

# Echoes From Mt. Ecclesia

JUNE 1913

NO. 1

Oceanside, CA

Though the student body of the R. F. is scattered over the world, unfettered by oath or promise so far as their connection with the Rosicrucian Fellowship is concerned, the titanic power of ardent aspiration unites all in a common purpose: to build, "without sound of hammer", the temple of the soul which is the true Ecclesia. Therefore they look to Mount Ecclesia as the physical focus of forces which aim to levitate all to the stature of Christ, the Friend of Man, and all are eager for news of activities at headquarters, particularly in respect to the School of Philosophy and Healing, now about to open. There is scarcely space in the letters and lessons to contain the teachings; hence this little sheet will be devoted to 'news'. Keep it! Years hence when we have large newspapers and pretentious magazines, it will have value as a reminder of 'the early days'.

Many think that all who engage in spiritual pursuits are parasites who do nothing but float in cloudland and meditate. If such people could hear the puff of our engine, the clang of the presses, the click of the typewriters, with the added sound of carpenter's hammer, they would soon see that the earthly phase of Temple building is incompatible with both sloth and silence. Mount Ecclesia is the last place in the world for a lazy dreamer. Everybody, from Mr. H. to the latest arrival, works hard from sun to sun. We labor physically as well as mentally, and there is no escape from 'noise'; therefore, we named our little news sheet the "Echo". One day it may become an important factor in the uplift of the world, for Mr. H. intends to publish a paper which shall give the news of the world, good and bad, *with the moral lesson* contained in each item, but without seeming to preach, and without the label of 'religion,' so obnoxious to most people. It is thought that by clothing the spiritual viewpoint in a garb of 'common sense' we may awaken the 'Echo of assent' in thousands of

hearts. This plan, of course, requires both men, money, and time to mature, but it will be realized.

## Excursion to Mount Ecclesia

May 11th about 75 members of the Los Angeles Study Center Rx. F. took advantage of the excursion rate of \$1 for the round trip to visit headquarters. A number of students from San Diego were also present. All enjoyed lunch in the grounds, then they were taken through the Administration building. Some found the Printshop particularly interesting, others admired the large general office with its typewriters, addressing-machine, multi-graph, and other labor-saving devices that enable us to keep up with our enormous correspondence.

When the visitors had assembled in the spacious office, Mr. H. gave an inspiring address on self-reliance. He also announced a lecture in Los Angeles May 18th on the subject "How Shall We Know Christ at His Coming?" Though this lecture was not otherwise advertised, the hall could not contain all who came; a large crowd went away disappointed. For this we are sorry, but the lecture may soon be published; and no one in possession of facts there pointed out can ever mistake a pretender for the Christ.

## The School of Philosophy and Healing

opens June 4th, as announced in the prospectus. This is an important step in the Rx.F. activities. During the last year Mr. H. has investigated the Silver Cord: its origin, growth, and function in life. We believe the result will be given in the coming classes.

Unforeseen circumstances caused two students to cancel their reservations. Application for the vacant places may be made to the Esoteric Secretary.

Rosicrucian Fellowship  
OCEANSIDE CALIFORNIA

# Echoes From Mt. Ecclesia

JUNE 1913

NO. 1

Oceanside, CA

Though the student body of the R. F. is scattered over the world, unfettered by oath or promise so far as their connection with the Rosicrucian Fellowship is concerned, the titanic power of ardent aspiration unites all in a common purpose: to build, "without sound of hammer", the temple of the soul which is the true Ecclesia. Therefore they look to Mount Ecclesia as the physical focus of forces which aim to levitate all to the stature of Christ, the Friend of Man, and all are eager for news of activities at headquarters, particularly in respect to the School of Philosophy and Healing, now about to open. There is scarcely space in the letters and lessons to contain the teachings; hence this little sheet will be devoted to 'news'. Keep it! Years hence when we have large newspapers and pretentious magazines, it will have value as a reminder of 'the early days'.

Many think that all who engage in spiritual pursuits are parasites who do nothing but float in cloudland and meditate. If such people could hear the puff of our engine, the clang of the presses, the click of the typewriters, with the added sound of carpenter's hammer, they would soon see that the earthly phase of Temple building is incompatible with both sloth and silence. Mount Ecclesia is the last place in the world for a lazy dreamer. Everybody, from Mr. H. to the latest arrival, works hard from sun to sun. We labor physically as well as mentally, and there is no escape from 'noise'; therefore, we named our little news sheet the "Echo". One day it may become an important factor in the uplift of the world, for Mr. H. intends to publish a paper which shall give the news of the world, good and bad, *with the moral lesson* contained in each item, but without seeming to preach, and without the label of 'religion,' so obnoxious to most people. It is thought that by clothing the spiritual viewpoint in a garb of 'common sense' we may awaken the 'Echo of assent' in thousands of

hearts. This plan, of course, requires both men, money, and time to mature, but it will be realized.

## Excursion to Mount Ecclesia

May 11th about 75 members of the Los Angeles Study Center Rx. F. took advantage of the excursion rate of \$1 for the round trip to visit headquarters. A number of students from San Diego were also present. All enjoyed lunch in the grounds, then they were taken through the Administration building. Some found the Printshop particularly interesting, others admired the large general office with its typewriters, addressing-machine, multi-graph, and other labor-saving devices that enable us to keep up with our enormous correspondence.

When the visitors had assembled in the spacious office, Mr. H. gave an inspiring address on self-reliance. He also announced a lecture in Los Angeles May 18th on the subject "How Shall We Know Christ at His Coming?" Though this lecture was not otherwise advertised, the hall could not contain all who came; a large crowd went away disappointed. For this we are sorry, but the lecture may soon be published; and no one in possession of facts there pointed out can ever mistake a pretender for the Christ.

## The School of Philosophy and Healing

opens June 4th, as announced in the prospectus. This is an important step in the Rx.F. activities. During the last year Mr. H. has investigated the Silver Cord: its origin, growth, and function in life. We believe the result will be given in the coming classes.

Unforeseen circumstances caused two students to cancel their reservations. Application for the vacant places may be made to the Esoteric Secretary.

Rosicrucian Fellowship  
OCEANSIDE CALIFORNIA

# Echoes From Mt. Ecclesia

JULY 1913

NO. 2

Oceanside, CA

Virginia L. Kenney, Editor

## *Getting Ready*

My! but this has been a busy month on Mount Ecclesia, for it is no easy matter to go into the hotel and restaurant business without experience; but willing hands made light work, and we have grown by overcoming obstacles.

The office force made a sewing-bee to get the table and bed linen in order; some of the earliest arriving ladies helped. The men folk erected the tents, and don't they look inviting, with their new floors, their white cots and stands against the canvas. Rollo Smith laid the floors on which other students erected the tents, carried in the comfortable iron cots and a "white city" sprang up as if by magic. Mr. Heindel worked with the rest. He connected the large hotel range and put in a hot water system, wired the grounds and tents for electric lights, and lectured at night. (And oh! my! he was such a strange specimen of humanity, with his black face and hands that I would not even think of introducing him to the new students, merely mentioning to them that the "plumber was also one of the members.") All of us wonder how one man can do so much both physically and mentally, always laughing and as happy as a boy.

By the way, many have remarked that the Rx. F. School is unique in the demeanor of all present: laughter, fun and jolly good fellowship is the order of the day, and there isn't a long face in the crowd. Even in classes the tension is frequently relieved by an innocent joke or good-natured banter, for Mr. Heindel takes

the position that when the attention is thus momentarily diverted, the mind recuperates, and students grasp the ideas presented more readily. Thus, the deepest studies seem like play.

## *Starting the School*

The inaugural address was inspiring, of course, but one point in particular struck a chord in the breast of the hearers and which must find an echo in every student's heart, whether absent or present. Mr. Heindel said that when he was dismissed from the Temple in Germany, the Elder Brothers gave him this parting admonition and counsel: "Never try to attract money, not even to build the Ecclesia or Sanitarium. Buildings are dead, no matter how beautiful; aim rather to interest men and women of noble souls, that this movement may be endowed with their life, for only thus can it become a living factor in the world's work. If you adhere to this policy, buildings of commensurate dignity will come in time, as required by the work; but if ever you make these priceless teachings subservient to Mammon, the light will fade and the movement will fail."

What an awful responsibility! Thank God, neither Mr. nor Mrs. Heindel care aught for money, save as needed in the work, and it is truly a wonder what they have done in the 20 months which have elapsed since Headquarters was established, and all on voluntary contributions. Surely the "widow's

mites" have been carefully expended.

### *Our Work and Play*

You want to know about the Classes, of course! Alice Gurney, of Sacramento puts us through our physical paces in physical culture, and teaches us how to wag our tongues artistically. In the Elocution class, Flora May Kyle, of Portland, Or., taxes our mentality with elementary Astrology, and the advanced class in Astrology is led by Francis Smith, of Seattle, Wash. Friend Francis has studied the stars in their courses, and being a master of music, we presume he has also studied the song of the spheres; at any rate, he has undertaken to awaken the resonance of our vocal organs in a choral class. Mr. Heindel has the class in Anatomy correlated with the mystic teaching, also Astro-Diagnosis. He is most ably assisted by a manikin who patiently submits to vivisection. He smiles serenely when his vital organs are removed, just as if he enjoyed being the central attraction. There is only one exception—when Mr. Heindel removes his face and exposes his skull, the smile changes to a grin. Miss Francis Lyon, of Brooklyn, N.Y., has a class in the Science and Harmony of Color, a study which will be very valuable in connection with the actual process of healing, when the Sanitarium is built.

Headquarters is very beautifully located, overlooking the San Luis Rey Valley, and the well-known San Luis Rey Mission, mentioned in Helen Hunt Jackson's *Ramona*, is situated about four miles distant; beyond we see Mt. St. Jacinto and Greyback, with their snow-capped summits. Our Saturdays, being entirely free from classwork, the students have decided to set aside that day for outings. On Saturday, June 14th, twelve of our students decided to go to the San Luis Rey Mission, whose beautiful

white buildings can be seen from our grounds. They just filled the auto and on their return, all stated that they had enjoyed themselves "hugely," so much so that they immediately began to make up a party to go to the Pala Mission and Pala Indian Reservation, which are about 25 miles distant. Oh! we are a jolly crowd and we have a jolly good time making up parties for surf and plunge bathing, picnics, etc., etc. Of course, you must know that we have a lovely view of the Old Pacific and Mount Ecclesia.

