One is a taking away from the patient of something that is poisonous and injurious, provocative of disease; and there is also a giving out of vital force by the doctor himself or herself. Everybody who has done any work of this kind knows this because it has been felt and is felt by everyone who is successful. Now, unless the doctor or healer is bubbling over with radiant health, two things are liable to happen: either the human miasma taken away from the patient may so overwhelm him or her that, to use a common expression, "he takes on the condition" of the patient; or he may give too much of his own vital force, and thus become entirely depleted. Both of these conditions may combine, and then there comes a day when the physician or healer finds himself or herself run down and forced to rest up.

Magnetic healers, who are frankly unscientific, often escape the first mentioned condition by "throwing off the magnetism," as they say, but all are liable to be run down. That is something that nobody can escape, save one who can see the etheric effluvia he takes and the vital fluid he gives. Most people are vampires when they are sick, and the stronger and more robust they are ordinarily, the worse they are usually when sickness has thrown them upon a bed of sickness. I have never been so sick as I was after treating a giant who was suffering from intense inflammation of the kidneys and had been in bed from this cause for two weeks.

It was dreadful to see his agony, and I gave myself wholly, with the result that I was prostrated. The patient, however, was up the next morning, and as well as ever. He had my vitality; I had his disease, or at least the effluvia from it, and it took me three days to get rid of it. That was, of course, before I was able to see. Since then I have gained considerable knowledge in this department, and the questioner will find the following hint of value in keeping away these undesirable conditions:

First, fix your thoughts firmly in such a manner that you will not allow this miasmatic effluvia which leaves the patient's body to enter your body further than the elbow. Second, when you are giving treatment, leave the patient once in a while and wash your hands in running water if possible; but at any rate wash in water, and change the water as frequently as possible. The water has a two-fold effect. In the first place the effluvia leaving the patient's body has an affinity for water. In the second place the moisture which stays upon your hands, enables you to get the miasma from the patient in a larger measure than you otherwise would. This is on the very same principle that if you take the electrodes of an electrical battery and put them into water, you will find the effects of the electricity is many times intensified if you try to touch the water.

So also with yourself: You are the electric battery in the case, and your hands being moistened will draw to yourself the miasma in a much greater measure than otherwise. If conditions are such that you cannot get water, you may try to throw the magnetism off, but then it is necessary to be careful, because when the magnetism is thrown away from you it is attracted to the earth, because it is subjected to gravity, and to the spiritual vision it is a dark or rather a black jelly-like fluid. It lays shimmering and shivering on the floor. If now the patient gets up relieved from the couch where

treatment has been given and goes over the place where this magnetism has been thrown away, then the miasma will reenter the body and he or she will be in a worse condition than before you started treatment. Therefore it is policy always to throw such miasma out of the window, or better still, put them into a fireplace and then set fire to them.

From the foregoing it is evident that this laying on of hands is something which should not be done indiscriminately by any one who has not been trained in one of the many properly equipped schools of Osteopathy, Chiropractic, etc., in the School of the Rosicrucians. Probationers who live worthy lives are trained under the special guidance of the Elder Brothers, and as this method may not be known to all students, I have thought well to write a little article on the subject which will be found in the present issue.

HEALING DEPARTMENT

"Won't you please sell me twenty-five pounds of your whole-wheat flour?" said a wistful little voice lately as a young lady stopped her horse in front of the Administration building; "Mother is sick, and there is no other help for her." The speaker was the daughter of an Oceanside man, whose wife has for many years suffered from chronic constipation, who had been told by the doctor that there was only one remedy for her, namely to go away to some other place; he had exhausted all his skill upon her and could do no more. Some time previously we told the man to use whole-wheat flour, and as a result his daughter told us that her mother had been well ever since. But the store in Oceanside will not order whole-wheat flour ground for any one except when they get a large order from Mount Ecclesia. As a consequence, the

family supply could not be replenished and the trouble returned. The little girl also told us that the whole family felt so much better since they had taken up the diet that we had prescribed for her mother, and, of course, we could not refuse to let them have the flour, although our own supply was getting low. We also gave her a remedy to relieve the condition wherein the mother found herself, and she drove away happy.

We are telling you this so that you may know something about how we do the healing. It is not altogether a spiritual matter. We use physical means wherever it is possible. There are times even, when we send our patients to a doctor in order that they may obtain quick relief from him by a certain treatment, which we cannot give as promptly by other methods. Also the diet of patients receives careful attention, for naturally, as the body is built up of physical substances, we are giving medicine by using the right food. But, in addition, healing is carried on by the Elder Brothers through a band of Invisible Helpers, which they are instructing.