### *For Information*

For the information of students who have not had a prospectus but who wish to attend the School at Headquarters, we may say that the school is open to those students who are affiliated at Headquarters only, and that the rates are \$1.00 per day, \$6.00 per week, or \$25.00 per month. This very reasonable charge is for board and room only and does not include tuition. It is contrary to the principles of the Rx. F. to charge for teaching, but all who attend are expected to contribute towards the expenses of the School.

As accommodations are limited, it is advisable to apply for admission in advance. The applicant must give birth date, and state when he or she would like to commence the study, so that it may be determined if the time is propitious. A booking fee of \$5.00 must be enclosed. If the application is accepted, this will apply on the first week's board from the time specified; if not, it will be returned.

Students who cannot come at the time for which they have made reservations would oblige the trustees by informing them as early as possible, so that the vacancies may be assigned to others. Failure to do this brings financial loss to the Rx. F. and keeps waiting students from profiting by the teaching.

# Echoes From Mt. Ecclesia

AUGUST 10, 1913

NO. 3

Oceanside, CA

Virginia L. Kenney, Editor

Yes! we are growing, growing, growing. I don't mean the *Echoes* alone, but everything on Mount Ecclesia. In the last month, we have grown both up and down, for we are building three cottages on the hill and digging a deep well in the valley 200 feet below to irrigate a vegetable garden we are starting there.

And we need lots of them, for we are an awful, yes, a terribly hungry crowd. This cool, bracing air filled with ozone from the Pacific makes us all feel like working hard and therefore we also eat heartily, and we drink thirstily, too. When school started, we had one cow—a splendid cow, a cow of plenty, we thought—but after the students had been sniffing the air of Mount Ecclesia awhile, the cook had to put on steam to supply the demand for more whole wheat bread and vegetables, but poor Josie (the cow) could not rise to the exigencies of the situation, she gave no more milk, So one Saturday afternoon, Mr. and Mrs. Heindel started for the country to find an assistant for her. Late in the evening, they came home weary, but victorious, after a long battle with a bovine which was tied behind their rig; an unwilling victim of our lust for the lacteal fluid. Of course there was great rejoicing when the prize was safely corralled. We named her Josephine, after the great famous Milch Cow in the State Agricultural College of Missouri; hoping that she may prove worthy of the honor. One of the members forthwith proceeded to milk her, and another ran for water to water next morning's milk (by giving it to Josephine) but, in his excitement, he forgot to

close the gate to the corral and Josephine made a break for liberty. Down the grade she sprinted towards her childhood's home in San Luis Rey with several of the boys in hot pursuit.

It has been proved that vegetarians are the superior of flesh-eaters in all athletic contests. Josephine is a vegetarian, and there is no doubt but that she would have won the race if our boys had been beef-eaters. It was an exciting race which stirred the sporting blood in our veins while we watched the heroic struggle of our gallant boys to save the cream. Finally, Josephine was caught, conquered and brought back in triumph. She is now an able assistant to Josie, and between them they manage to keep the crowd from crying for the bottle.

That reminds me that during the Seattle Exposition a real estate agent took a prospective customer to look at a lot located on a high hill. Puget Sound lay bathed in sunlight beneath, several beautiful lakes were around them and the beautiful pines were everywhere visible along the sky line of the mountains. The customer, however, being compassionate of nature, saw only a poor starved-looking cow staked on the bare lot and exclaimed: "Oh! the poor thing, she has nothing to eat." "Yes, but think of the glorious view she has," rejoined the agent, keeping to the main point of his argument.

When we started School, a tent did duty as dining-room. This has now been replaced by a substantial frame building, but we have taken care not to shut away the beautiful view. While, like the poor Seattle cow, we may be



unable to live on scenery alone, we are sure the food digests better because of the lovely panorama of valley and mountains.

Miss Elizabeth McDuffee, for many years teacher of Anatomy in Girard College, Philadelphia, has relieved Mr. Heindel of the necessity of instructing the class in the material side of this science. She lays the foundation and Mr. Heindel later correlates the visible effect with invisible cause; thus, we have progressed splendidly, for Miss McDuffee is a born teacher, simple and lucid. By leaving out non-essentials, the class is now so far advanced in Anatomy and Astro-diagnosis that Mr. Heindel has started the class in Astro-therapy, or the Science of healing according to the stars. We have had only one lesson, but it was an eye-opener. Mr. Heindel used the piano together with the horoscope so that we could both see and hear how harmony and discord heal or hurt, like the astrological aspects. I believe a new class for beginners will be started in September.

The Oceanside Garage has made a special low rate of 50¢ for each person going to Headquarters, and *back to the depot* with a reasonable amount of baggage, provided two go at the same time. If only one goes back, 10¢ additional is charged, making a total of 60¢ for the round trip. The livery and expressmen ask double that amount, or more, so it will be to the interest of students to call Main 25 on the phone.

### *Resumé*

#### *Sunday Evening Lectures*

by Alice Gurney of Sacramento

When Christ was on earth, He constantly accentuated one thing, and that was *Life*. He said He was the *way*, the *truth*, and the *life*, and He came that we might have it more abundantly. This was His mission, to bring more *life* to

the world. It is for us to get that realization of *life* and its *unity* in order that we may find the Christ within ourselves. If we have not *life*, then it is our first duty to ourselves and our fellow-beings to lose no time but at once to increase that *life* within. When we have done this we have developed healing power, and that is the Christ; and without Him (life) we can do nothing. In other words He has said "seek ye first the kingdom of God [life] and its righteousness [right-use-ness] and all these things shall be added unto you." With an open mind and a seeing eye, it must be patent to every one that He meant the *life*, the *one essence* of the Universe. In it we live and move and have our being, go where we will, and how we will, we cannot get away from *life*.

Hence, the Christ, knowing that this consciousness was the first thing to get, because with that we have the power to draw all things to us, told us that life was the way, and that it also is the truth, and He is all that.

Then if we would have more of the Christ, let us develop more *life*, and manifest it in all our acts and thoughts, let it be the shining light that is seen and felt by all around us; let it preach the sermon, rather than words spoken without the *life*, for they are idle.

The world has need for live men and women today, and those who have attained even a degree of this consciousness of *life*, hence the *Christ*, are the leaven that shall leaven the mass.

Christ is with us now, and we need not wait for a future time for the revelation of that *divine spirit*. Did He not enter our planet at the time of the crucifixion? And is He not the indwelling Spirit of the Earth? And does not this earth's products virtually mean the body and blood of Christ? Is not the atmosphere the aura of the earth and do we not breathe it constantly from the cradle to the grave? Ponder well on these thoughts, and much will come as a result.

## THE CHRISTIAN MYSTIC INITIATION

By Max Heindel

Besides the Rosicrucian system of Initiation, fitted for those who must walk the way by the light of reason, there is also a path for people who walk by faith alone, and while there are great advantages in knowledge and the deliberate conscious process of the Rosicrucian Initiation, the Christian Mystic Initiation is touching and beautiful. Only those who are free from the domination of the intellect, who can forbear asking questions and take everything in simple, childlike faith, can go this way.

The whole Bible is a book containing different systems of Initiation and illumination from different phases of development. There is no doubt that Christ Jesus lived and went through experiences recounted in the four gospels, but it is also true that these gospels are formulae of Initiation, and that the Christian Mystic follows Christ Jesus upon that path, though he is always unconscious that he is undergoing occult development.

The foundation laid in former lives brings him into the world by *parents* of pure natures; thus, his body is *immaculately conceived*.

When mankind rose from the waters of Atlantis, they lost the spirit of Love and Brotherhood, they became egotistical and self-seeking. The spirit of Love and Universal Brotherhood descends anew upon the Christian Mystic when he goes under the water of Baptism and he feels the throb of the Great Heart of God beating in his bosom.

Egotism and selfishness drew a veil between God and man, and when restored, love lights the way to the secret places. On the mount of transfiguration the Mystic sees the continuity of life by rebirth in different bodies. Moses, Elijah, and John the Baptist are expressions of the same immortal spirit.

Forms are used as stepping stones for the evolving life. The mineral is dis-organized to nourish the plants, therefore the plant owes a debt of gratitude to the mineral. Plants are destroyed to feed animal and man, hence, we are obligated to them. As the lower serves the higher, there must be a return; to restore the balance, the higher beings must serve the lower as teachers, and to inculcate the lesson that the pupils have a claim to their service, the Mystic *washes his pupil's feet*. To him nothing is menial; if a disagreeable task is to be performed, he does it greedily to save others.

But though he serves others gladly, he must learn to bear his burdens *alone*. When he goes through Gethsemane, even those who are closest to him sleep. When he is ostracized and condemned by the world, *they also deny him*; thus, he is taught to look to no one else, but to *rely solely on the spirit*.

He thus realizes that *He is a spirit* and the body a cross which he must patiently bear. The vortices evolved by his spiritual acts and exercises slowly but surely sever the vital body from the dense and the crucified soars into the higher spheres with the gladsome cry:

"Consummatum est"—(*it has been accomplished*). He is then a citizen of the visible and invisible worlds as much as the aspirant who pursues the Rosicrucian path of attainment, for both schools meet at "the Cross."

(Excerpt from paper by Mrs. Elizabeth S. Buchanan.)

She spoke in part of the first great cause and origin and birth of the individual Ego.

The knowledge to which we have, at present, attained is small in comparison to that of the developed man of the future.

And as the potter moulds the shapeless mass of clay into an exquisite vase, so must we, by unselfish love and cheerful forbearance, surmount obstacles and through the Christ Spirit

attain to oneness with the Divine Creator and drink from the fount of the vast ocean of Infinite Wisdom.

It is easy to be kind and loving when our environments are harmonious, but we should cultivate equipoise even though an outburst of ingratitude and severe criticism should meet us from those from whom we have shown great forbearance.

The speaker claimed that it was not so much the quantity of love that we express as the quality, and to what degree we will cheerfully suffer in order that others may suffer less.

Every bird in the tree branches sings with love; the soft fleecy clouds seem to float in loving appreciation of its power to move. The flowers turn their opening petals upward as in silent thanksgiving for the gentle dewdrop and the warm rays from the Giver of all Light. While in the quiet solitude the spirit finds rest and the heart is filled with love which recognizes neither sex nor personality, but only that which seeketh to know Wisdom, through the law of Divine love.

It is only the finite mind that suffers, the Infinite rests in calm repose; that Universal Love knows no sorrowing for the woes of yesterday, neither does it anticipate sorrows for tomorrow. We all should live in the full strength of this knowledge, filling each day with kind thoughts and helpful deeds to all we know and all we meet. The opportunity of the present hour will never come to us again.

On the 6th of August, we started a nucleus of our Sanitarium, Mr. Heindel on that occasion said in part:

It seems so difficult to get away from the ideas of imposing buildings fitted with every modern convenience when we speak of a Sanitarium. Such I have dreamed of, and sometime the dream will become a reality; but in the meanwhile, mankind is suffering and we

are doing nothing physically to take care of the sick. This never dawned upon my mind until the Elder Brother suggested that we erect some cottages and begin active work on a small scale; that we follow the same method in this branch of our work in the world which has proved so successful in building up the Rosicrucian Fellowship—namely, using what we have instead of waiting for what we think we need, or ought to have. And this is really the better way, for if we had an imposing looking building here today, with trained health adjusters, nurses and all the paraphernalia, they would have nothing to do but keep the building clear of the cobwebs and dust which would accumulate by disuse. In this way we shall start with a few patients; when we have helped them they will go on their way rejoicing, telling the news to other sufferers who will come and give us the privilege of helping them for Christ's sake.

That last remark is not a vague expression either, it is a true, good and valid reason when we say that we want to help others for Christ's sake. He is now immured in the earth, groaning, travailing and waiting for liberation. Pain and sickness are caused by transgression of the law of life, therefore they crystallize the dense body, give it a firmer grip on the vital body, and retard the day of our liberation, as well as His. By helping the sick to attain health and by teaching them to live in harmony with the law of life so that they may maintain health, we are hastening the day of His Coming. May God bless our efforts and strengthen our hands in the Good Work.

As it is contrary to Rosicrucian principles to charge for services, patients will only be required to pay for room and board, at the rate of \$1.00 per day or \$29.00 per month. On account of the limited room, it will be necessary to apply for admission in advance.



# Echoes From Mt. Ecclesia

SEPTEMBER 1913

NO. 4

Oceanside, CA

Virginia L. Kenney, Editor

We have had an anxious time of it for the last few months. Mr. Heindel has had water on the brain, and physicians say that that is a very dangerous disease, but don't be alarmed, the water is beginning to flow over Mt. Ecclesia at the rate of 100 gallons per minute, so we have great hopes that he will soon be in normal working condition and devote his energy to the spiritual side of the work.

Seriously, we have been confronted by a great problem, for Mt. Ecclesia is situated on a level with the city reservoir and as the number of students increased, more ground had to be put under cultivation. Then, it was discovered that the obtainable water supply was entirely inadequate, that the town trustees were hostile, and that it would cost a mint of money to obtain sufficient water to supply our growing needs. There was just one way out: The bulk of the 40 acres owned by the Rosicrucian Fellowship is on a high tableland, but one little corner of 1 1/2 acres is in the valley 235 feet below. There water might be found, we thought, and, if so, it could be pumped up on the hill to make us independent. Accordingly, Mr. Heindel had two wells sunk. These gave an abundant supply of water. An engine and pump were then installed and a large pipe is now being laid up the hill so that we shall soon have our own water supply. We see in this another indication that the present Fellowship Center was located by the Elder Brothers as perfectly suited to our needs, for without that little piece of valley land whereon to locate our wells, Mt. Ecclesia could never have been made into the

beautiful place which we contemplate. We reprint an article from one of the local newspapers which will give you a good idea of how things stand:

“Substantial improvements are being made on the Rosicrucian Fellowship estate, situated at the eastern edge of Oceanside. Two new cottages are about completed, and the foundation for a third one is being laid. These houses are for use of members of the Fellowship, and are located on the edge of the bluff, overlooking San Luis Rey valley. The estate includes some forty acres, and in the course of time it will be the scene of a considerable population, as there is a demand for home sites on the property by members of the Fellowship, and there are some large educational buildings in the prospective.

“During the present summer several families have come to Oceanside with the intention of residing here, so as to be near the Rosicrucian headquarters, but not being able to secure houses to their liking, were obliged to abandon their plans and make other arrangements.

“The work of ornamenting the grounds about the main building, up to the present, has been greatly handicapped by the lack of water. Even the large vegetable garden has suffered. For three months or more Max Heindel, trustee of the Fellowship, has been endeavoring to reach an equitable understanding with the Town Trustees regarding a supply of water. But as no satisfactory adjustment seemed possible, and the woeful lack of water was entailing loss and unbearable annoyance, he set about procuring water on the Fellowship prop-

erty, and if possible become independent of the town. Two wells were sunk on a piece of valley land, and water encountered at a depth of forty feet. A pumping plant was installed and the work of lifting the water to the premises commenced. It has been demonstrated the supply is abundant. With the pump constantly at work the water in the wells can not be perceptibly lowered, though some eighty gallons per minute are raised. A larger pump, with a capacity of one hundred gallons a minute, is about to be installed, as it has already arrived. This pump will be placed between the two wells, which are about sixty feet apart, and water raised from both shafts if it is deemed necessary. This supply of water for the present will be used for irrigation. It is quite possible the wells will be sunk deeper, in which event a still larger supply will be available, and made use of for domestic purposes. Thus will the town lose a large revenue.

“So our difficulties and wrangling with the town trustees have worked out to our own benefit’, remarked a member of the Fellowship, referring to the water mess. ‘We have found we have an ample supply of water on our own property, and we will be able to get along, we hope, very well without buying water from the town corporation. It will be money in our pocket and the town will be the loser.’

“The next improvement to be made is the installing of an electric lighting plant. Mr. Heindel, being an expert electrician, has concluded he can generate electricity on the premises cheaper than he can buy it. So the Fellowship is gradually forging ahead. There is a call for more cottages, and these will be built as soon as possible. It is understood lumber from San Diego has been ordered for two or three bungalows.

“The business relations between the Fellowship and the town trustees are still in an unsettled condition. At the last meeting of the

board, a representative of the Fellowship was present, and at the conclusion of an interview gave notice that the town's water main that crosses the Fellowship's property must be removed. If this is insisted upon the taxpayers will be called upon to foot a considerable bill. It would look like business acumen for the trustees to get busy and reach some sort of a satisfactory settlement of the whole matter. The town owns its water system, and it has water to sell. When it fails to supply a customer it is out just that much money. The town is not so opulent that it can afford to throw away any business that is offered it.”

On the first of September, the school took a recess until Sept. 16. On that day classes will be commenced in all the branches, so that those who were not able to come at the beginning of last term may begin with the preliminary instruction. It is intended to carry that class on for three months, until December 15th, and to start another new class on Jan. 1st, 1914; thus, students may be accommodated in new classes started every three months. The rates are \$6.00 per week or \$25.00 per month for those who are content to dwell in tents; but if room in a cottage is desired, the rate is \$7.00 per week or \$29.00 per month. This is for board and room only. Students are expected to support the school by voluntary contribution. As accommodations are limited, application must be made in advance. We are also prepared to receive patients at the Sanitarium, whether members or not, the rate being \$7.00 per week or \$29.00 per month for the physical accommodation. There is no charge for healing, but patients are also expected to give as they have received. The rule about application for admission applies to patients also and the reason is the same. At the Oceanside garage we have a rate of 50¢ each when two passengers come together from the depot to Mt. Ecclesia, and

return. When anyone comes alone they charge 60¢ for the round trip. This includes a reasonable amount of baggage and it is cheaper than the expressman's charge. So can up Main 25 on arrival in Oceanside and they will call for you at the depot.

Our General Secretary, Chas. H. Swigart, is in Reno attending the congress of the Government's Irrigation Engineers. Mrs. Swigart and their daughter, Lucille, are here, and we expect him to come down also for a little while. He will probably be able to help us solve some of our irrigation difficulties as he is an expert in that line, and very devoted to service in the Fellowship.

Extracts from a paper by Mrs. Fannie D. Rockwell, of Springfield, Il, now a student at Mt. Ecclesia:

With my new-gained strength I know I dare not tarry only to dream and smile, but I must turn, and touch and point. With my senses steeped in recollections sure and sweet, can I see aught of evil? Yes, else there's no work to do; seeming evil only, waiting to be transmuted; wraiths and imps of ill, eluding, yet beckoning me to tear them limb from limb.

While I am waiting, broken, but still brave, I hear, "They that are whole need not a physician"; "Ye must be born again"; and other truths of new import.

Another fact I seem to feel, that fighting does not fell my foe. When I use weapons to inflict, I create an opponent to master me. But when I face around and put this flimsy giant back of me, and let, just let the overpowering Love that is Life, victorious Life, and Life that willingly succumbs, flow into me and glorify and fill each part, so that the whole is full of light, and I am single to its potent spell, then I forget the menace, and forgetting long enough, I do not know it anymore. Now if I know it not

in me, shall I ascribe it to my friend, or even to my foe? No! evil shall not exist for me. For what I know is this: Christ, the picture of this principle in me, is living, strong, a power that overcomes and cures my blind consciousness. And this I know: that every day I fail to see that Christ has liberated me, I crucify Him once again. Shall I admit His work was vain, His effort lost? No! not on me. I'll take his help, and make it change my life, and lives of those I know. I'll not look forward many days and dread that I may not be sustained. What are these days? A thousand years? How do I know the end of one? There is no time with God. Enough for my small sense of things to live in Him just for this moment, just while I think. To be—that's all, and be in Him. He'll tell me how to move. And living, being, moving, this moment blends into the next. The Life flows on, unmixed with dragging sense of Time that limits, of space that cramps, of dross that only seems to be.

Now what I want to know is this: That Christ is helped, as he's helped me. And so I work and wait, and look away from all that gives a sense of gratitude to self, and turn it all to Christ's account. Then I know my Christ has come, and God will bless the work I do while Christ still lives—in me.

If channels are procurable, the power will manifest. No power is higher to prevent. The Love that blessed has never ceased to be. If sometimes the confusion is too great and I can scarcely distinguish the seeming from the real, I forget for a season the evidence of faulty eyes and ears and cease to think, and only rest. Then I grow more keen and open to the guiding power, and find that all is God and in His knowledge, vast, illimitable, I'll grow and know. Further than this the finite does not heed, so I gladly merge myself and all I know in Him, the Infinite.

# Echoes From Mt. Ecclesia

OCTOBER 1913

NO. 5

Oceanside, CA

Virginia L. Kenney, Editor

There is a lull of carpenter's hammers on Mt. Ecclesia, for we have finished the three cottages which we were building; and they add much to the beauty of the scene; looking so cozy and comfortable. A tract of land next to the Headquarters grounds has been opened up and subdivided into lots, and a number of the Fellowship members have already taken advantage of this and bought little homesites. Mr. Pierce of Los Angeles and Miss Lyon of Brooklyn have already erected two artistic little homes, and Miss Lyons is going to build for other Brooklyn members: Mr. and Mrs. Roberts so that they may have a home to go to when they arrive at Oceanside, which we hope will be very soon. If they knew what a beautiful wintering place California is, they and many others would be in a fever of excitement till they realized their desire to come to Mt. Ecclesia.