Who, then, are these Invisible Helpers? would be the next question; and to this we may answer that they are Probationers who during the daytime live a worthy life of helpfulness and thereby fit themselves or earn for themselves the privilege of being helpful through the instrumentality of the Elder Brothers at night. These Probationers are gathered together in bands according to their temperaments and their ability. They are under instruction of other Probationers who are doctors, and all of them work under the guidance of the Elder Brothers, who naturally are the moving spirits in the whole work. Certain qualifications are needed before this band of Invisible helpers can work with a patient. In the first place they must have part of the effluvia from his vital body. That is obtained by having the patient

write every week a letter consisting of a few words or a few lines with pen and ink. This is important, as the fluid is a greater conductor of magnetism and electricity than if a pencil were used. The ether, which thus impregnates the paper upon which the patient writes week-by-week, gives an indication of what is the condition at that specified time, and furnishes an entrance key to the patient's system. It is something which he has given voluntarily and for the express purpose of furnishing access for the invisible Helpers. Without the patient doing his part in that respect, the Invisible Helpers are unable to do anything with him or her; so that it may be seen that it is of the very utmost importance to keep up the weekly letters to Headquarters.

The Invisible Helpers are also required to do something similar and for the same reason. At the time when they take probationership they vow in that mystic marriage of the higher and the lower selves that they will dedicate their lives, insofar as consistent with their duties in the world, to the helping of humanity; and by that vow they come under the protection of the Elder Brothers, who stand in the same position toward that couple, the higher and the lower self, in their work, as the state stands to the man and woman who enters a union before one of its representatives, which the state and the Elder Brothers agree to preserve the integrity of the union so long as the conditions thereof are kept.

One of the obligations which the Probationers take upon themselves is to send in each month to Headquarters a report of the exercises which they have performed, and this report, if written in pen and ink, absorbs the effluvia from their hands daily when they come in contact with the paper, and this furnishes to the Elder Brothers the key whereby they are enabled to direct the Probationers during sleep. We are just the same after we go to

sleep as we are during our waking hours. If during the daytime we try to get out of all we can, to get everything for ourselves, to cultivate on every occasion the lower nature, et cetera, we are not transformed to Invisible Helpers and angels of mercy at the mere going to sleep; but if during the daytime we strive earnestly and with our whole heart and soul to grasp every opportunity that comes our way, or rather, if we look for opportunities to help and to serve others—if, instead of asking: "What can I get out of it?" we try to see in every phase of life an opportunity for helpfulness; if, instead of saying: "Why should I do this, that, or the other thing?" we learn to say: "If a thing has to be done, why should I not do it? If we learn to regard all things as honorable in the line of labor and work and never look down upon anything as menial, but are just as ready to go and do the lowest as the highest class of work as we see it—then also at night we shall earn the opportunity to come in touch with the work under the guidance of the Elder Brothers in this glorious work of healing.

I have written this little article in order to answer a question that has come to us from a number of sources. It seems to be the general impression that the healing is done by Mr. and Mrs. Heindel, but this is an absolutely wrong impression. Personally we are only the representatives of the Elder Brothers. Headquarters is the focus whence they work, but they are the ones who do the work. The rest of us only work under their guidance. Of course, in the ultimate we recognize also that they are servants and that in the final analysis it is our Father in Heaven who is the Great Physician, and to whom we must give all praise.

We append a few letters recently received at Headquarters from grateful patients.

Here is another letter from R.T.P. It is self-explanatory. "My spine seems to be in good

shape now. If you think it is advisable to continue the weekly letters kindly let me know." Yes, be sure to continue until you are all right and are sure that you can help yourself.

Here is a case of a mother who wrote in one day almost frantic. The doctors were persuading the husband to have their child taken to the hospital, given an X-ray examination and operated upon for renal stones. The baby was sick, and they did not know what was the matter with her, so they thought it best to operate and find out.

Our diagnosis however showed something entirely different; namely, inflammation of the sigmoid flexure, where we found an obstruction, and we wrote the mother to give her an enema, and that would relieve the condition. As usual, our diagnosis proved correct. Here is the letter, which was received a few days afterwards:

"Dear Secretary: I am so wonderfully relieved as I received your letter this morning, and after giving the enema found that the little girl's temperature had dropped two degrees. Two doctors agreed she must have an X-ray examination to see if she had a stone in the bladder as they could not get at the trouble, and both said they did not know what was the matter if it was a stone or not. When I gave the high enema of warm water as you directed it removed a large lump like beeswax I think, and she complained of no more pain and is almost well, although she has had a fever for eight days. I showed the lump to them and

they said it was wonderful or queer how you knew. Gratefully yours, B. C."

J.T. has been an invalid for years and suffered particularly with insomnia. After a few weeks with us she writes:

"Dear Friends: Another week, I can report one positively grand night's sleep, and last night so far improved upon my usual rest that I was surprised, and when my sister spoke of my quiet rest I felt surely that I am better."

M.P. has also been suffering from ill health generally, and has had a nervous breakdown for years. She writes:

"Dear Friends: I am improving steadily in health, except my headache, which is still with me. I have been conscious several times of the presence of the Invisible Helpers."

Thus, the work goes on from Headquarters and do not forget that you and every other student may help at the healing services by concentrating upon that work at half past seven on the days when the Moon enters the Cardinal sign, for then healing services are held at the Pro-Ecclesia. A great force is then directed outward to the suffering and sorrowing world.

The healing services will be held on the following days:

September 13th, 20th and 26th;

October 3rd, 10th, 17th and 23rd.

If you will help at that time you will have a share in the work and an opportunity for soul growth.