Just think of it! when Jack Frost holds all the rest of our country in his icy grip, there is a clear, blue sky and beautiful sunshine in California. In fact, the winter time is our most beautiful season, for then the hills are green or carpeted with a myriad of beautiful flowers. There is a drive of three miles along the beach from Oceanside to Carlsbad, and the sandy cliff there is overgrown with tiny little flowers, blended in colors so variegated and lovely that they are beyond description—just like a great velvety rug made by the hand of the Master Weaver, and excelling in glory the work of

the most talented gardener, as the glory of the Sun is beyond the light of a candle.

And speaking about the beach. Every Saturday afternoon a party of students may always be found there, having a marshmallow bake after their dip in the surf. There is not a day in the year when people may not enjoy surf bathing in Southern California, and our eastern students are particularly keen in respect of bathing, because the rigor of their home climate denies them that pleasure the greater part of the time. So Mrs. Green makes up a lunch for them and goes along as chaperone to see that they behave properly.

While we are speaking of eating and eatables, we may mention that there has been a change of the culinary artists on Mt. Ecclesia. Mr. Carter, who has been catering to the material man since the opening of the school, has left us to take a course of instruction in the East, so that he may be better qualified to assist us in the Sanitarium work when he returns at a later date. Mrs. Hicks of Seattle has come down to take his place. We trust she will be happy and contented in her new place.

Another of the workers on Mt. Ecclesia, Mrs. Gurney, has also left us to take the lecture platform, a work for which she is eminently well fitted, for she is a splendid speaker and teacher. We do not hope that she will have success in her new line of work, for we know she is sure of that. On her way up North, she stopped over at Los



Angeles, and the Fellowship there was immensely pleased with her, also were very sorry that she could not stay longer. She has gone to San Francisco and we expect soon to hear good news of the Fellowship work in that city.

The second term of the school started on the 16th of September, as scheduled, and you will find a resume of Mr. Heindel's opening speech elsewhere.

Flora Kyle, of Portland, has taken Mrs. Gurney's place as teacher of physical culture; she puts the students through their paces at a great rate, so we may expect soon to have a race of giants on Mt. Ecclesia. It would not be very good to meet some of them on a dark road if they had evil intents, for Mrs. Gurney taught them the gladiator swing, and with the continued training of Miss Kyle, they are bound to be strong-armed men and women.

Miss McDuffie has also branched out as a teacher of Esperanto. She suggested it as a matter of recreation from the more serious studies, and, judging from the peals of laughter heard on Tuesday evening while the class is in session, it must be a very funny language. It seems that every noun ends with an *o*. For instance, *koko* is a cock or rooster, and as the feminine of all nouns is obtained by adding the suffix *in* before the final *o* a hen is a *kokino*. But there is an unsolved problem in the egg, as pointed out by Mr. Heindel, for we do not know whether to call it an egg or an *eggino*; but it will be instantly seen what enormous advantage it is that every word indicates at once whether it is male or female; thus, when you say *peacho* you know at once that a male peach is meant, and we now

know that *peacherino* is a word in Esperanto and not slang as we had formerly supposed.

We are very thankful that the study of language has been taken up, and we wish the day were here where all could speak one language, for then some of our most serious problems would be solved. We have had considerable membership in South America, and the *Rosicrucian Cosmo-Conception*, together with most of our other literature, has been translated into Spanish, thus provoking much interest and bringing us many letters which we have difficulty in deciphering. If we had a Spanish speaking student at Headquarters to take care of the correspondence, we would gladly accede to the request of our Spanish speaking friends and issue the monthly lesson in their native language.

On the 14th of September, Mr. Heindel gave a lecture in Los Angeles on "The Christian Mystic Initiation", the subject being illustrated by stereopticon. The Los Angeles Fellowship had rented one of the largest halls in that city, and, although it had been an unusually warm day for this part of the country, every seat in the hall was filled, and it became necessary to put in extra chairs. The lecture was listened to with much interest and appreciation.

### **Resumé of Mr. Heindel's Address at the Opening of the Second Term of School**

The plant kingdom has only the dense body and the vital body. Therefore, the plants build stem and leaf, then another little part of stem, and then another leaf, and so on. The structure of man built during the

plant stage also shows a similar work of repetition—vertebra upon vertebra, until the spine had been completed. Thus we see that the keynote of the vital body is repetition and as it is the material counterpart of the Life Spirit or Christ Principle in man, it is evident that to reach the Christ Spirit we must work through the vital body and in harmony with its keynote—repetition. This applies to whatever line of study or work we undertake. Therefore, in commencing a new term of study, the same lines of thought which we laid down at the beginning of the previous term should be emphasized. First and foremost among them is this fact: we are seeking to bring out the Christ from within ourselves, so that we may do in the world the things He did and is constantly now doing unseen by us, thereby hastening the day of His coming. We should acknowledge no other leadership than the Christ, not even the leadership of the Elder Brothers, for they do not lead and guide but come only as friends to advise; and we should be particularly careful to remember that everyone is on the same basis. Therefore, no one should put Mr. and Mrs. Heindel on a pedestal; they do not belong there and have no pre-eminence above anyone else. All have the same opportunity of service and in service is the only true road to greatness. Yet no matter how efficiently we may serve, if we glory in our services that self-glory is our only reward.

It should be our aim to think little of that which we do, to esteem ourselves as nothing, for no matter how well we work, none of us is able to serve God worthily, even for one single day. So *humility in service* should be our chief end and aim. The more

thoroughly we can attain to that ideal, the smaller we are in our own eyes, the greater shall we be in the sight of God.

Another thing, if we are willing to serve only in the things we like, what merit is there in that? None whatever. But if we do whatever comes to hand, if we endeavor to perform the unpleasant tasks of life with equanimity and strive to put as much zeal into work we dislike as into the work we love, if we do it to save somebody else, then we are worthy followers of the Elder Brothers and successful imitators of Christ, our glorious Ideal.

(Excerpt from paper by Elizabeth Mary Green, from Aetna Mills, California, who is now a worker at Headquarters.)

It is our privilege to help humanity out of the depths of despair they are now in, by loving service. Let us consider together what is meant by *service*. It is surrender of ourselves to work untiringly, to lift the stumbling-blocks from the way of the people. This can best be done by holding up the hands of the two leaders that we may gain strength to serve in the work of the Elder Brothers. So can't you see we must preserve harmony in our ranks, stand heart to heart and shoulder to shoulder to give the much needed strength to the leaders who go before us in the work? We must forge the links of our Fellowship chain with loving devotion to the Cause, as no chain is stronger than its weakest link. As we are ever reaching up for help from those who have gone on before us, so must we reach down to help those who are below us in the scale of evolution. Let us roll back the dome of the sky and open the floodgates of our souls that we may receive the light

from on high. "Live the life and ye shall know the doctrine" holds as good today as when it was uttered two thousand years ago. Compassion is no sentiment—it is the Law. We must have that great compassion for all, that the heart must never rest but ever listen to the cry of suffering humanity. We must have toleration for others' shortcomings, as we expect the same for ourselves. "Let our light so shine" that all may see it in our faces. Let our hands do only deeds that are noble, good, and true. Let our feet be ever ready to swiftly glide to lighten another's woes. Then some day humanity will tread the higher plane of thought and action, and the Christ will be liberated from the earth. Then men and women will live the Christ-life and we will be able to attract angel's souls to dwell with us as little children, and evil will drop away and a New Heaven and a New Earth will be ours to dwell in, for it is only by living the Golden Rule of God that we will bring about the Golden Age of Man—"UNITED WE STAND, DIVIDED WE FALL".

Students who are affiliated with Headquarters by virtue of being on Mr. Heindel's list of correspondents may apply for admission to the School.

The rates are \$6.00 per week or \$25.00 per month for those who are content to dwell in tents; but if room in a cottage is desired, the rate is \$7.00 per week or \$29.00 per month. This is for board and room only. Students are expected to support the school by voluntary contribution. As accommodations are limited, application must be made in advance.

We are also prepared to receive patients at the Sanitarium, whether members or not;

the rate being \$7.00 per week or \$29.00 per month for the physical accommodation. There is no charge for healing, but patients are also expected to give as they have received. The rule about application for admission applies to patients also and the reason is the same.

At the Oceanside garage we have a rate of 50¢ each where two passengers come together from the depot to Mt. Ecclesia and return. When anyone comes alone they charge 60¢ for the round trip. This includes a reasonable amount of baggage and it is cheaper than the expressman's charge. So call up Main 25 on arrival in Oceanside and they will call for you at the depot.

# Echoes From Mt. Ecclesia

NOVEMBER 10, 1913

NO. 6

Oceanside, CA

Virginia L. Kenney, Editor

Some of the students were very much concerned, even frightened, at the thought of Mr. Heindel having water on the brain, and we have received letters of commiseration. If they had been able to see him, brown as a berry, they would have understood the joke. Though he is not quite as nimble as a gazelle, he has been playing the goat all summer, climbing the steep trail between the pumping plant in our valley and the main grounds of Headquarters 235 feet above. So let all set their minds at rest, he is good for fifty more years of work in the Fellowship cause.

And, continuing about that vital water question, you just ought to see the change on Mt. Ecclesia since we have plenty of water. The strawberry plants are in bloom, so we shall probably have strawberries before Christmas. Our tomatoes are taking a new start and we hope to have plenty of the luscious fruit all winter. One of our fig trees has already a large crop on it, which may be ripe before Thanksgiving, and the glorious, golden California poppies are bearing their third crop of blossoms this year. The roses, geraniums and cannas are also in full bloom, the sweet alyssum will soon scent the atmosphere all around our Administration building. There is a large bed of violets outside the office window which will flower all winter.

In the preceding paragraph we said "Thanksgiving"; that brings up another idea. On Thanksgiving day, November 27th, it will be just two years since we moved into the new building and Headquarters were definitely established on Mt. Ecclesia. Therefore we have some appropriate Thanksgiving exercises to commemorate the notable event, and to express our gratitude for the great privilege which has been ours of pioneering this glorious work. It has not been all sunshine, neither has it been a path of roses. There are plen-

ty of thorns by the wayside and probably they will remain for a long time, but in overcoming the obstacles and in putting up with the inconveniences, incidental to the work of the pioneer, there has been great joy in knowing that those who come after us may have an easier time. Besides, there is no credit in doing the things which are easy and pleasant, but if we go ahead and labor in the vineyard of Christ, regardless of our own comfort or inclination, soul growth is the inevitable result. If you can be with us on Thanksgiving day and take part in our exercises, it will add greatly to our joy, but if circumstances prevent you from being present in person, please be with us in spirit and pray that Mt. Ecclesia may become the most efficient center in the world.

We record with satisfaction the arrival of Mrs. Jarrett of Los Angeles. She has come to Mt. Ecclesia to take Mrs. Gurney's place in the office, and we hope she will fill the position as efficiently. We are sure she will try hard. Mr. Joel Hawkins is another recruit from the Angel city. He will work in the garden department and help to make Mt. Ecclesia bloom like a rose. That brings us back to the flowers and plants again. A subject of which we are full to overflowing. We have great plans in that direction, one of them is a drive about fifteen hundred feet in length which will extend from the main gate on Mission Avenue to the Ecclesia on Ecclesia Point. We are going to plant date palms, which we consider the most ornamental variety, and besides, we believe they will bear fruit in the balmy atmosphere of Mt. Ecclesia. So we can have stuffed dates whenever we wish. Won't that be splendid!

The students have started a class in Expression on Friday nights. This is sort of an incubator for orators. And from what we have heard we feel sure that Mr. Joel Hawkins and Mrs. Fanny



Rockwell have ability, and that some day will make good public speakers, a commodity of which the Rosicrucian Fellowship is sorely in need, for no matter how far and how fast the literature spreads, there is nothing like the personal touch to awaken interest.

The students have also started a class in Spanish on Saturday evenings, because of the need of some one to take up the correspondence resulting from the spread of the *Rosicrucian Cosmo-Conception* and other books in Latin America. The "Rays of the Rose Cross" have been translated by a student there, and from copies made by him these lessons are being studied in Buenos Aires. They say they have a list of fifteen hundred names of persons who would like to have these lessons, but until we have someone at Headquarters who is able to take care of the correspondence in Spanish, we dare not attempt to print these lessons. It is really wonderful how the literature is spreading and being translated into different languages. Last week we received a book from Bulgaria, purporting to be the translation of the twenty lectures. Of course, "it was all Greek to us," but joking aside, we hope it will prove an inspiration to the people of that country as it has to so many others in different parts of the world.

*Simplified Scientific Astrology* has also been translated into French by Mr. Richard Gordon Hallett of Brussels. And from advertisements which he has sent us it appears that the book is being given a wide publicity.

Mr. Heindel has been giving a series of stereopticon lectures on "The Ring of the Niebelung," but as he has taken the subject for the monthly lessons, it will be superfluous for us to add excerpts from his interesting talks on this opera.

---

Following are excerpts from a paper on "The Education of the Heart," by Mr. Ed. B. Warten, who is now at Headquarters:

Thoughts, in order to be potent factors in our lives, must first be prompted by a motive. Therefore, incentive is the first essential of all creative thought. Much of our thought is a mere aimless reflection of our immediate environment, or

of the thoughts of others; but whenever our sympathy is sufficiently enlisted in a subject, the Will automatically concentrates our thoughts in the same channel. This would seem to indicate that the most important center of education is the heart. Cold mental training is the mother of pride, but the education of the heart gives wisdom. The first lesson the heart must learn is kindness. To learn this lesson, it is generally necessary that the student first become the victim of the unkind. The reason for this is that before the heart can earnestly desire, it must learn, by a contrast of experiences, the difference between the thing or condition desired and its opposite. The man who has always enjoyed good health will not so readily study the science of health as will the person who is, or has been an invalid. John Howard Payne knew from experience the heart hunger for home; and out of the fullness of his longing heart he wrote "Home Sweet Home." Knowledge is always at a discount until a hungry heart furnishes the motive for well-directed effort.

Altruism teaches the heart to be glad (the clean heart is always glad, and the glad heart clean, as long as its joy endures). Then let us "Come before His presence with a song," for music opens the door of the heart that Truth may enter.

Much that has been written about the dynamic power of mind might have been more lucidly expressed as the dynamic power of the heart. The mind is to the heart what the brush is to the painter. Therefore in telepathy it is not necessary that either party understand each other's feelings, or tone of heart. Someone has said that words were given to man to help him conceal his motives. And I believe it is true that the more Love we have in our hearts, the less need we have of words as a means of communication between friends. We all know what happens when we "speak with the tongues of men and of Angels, and have not Love."

But when the heart has something to say there is a dynamic force precipitated that goes direct to another heart and knocks at the door.

Where Love is, hope never dies. Truly the Word of God is a Tone of Love. And when the heart falters, the tones of sweet music may convey the

message that "Love hopeth all things."

Then let us breathe a song upon the air, for we know not how oft the Star of Hope may penetrate the garret of despair from the whistling lips of a stranger miles away.

---

The following is an excerpt from a paper by Mrs. Virginia L. Kenny:

The subject of this paper was taken from thoughts contained in the following passages of Scripture: 1 Thess. 4-11: "But we beseech you, brethren, that ye study to be quiet, and to do your own business"; St. Luke, 2-49, "Jesus said, 'know ye not that I must be about my Father's business!'"

In the life of every earnest seeker after truth, after the first enthusiasm of awakening to his spiritual possibilities and his wonder of his newly found joy, there comes a period of depression in which everything seems to fail him, and a shadow of discouragement, almost lack of faith, seems to spread over him. In his mind questionings arise, at first fleeting, then growing more persistent: "After all, is this great change that has come into my life worth the effort I have made to give up old ideals and conditions and remodel my life? Are these new ideas practical? Or, are they mere ephemeral sophistries which fail me in my hour of need? And the teachers to whom I have listened, are they not human beings, full of frailties like myself, with nothing to give me that I have not already of myself?" A great fear possesses him lest conditions beat him back and compel him to resume the old treadmill of his former life, without hope and without being able to contact the spiritual power that sustained him at first. All his beautiful soul experiences, looked at from this Slough of Despond, now seems to have been but fantastic imaginings and the cry goes forth: "What is the use of all this struggling?" At this point, unless some understanding of the Law is grasped, the seeker is apt to slip back, apt to repudiate all the good resolutions and vows he has made to his Higher Self, and like the man from whom the unclean spirit was cast, he then takes unto himself seven other unclean spirits of worry, doubt, fear and discouragement, and his last state is worse

than the first. If he turns to the 23rd Psalm, he will find "Yea, though I walk through the valley of the shadow of death, I will fear no evil." This Slough of Despond is indeed the "valley of the shadow of death," a valley in that it is between two heights, and if he persists in walking up and down the valley for lack of courage to essay the height ahead, the shadow will descend and enwrap him. "Beware, friends, this is the shadow of thyself outside the Path, cast on the darkness of thy sins," but the rod and staff are given to every disciple to climb the Mountains of Attainment by following the old injunction to "Mind your own business," trusting to the law to straighten out the faults of others, you will realize the joy that comes from such conquering and when you cease to worry, it will be like a physical burden rolling from your shoulders.

---

Students who are affiliated with Headquarters by virtue of being on Mr. Heindel's list of correspondents may apply for admission to the School.

The rates are \$6.00 per week or \$25.00 per month for those who are content to dwell in tents; but if room in a cottage is desired, the rate is \$7.00 per week or \$29.00 per month. This is for board and room only. Students are expected to support the school by voluntary contribution. As accommodations are limited, application must be made in advance.

We are also prepared to receive patients at the Sanitarium, whether members or not; the rate being \$7.00 per week or \$29.00 per month for the physical accommodation. There is no charge for healing, but patients are also expected to give as they have received. The rule about application for admission applies to patients also and the reason is the same.

At the Oceanside garage we have a rate of 50¢ each where two passengers come together from the depot to Mt. Ecclesia and return. When anyone comes alone they charge 60¢ for the round trip. This includes a reasonable amount of baggage and it is cheaper than the expressman's charge. So call up Main 25 on arrival in Oceanside and they will call for you at the depot.

# Echoes From Mt. Ecclesia

DECEMBER 10, 1913

NO. 7

Oceanside, CA

Flora M. Kyle, Editor

As you will remember, we stated in the first number of the *Echoes* our reason for thus naming the little sheet; namely, that as builders of the physical temple we are working in the midst of the sound of carpenter's hammers, the noise of engines, of printing presses and with other mechanical sounds about our ears. During this month Mt. Ecclesia has at times seemed to be the scene of a Fourth of July celebration, for we have had to use dynamite to help us make improvements. We dug a large reservoir so that now we have storage for thirty thousand gallons of water; and we used the gravel therefrom to make a main road through the grounds, which we have named Ecclesia Drive.

Mr. Stewart Vogt of Cincinnati, Ohio, noted landscape artist and a member of the Fellowship, has laid out this road in a graceful curve. And we have been blasting holes by the side of it with the intention of planting palm in January or February. Thus the echoes have been particularly strong this month; and as we are not through with the work, the world will hear more from us in the near future. At least that part of the world, which is within a few miles of Mt. Ecclesia will know that there is something going on, unless they are altogether deaf.

On the 27th of November it was just two years since Headquarters were established on Mt. Ecclesia. And for a long time we were undecided how we might most fittingly celebrate the Anniversary. First we thought of a

flag raising, and then it occurred to us that it would be a good idea to send out a letter to the students asking each to contribute not more than five cents to defray the cost of making an emblem flag so that everyone would have a part in that symbol of our faith. We felt that all the students would have appreciated this privilege, but in the last moment the scheme was abandoned as being in direct violation of the injunction of the Elder Brothers to Mr. Heindel, "Never to ask for money for any purpose whatsoever." And although the amount was so insignificant, we felt it might be the entering wedge, and once the precedent had been established there is no telling where we might end. As it is now, we know that every stick and stone that is on Mt. Ecclesia is the unsolicited voluntary expression of the love of the students—given out of the goodness of their hearts. And therefore, a thousand times more precious in the sight of the Saviour than if they had given because they were asked to do so.

Then we thought of a palm planting, and Mr. Vogt bought four palms as a starter, but as we found that it is not a good time until January or February, we had also to abandon that plan and to content ourselves with planting what we had right away. But finally a suggestion from the Teacher, though not given to help us out of that dilemma, has solved the problem in a manner that we believe will be generally appreciated by the students.

The way it came about is that we have been

using the dining room both as class room and for the Sunday evening services, while the New and Full Moon meetings have been held in Mrs. Heindel's room; it being felt that the particularly sacred nature of these last named meetings demanded a place which was free from the atmosphere of discussion unavoidable in the classes. But we have had no place set apart entirely for spiritual exercises. Sometime ago, the Teacher spoke regretfully of this lack to Mr. Heindel, and suggested that simple morning and evening devotional exercises be taken up, and that one room be set apart for that purpose. This was immediately done to the unanimous satisfaction of the students, who all feel the benefit thereof. The Sunday evening service, however, is still held in the dining room, and the New and Full Moon service in Mrs. Heindel's quarters. We could see no way of altering this until we comply with the further suggestion of the Teacher, "that as soon as possible, we should erect a separate building devoted entirely to spiritual work, and that it need neither be large nor elaborate."

We therefore decided to celebrate the Second Anniversary of the Headquarters by breaking the ground for the Pro-Ecclesia, which will be built in the Spanish or Moorish style, 36 feet long and 18 feet wide, with seating capacity for about seventy-five. Mr. Heindel drew the plans and the design was perfected by Miss Lyon. Mr. Wm. Koenig, a student, who is a contractor and builder in San Francisco, has taken charge of the work and is pushing it as fast as possible; so that we hope to have our Dedication Services in the new building on Christmas Eve. Although the Pro-Ecclesia will be small, we believe it will be very artistic, for both Miss Lyon and Mr. Vogt will help on the interior decorations.

We want all the students who can, to come

and spend Christmas with us and help to start the vibrations in the Pro-Ecclesia, so that we may make it an effective spiritual center for the benefit of humanity. If you can not come in person, please be with us in spirit at midnight on the twenty-fourth of December.

The fall term of school will end December 15th, and the new term will begin on January 1st. All students who wish to attend the winter session will kindly send application and date of birth to the Esoteric Secretary.

### **Thanksgiving Day at Mt. Ecclesia**

Thanksgiving Day started with us here at Mt. Ecclesia with the New Moon meeting Wednesday evening. Such a meeting! so sacred, and we had beloved visitors from the other side. The vibrations were wonderful, almost overpowering to some of us. Then up Thanksgiving morning and service as usual at eight fifteen, then breakfast. After breakfast various duties and pleasures until 10:30 a.m., the hour for Special Services in the classroom. This was the Second Anniversary here. Again we had a wonderful service. Music and reading of the scriptures. Then again we felt the presence. We adjourned to the site of the Pro-Ecclesia, 29 of us, and forming a circle with Mr. and Mrs. Heindel in the center. After a few remarks, Mr. Heindel turned the first shovelful of earth. Each one in turn then did the same and we went back to the classroom and there finished the services. Each one then proceeded to enjoy himself or herself to the best of their ability until the gong was sounded for dinner at 3:30 p.m. Who was responsible for that dinner no one could tell. Mr. and Mrs. Heindel blamed the cook, the cook denied the imposition and blamed Mr. and Mrs. Heindel. But it was the finest dinner ever! The table was set in the form of a cross. At each place was a spray of Holly with its beautiful red berries; a place



card with the Emblem and a verse of scripture, which, during the course of the meal, was read in turn. The dining room was beautifully decorated with holly. After dinner Miss Lyon started a series of anecdotes, being ably followed in turn by Mr. Koenig, Mr. Langevin, Mrs. Rockwell, Mr. Hayman and Mr. Warren. Then Mrs. Boyle played the accompaniments for Mr. Rockwell and Mr. Hawley on the violin. This was followed by several hymns, and we wound up with that grand old song known as the Doxology. Another interval and then, after the regular 7:15 services, the question class in the evening.

Was there ever such a day? Oh, what a privilege we thought it to be here! And our hearts are strengthened and we gird ourselves for our work anew. Love and Peace be with you!

#### **Address at the Ground-Breaking**

Passages from I Chronicles, Ch. 22, were read by the editor regarding the building of Solomon's Temple; bringing out the fact that David, who was a man of war, was forbidden to build, the privilege being granted to his son Solomon, who, as read by Mr. Heindel from II Chronicles, Chap. 1, did not ask for power over his enemies but desired that God give him wisdom to lead the people. And then followed the words of the Christ about taking no care for earthly things but seeking first the Kingdom of God, in full assurance that all we need will be given to us when we work with the Great Law.

Mr. Heindel then said in part: During the past year and years we have all had abundant cause to give thanks to our Heavenly Father, but we never before had so great a cause as today, when it is our privilege to lay the foundation for the Pro-Ecclesia, the first building to be entirely devoted to spiritual services on Mt. Ecclesia; and thus carry out the request recently made by the Teacher.

But if we regard only the building of stone, timber and plaster, we see not the true church, for these physical materials are dead and meaningless. But out of the hopes, the longings, the sacred aspirations which we shall voice within this earthly structure, there will be built the true Temple of devotion, an etheric structure of a grandeur inconceivable to the physical senses. Sometime, it will be the privilege of each one who steadfastly pushes forward upon the path of attainment, to visit the "Temple of the Rose Cross" where the Elder Brothers carry on their grand work. But the physical structure gives no clue to what the place is. The structure is etheric; it is still building, as every true spiritual structure in the world, for the work done there adds daily and yearly to its beauty and splendor. Charles Rann Kennedy, author of *The Servant in the House*, had the true conception of the Temple when he lets Manson, the "servant," tell the old worldly bishop what his temple was like, in the following words:

"I'm afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way under certain conditions....Some people never *see* it at all. You must understand, this is no dead pile of stones and unmeaning timber, *it is a living thing*.

"When you enter it you hear a sound, a sound as of some mighty poem chanted. Listen long enough and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls—that is, if you have ears. If you have eyes, you will presently see the church itself, a looming mystery of many shapes and shadows leaping sheer from floor to dome. The work of no ordinary builder!.

Its pillars go up like the brawny trunks of heroes. The sweet human flesh of men and women is moulded about its bulwarks, strong, impregnable: The faces of little children laugh

out from every corner-stone: the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces are inscribed the numberless musings of all the dreamers in the world.

"It is yet building—building and built upon. Sometimes the work goes forward in deep darkness; sometimes in blinding light: Now beneath the burden of unutterable anguish, now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes in the night time one may hear the tiny hammerings of the comrades at work in the dome—the comrades that have gone aloft."

Thus, my dear sisters and brothers, it is of comparatively minor importance that we are here to commence putting stone upon stone and raise a physical structure; what matters most, is that we are today commencing to gather around this spot a cloud of loving thoughts, of high aspirations which are as a beacon light in the invisible world; and as this unseen building grows it will radiate all over the world influences which can be felt by all who are attuned to them. Those members who can not be with us on Mt. Ecclesia are not shut off, for their thoughts of a similar nature will also help to build this new house of worship, to hasten the day when the Ecclesia itself shall be built.

But let us remember that it is not by mere prayer and faith without works that we build, for "Faith without works is dead," says the Apostle. And unless we take the teachings of the Rosicrucian Fellowship into our lives, and strive day by day to live them to the very utmost, our prayers will lack the dynamic energy that carries them to the throne of God, and brings the answer in added soul growth and efficiency for work.

---

Students who are affiliated with Headquarters by virtue of being on Mr.

Heindel's list of correspondents may apply for admission to the School. The rates are \$6.00 per week or \$25.00 per month for those who are content to dwell in tents; but if room in a cottage is desired the rate is \$7.00 per week or \$29.00 per month. This is for board and room only. Students are expected to support the school by voluntary contribution. As accommodations are limited, application must be made in advance.

We are also prepared to receive patients at the Sanitarium, whether members or not, the rate being \$7.00 per week or \$29.00 per month for the physical accommodation. There is no charge for healing, but patients are also expected to give as they have received. The rule about application for admission applies to patients also and the reason is the same.

At the Oceanside garage we have a rate of 50¢ each when two passengers come together from the depot to Mt. Ecclesia and return. When anyone comes alone they charge 60¢ for the round trip. This includes a reasonable amount of baggage and it is cheaper than the expressman's charge. So call up Main 25 on arrival in Oceanside and they will call for you at the depot.

The joy of our Thanksgiving has not been without its note of sadness, for one of our trusted co-workers, Mrs Kenney, has proved unworthy. After she left Headquarters, taking with her money not her own, it became necessary to search her trunk. There we found books abstracted from Mr. Heindel's study, also from many students. We would have liked to cloak her pitiable misstep with the mantle of silence, but as we found lists of a large number of students in her trunk, and know cases where she has collected funds for the Fellowship and diverted the money, we feel it an imperative duty to warn students that she is no longer with Headquarters.

**Echoes**  
FROM  
**Mount Ecclesia**

January 10th, 1914  
Oceanside No. 8 California  
Flora M. Kyle, Editor

Published by the Rosicrucian Fellowship  
Entered as Second Class matter in the Post Office  
at Oceanside.

In the second act of *Parsifal*, where he has accidentally come to Mont Salvat, the Castle of the Holy Grail, and is being led by Gurnemanz towards that Holy Place, he remarks, "How is it that we move so fast? We seem to fly through space without exertion." And it seems that it is almost the same on Mt. Ecclesia. Things move so fast and events follow each other in such rapid succession, that it is almost like rubbing Aladdin's lamp and producing the magic castle. At any rate, it keeps this poor scribe on the jump, to chronicle events correctly, and we ought to have a great deal more space in the *Echoes*. But the printer says that Mr. Heindel will have to rub the lamp again and produce a larger printing office and a larger press before that can be done.

Last month, we thought we were taking time by the forelock when we spoke of our busy time constructing the Pro-Ecclesia; and of **preparing** a palm drive which was to materialize sometime next spring. But even before the last *Echoes* had been printed, holes were dynamited for seventy-eight palms. My, but didn't they shoot! The whole administration building shook, and on the 9<sup>th</sup> of December the palms were all in place. Most of them are ten

feet high, but a few are six footers, and you have no idea what a transformation it has made on Mt. Ecclesia. They give such a beautiful oriental effect, and the Pro-Ecclesia has also been finished. All in one short month—or even less, for Christmas Eve is only three weeks and six days removed from Thanksgiving Day, when we laid the foundation. But we all worked to do it, and we think we have broken all building records in accomplishing the feat of putting up a building plastered inside and out; tinted, decorated and wired for electricity in that short space of time.

One of the students was going to draw a little sketch, to insert in the *Echoes*. But as that has not materialized, we shall endeavor to picture it in words; for of course you want to know all about it. It is built in so-called Mission style, with three bells hung, as seen in various California Missions, above the entrance. The roof has also the usual beautiful curved mission tile, and the windows are of a very artistic diamond design. Standing upon one of the highest points on Mt. Ecclesia, it may be seen for many miles, and is already being noticed by all who pass. And there is considerable traffic along Mission Avenue which runs past our Headquarters; this being one of the highways of Southern California.

The acoustic properties of the Pro-Ecclesia are very fine, every word spoken, in even the lowest voice, is plainly heard by every one. And the resonance of the organ is thus added to, in a manner which must be heard to be appreciated. The ceiling is a very light cream, the walls are tan, and all the woodwork is finished natural. Thus the color scheme is most beautifully unobtrusive; and therefore restful to the senses. The system of lighting is indirect light, thrown toward the ceiling and thence reflected into the hall, diffusing itself softly

and without that glare which is so trying in the ordinary method. The rostrum is situated in the West, and an alcove, in the center of the west wall, contains the Rosicrucian emblem, consisting of the blazing star upon a blue background; the white cross with its black rim and the blood red roses. This is only exposed during the services; at all other times, a curtain hides it. This curtain bears the following inscription: "God is Light; if we walk in the Light, as He is in the Light, we have Fellowship one with another." During the services, the hall is darkened and the alcove with its emblem is most beautifully illuminated by concealed lights, arranged on all sides thereof. In front of the curtain, spoken of above, there is a stand with a handsome bible, sent by a student in one of the central states. And over the alcove is the inscription "Christian Rose-Cross." On the left side of this alcove hangs a copy of Hoffman's "Youthful Christ", most artistically executed by Gertrude Jarrett, one of our valued workers in the office. Over this picture is inscribed, "Ye are my Friends." On the right, is another copy of "Christ kneeling in Gethsemane"—at the commencement of His Passion. And above this picture we see the inscription, "Awaiting the Day of Liberation." This beautiful picture is by Stewart Vogt, a noted artist, and a student of the Fellowship. Both pictures are thus expressions of love on the part of students. It should also be noted that a very considerable amount of the construction work on the building itself was done by students at Headquarters. Thus, this building was built for love, in a very large measure; and is therefore much more precious than if the work had been done entirely by help hired on a commercial basis. Surely, it will be more easy to build the unseen spiritual temple, around this nucleus on that account.

## THE DEDICATION

The day before Christmas we had a strenuous day, putting the finishing touches on the new building. So on Christmas Eve we set the alarm clock to waken us a half past eleven, and went to bed early. All rested and many slept. But at five minutes to twelve we were in the Pro-Ecclesia, ready for the service. And isn't it remarkable! There were just thirty-six present, making the mystic number nine. You may remember that there were nine present at the ground-breaking; and nine at the first spiritual service held on Mt. Ecclesia. This without any premeditation, but it just "happened," if there is such a thing as chance. Indeed, the thirty-sixth member came to Oceanside unexpectedly late on the evening of December 24<sup>th</sup>.

The Services were opened with an organ prelude by Mrs. Berghall, a gifted musician, who had come up from San Diego to assist in the celebration. It filled our hearts with joy, and served to properly attune the spirits to the occasion. An appropriate hymn was next sung. Then Mrs. Heindel read the story of "The Annunciation," The Birth, the phenomenon attending, and the wise men who worshiped as told in the Gospels. And while she read, Mr. Heindel operated the stereopticon from the back of the hall, projecting appropriate pictures upon the screen. Then the beautiful Christmas Carol "Holy Night" was sung; the words having been written by Mr. Heindel, who objected to the words commonly given, because they contain no lesson and no hope for us. And he wanted to emphasize the fact that the Christ Light, which then shone, is now as bright or brighter than ever; that the Star which then guided, is now to be seen, as well as then; each having within himself or herself the guiding light that will eventually lead us to Christ.



Next year we may perhaps have that carol and music printed, so that we can send it to students in time for use on Christmas Eve.

Then followed the dedication address by Mr. Heindel. He said in part; My dear sisters and brothers, we have met here tonight to dedicate the first building devoted solely to worship of God, along the lines of the Rosicrucian teachings. This is an inestimable privilege, for which we cannot be too grateful. But though our hearts may swell with love and gratitude to God for this house, so beautiful in its simplicity, let us not forget the words spoken at the time when we laid the corner-stone. After all, this is only a dead pile of stones and unmeaning timbers. God does not dwell in houses made by hands. If we want to meet with God, we must build in and around this place the unseen spiritual temple, so grandly and gloriously portrayed by Manson in *The Servant in the House*. As he said, "Some people never see it at all." But it is a living thing, and only such a living thing can house the living faith where-with we must abide in the world, and take part in its work, to bring about the Kingdom of Christ, Who for our sakes is now groaning and travailing, awaiting our manifestation as Sons of God.

"When you enter it," says Manson, "you hear a sound as of some mighty poem chanted, that is if you have ears." And to the spiritual senses all true temples emit a sound vibration, a spiritual harmony, which diffuses itself over wide areas, strengthening all that is good, in all who come in contact therewith. But unless we learn to sing songs of love **with our hearts**, and not only with our lips, this poem will never be heard from Mt. Ecclesia. It is, therefore, necessary that we all should learn thus to sing, so that, whether we ever hear this music ourselves, it may go out to comfort the sorrowing

souls all over the world, regardless of whether they know whence this music comes or not.

"Presently you will see the church itself, a looming mystery of many shapes and shadows leaping sheer from the floor to dome. . . . The work of no ordinary builder," says Manson, and later, "It is yet building." Indeed, that is true. For though we may finish the physical structure of what we call "a house of God," as we have today finished the work on this building, **the true Temple**, not made with hands, but of the numberless acts of love and kindness, **is ever building**. This pile of physical material which we have here brought together, is already beginning to decay. But that unseen church, made up of immortal acts, grows more resplendent, as day by day we add new deeds of love to those already built into it. Let us not deceive ourselves, however; this work is not all joy. As Manson says, "Sometimes the work goes forward in deep darkness; sometimes in blinding light. Now beneath the burden of unutterable anguish, now to the tune of a great laughter and heroic shoutings like the cry of thunder." **There are nights as well as the days of the soul.** It is not always Palm Sunday, when the world hails with acclamation, the bringer of glad tidings; but each and every one has also his Gethsemane, from time to time. Beside, what credit is it to us if we work diligently when the smile of approbation greets us on every hand, or when we feel within ourselves that wonderful joy which comes in doing the work of God, and we go forward with long strides and unabated vigor; driven by an impelling inner urge, content and satisfied.

But we cannot always expect to have such conditions. And it is in the night, when crucifixion looms darkly upon us, when even the nearest and dearest of our friends seem to desert us, leaving us in the "Garden of



Gethsemane,” that we must prove ourselves staunch workers, looking up to the Father, ready for whatever sacrifice be demanded of us, saying, “Thy Will be done.” And it is characteristic of this night of the soul that the inner urge to work is generally wanting; so we do not feel a desire to serve God, but are rather inclined to enter the broad path. Let us remember, however, that only by being faithful to the end, that shall we ever be able to say “*Consummatum Est*” (It has been accomplished). May we each and all prove worthy **visible workers** and temple builders, so that when we have exhausted the possibilities of our present environment, we may merit a larger sphere of usefulness as Invisible Helpers of Humanity.

#### **Excerpts from paper read by Mrs. Fannie Rockwell**

And then ensued a novel service, like reading and response with no one there to utter any word. Alone, I spoke to that I **am**:—“You must know peace without.”

“I’ll seek it, oh that it might be like this within.”

“You must not search, but know you’ve found.”

“Can I live up to what I know? Oh that I might stay here always.”

“No, living is the only way to prove what you have found. Live in the Kingdom day by day.”

“Is that the Kingdom out there, where cups of bitterness are drained to dregs?”

“Yes, when you know it to be so, and know whose cup you share.”

Potential joy, enough to thrill the world, was heralded when Hosts from Heaven sang: “Peace on Earth, good will to men.”

Then, as for me, I’ll take the utmost that was done for me, and when I fail to live as “**in remembrance**,” with deep humility, I’ll take forgiveness, too—So lead Most Kindly Light, outside into this Kingdom near. . . .

I looked back through the path I’d come. I turned myself about. And then the guiding spirit spoke: “If your heart is right, your will is mine, you will not return the way you came. When you can realize, you’ll know your griefs were borne upon the cross.”

I slowly dropped the plummet down, down, down to test my meed of faith, and then I gave my grief to Him. The trial entrance far behind the door of sorrow, pitiful, was sealed; the earth caved in and barred the way. And I advanced the other path, the Resurrection Road.

Although I could not measure love Divine, I lifted all my self aloft and said: “Oh God, if this my all-consuming human love is infinitesimal when gauged by Thine for me, fill me with just as much as I can feel, and make it world-wide like Thine own.”

I knelt for benediction, and, too sacred, far, to put in words, was the overpowering pouring from that fount of overflowing and abiding Love from which no height or depth, or things above, or things below, or any other creature can ever separate.

#### **Excerpts from paper read by Mr. Joel Hawkins**

What reason can there be that we should not cease to follow the intellect? It has brought us only misery in the past; has led us from the pure, the good, the beautiful. It has caused us to express the very worst in our nature. It has made us cold and unfeeling and has deadened our faculties; smothered the fire of love and

brotherly kindness, which should burn in every human breast; made us proud, self-centered, egotistic, and selfishly ambitious. O, it is high time that we renounce this false savior and realize that it leads us not to God.

But ah! what sweet love and reverence wells forth from the heart, from the very depths of our being. Sympathy and compassion so great that it enfolds the world. Those are the moments when the heart has sway. Aspiration so great that it seems the soul is lifted to the very throne of God. All the hidden genius of one's nature, all the eloquence of the soul, pours forth in unspeakable gladness. Fain would one gather all humanity under this protecting care and tell them of the peace and joy he has found. Such are the moments when the heart has sway. That is a saviour which will lead us to salvation and to God.

But must we consider ourselves alone? Look at the intellectual man as he passes among his fellows, cold, unfeeling, a frigid iceberg. Outwardly he may be all smiles and attractive politeness, but within the forces of repulsion have full sway. Must we be such as that? Shall we move about in the world throwing a damper on the souls of all we meet? Shall we help to crush the finer feelings of the world? Shall we help to blunt and deaden the sensitive souls we so often meet? Ah! how forbidding is such a life! Unprofitable to ourselves, uninspiring to others.

Then look at the tender, loving soul, moving among its fellows. A kind word, a soft caress, a soul-felt sympathy, and other souls feel a tinge of love, of joy, and of gladness. What an inspiration! A burning brand of love to fan the smoldering embers of its fellows! A beacon light that saves other souls from wreck. Ah! let us be such as this, let us so live that we enlighten the world by our very presence. There is no

true love but induces love in others; there is no true joy but others feel its thrill. Then let us love, with the heart not with the head; and let us serve with heart and not with mind.

There is no depth so great but the love-filled heart can fathom; there is no goal so grand that the heart may not attain. Without us and within us, around us and above us, there dwells the ever-beating life of God. The heart and the heart alone, can ever know its presence, can ever feel the thrill that sweeps all else aside. 'Tis the heart alone which ever leads to God.

Look at the great Life as it pulsates before us. The plants spring into verdure a little while and pass away, to come again. The animals dwell with us a few short years and pass into the great Beyond, while others take their place. Generation after generation of humanity rise and fall in never ceasing sequence. Nations come and nations go like waves upon the water. Continents are held above the ocean for a space of time and sink beneath. Suns and planets spring into being and fade into the source from whence they came. Life, everywhere, life! And what is That which stands behind the scene, which holds all things in rhythmic sway? Ask the heart, for God can only speak from the very depths of the soul.

Ah! we are part of That which governs all! That is our home, and there our Infinite Mother calls. Long have we wandered from the bosom of our Mother God, but never left her fond, protecting care. Now She is calling us, "Home, come home"; and our hearts echo, "Come home." And we're going home with a song of joy, we're heeding the call of our Mother's love. And our hearts overflow with compassionate love for millions who are struggling blindly. So we'll stretch out our hands to our brothers in need, and we'll tear from their eyes every bandage! We'll lead them all to

their Heavenly home; we'll leave not a one to wander alone. And there in that Presence, so calm and sweet, we'll kneel for the last time and repeat. "Our Father, Who art in Heaven."

Students who are affiliated with Headquarters by virtue of being on Mr. Heindel's list of correspondents may apply for admission to the school.

The rates are \$6.00 per week or \$25.00 per month for those who are content to dwell in tents; but if room in a cottage is desired, the rate is \$7.00 per week or \$29.00 per month. This is for board and room only. Students are expected to support the school by voluntary contribution. As accommodations are limited, application must be made in advance.

We are also prepared to receive patients at the Sanitarium, whether members or not; the rate being \$7.00 per week or \$29.00 per month for the physical accommodation. There is no charge for healing, but patients are also expected to give as they have received. The rule about application for admission applies to patients also and the reason is the same.

At the Oceanside garage we have a rate of 50c each where two passengers come together from the depot to Mt. Ecclesia and return. When anyone comes alone they charge 60c for the round trip. This includes a reasonable amount of baggage and it is cheaper than the expressman's charge, so call up Main 25 on arrival in Oceanside and they will call for you at the depot.

# Echoes

FROM

## Mount Ecclesia

February 10th, 1914

Oceanside No. 9 California

Flora M. Kyle, Editor

Published by the Rosicrucian Fellowship  
Entered as Second Class matter in the Post Office  
at Oceanside.

The builder's hammers are still echoing from Mt. Ecclesia. They are now erecting a cottage for the family of Dr. W. T. Partridge of New York, who will shortly make their home with us, and we hope the doctor joins them at not a far distant date. But a blessed change has been made. Mr. Dean Rockwell was elected a member of the Board of Trustees, and has been given charge of all outside work, so Mr. Heindel has now taken a room upstairs in the Administration building as a study, in order to get away from the hubbub of the many activities going on around us. At present he is preparing a manuscript, written by Mrs. Annet C. Rich of Seattle, for the press. This booklet is to be called "Christ or Buddha?" and will bring out some of the cardinal points which show the great superiority of the Western Wisdom Teachings over Eastern Occultism. He is also editing and rewriting the seven "Rays of the Rose Cross," dealing with the subject of "Freemasonry and Catholicism," which have found so much favor among the Masons that the first edition is now exhausted. These will also be published in the near future. Also, a lecture which was given in Los Angeles, last year, dealing with the subject "How Shall We Know Christ When He

Comes?" These three works will make a very important addition to the Rosicrucian literature.

While we are speaking of new publications, it may be well to mention that Mr. Richard Gordon Hallett of Brussels, Belgium, has translated "*Simplified Scientific Astrology*" in French; members in Europe can obtain it by applying direct to Mr. Hallett, Rue D'Eve, Mont St. Amand, Ghent, Belgium; American members will apply to Headquarters at Oceanside, Cal., where they are also in stock.

In the Ancient Mystery Temple, religion, art, and science were taught as a whole, before they entered upon their present separated phase of expression and seeming antagonism. This separation was necessary in order that each might develop to the greatest possible fullness. This object has now been accomplished to a considerable extent. And it is the mission of the Rosicrucian Fellowship to again blend them and make them an integral whole, expressive of the *Good*, the *True* and the *Beautiful*. We have erected a *Sanctuary* devoted to the inner teachings of the Christian religion. We have opened a *School of Healing*, which takes into account much that science has ascertained. And we are endeavoring to make Mt. Ecclesia a beauty spot by the application of art to nature. But *literature*, *music* and the *drama* have not yet been taken up to any extent. This must be our next endeavor—to make a small beginning in this third direction as we have the other two. To this end Mr. Wm. Koenig of San Francisco, the architect-member who helped so much in erecting the Pro-Ecclesia, is now drawing plans for a new building which will be so constructed that additions may be added, when extension to the school is required. It will contain an auditorium with seating capacity for about one hundred and fifty people, which may be used for lecturing

purposes. Also a library and a class-room. But this class-room will be raised above the floor and so constructed that with very slight effort it may be turned into a stage.

There it is proposed to train students in the dramatic art, so that plays having a *psychological import* may be taken up, as, for instance, *The Witching Hour*, which demonstrates the fact of thought transference, and brings home most vividly our responsibility for our thoughts; and the *Road to Yesterday*, which tells most effectively how the deeds of yester life bear fruit of joy or sorrow in this life; or *The Servant in the House*, which teaches us such beautiful lessons of purity. The dramas of Wagner, Goethe's *Faust* and Shakespeare's tragedies—all will come in for their share in time. And *the plays taken up will be preceded by lectures*, showing the mythical or inner lesson which will then be brought home to all who listen or take part. In this connection *an orchestra* will also be trained, so that the fullest possible expression may be given to these wonderful soul builders.

It is proposed to use the auditorium and a large porch as a reading room also, so that the students may go there for quiet study at times when there are no classes or rehearsals. And this brings us to the next point. We shall, of course, need books for the library. We feel sure that many of the members have valuable books which they would like to donate, and we shall be pleased to receive the same. But in order to avoid duplication, it would be well to send a list of titles and authors before shipping the books. Further, as the Rosicrucian Fellowship is *Christian, first, last and all the time*, it would be inconsistent to place books dealing with any phase of Eastern Occultism in the library. But we will be very thankful for books coming from the hands of Christian mystics, such as Thomas à Kempis, St. John of the Cross, Jacob Boehme,

Paracelsus and Agrippa, etc. Also books of western philosophers like Hegel, Kant, and others will be gratefully accepted. The works of Spencer, Huxley and Darwin. Books of science, anatomies, physiologies; medical charts, a manikin etc. Works on art, literature and music. Such novels as have a meaning for the soul, like those of Marie Corelli and that class. We could also use a good Encyclopedia, books on Astrology, Ephemerides, and a large Atlas and a globe. All these will be thankfully received at Headquarters. In short, we will be glad to have books on any uplifting subject, save those already mentioned which deal with Eastern Occultism. And, as the students know, we do not debar them because of prejudice. We reverence and respect them as much as those dealing with the Western teachings, but we maintain, as emphatically as ever, that the *Western teaching has been given to the Western people because suited to them*, as the Eastern teachings are fitted to the needs of the Orientals.

Last month we forgot to mention a very important arrival, little Herman Miller of San Francisco. His mother gave her life for his; and the exigencies of business life forced Mr. Miller to put the infant in care of strangers, a condition naturally not to his liking. His letters to Headquarters spoke most feelingly on the subject, and we finally decided that it would be a good plan to *start a nursery*, wherein children could be brought up according to the ideals of the Rosicrucian Fellowship. We have strong views on this subject, and, paradoxical as it may sound, our first maxim is "don't say don't." We are firmly convinced that *repression of energy at any time is wrong*. Instead, when a child does something which it ought not to do, we aim to turn the attention from that particular thing and direct it to something else. Thus the energy is



given scope and the child automatically learns to do the things which are suggested, rather than those from which its attention is repeatedly turned. Herman is now three years old. So far, our method has worked wonders with him, and we are convinced that it will work equally well with all. For during the first seven years the vital body is in the course of gestation, and *the child readily imitates* whatever is brought before it.

We hope to have the privilege of training many children; for the Rosicrucian teachings can have no better recommendation than that they turn out men and women of merit, who are healthier spiritually, mentally, morally, and physically than those brought up under ordinary condition. Little Ruth Rockwell used to be the only baby on Mt. Ecclesia, but the arrival of Herman Miller has given her a playmate. Of this we are glad, for numbers always add zest and interest in the play.

The roses are blooming profusely upon Mt. Ecclesia, and there are so many violets that we cannot pick them. A great bed of alyssum scents the air and marigold is all around the Administration buildings. But what an anomaly! *A tomato vine is climbing all over the front porch.* It is over ten feet high, laden with blossoms and tomatoes in all stages of development. Our gardener has threatened several times to pull it up, but Mrs. Heindel has notified him that there is only one man who may take it away with impunity, and that is Jack Frost; for the vine has a history. On the second of January, last year, the grounds were as beautiful as new. A splendid bougainvillea grew in the place now usurped by the tomato vine, and covered the porch profusely with purple blossoms. But that night Jack Frost visited California, and for the first time in forty-two years his icy breath

blighted the country. The next morning Mt. Ecclesia was a sad sight, as well as the rest of Southern California. A great hedge of geraniums three feet high, grown from cuttings in one year, died that night. And were it not that the seeds scattered by them had brought up an abundance of baby plants this last summer, we would not have had a single geranium on the place. As it is, however, we have almost about as many, and they are about two feet high. Also our beautiful bougainvillea died, root and branch. Bushels of tomatoes and other sensitive vegetables were frozen. In fact, there was almost no vegetation left on Mt. Ecclesia. But where the bougainvillea grew, a tomato seed had been dropped accidentally. It took root, came up; and as there was so little green about the place, Mrs. Heindel watered it and cared for it. The plant responded to love, as all things do, and is now the largest of our tomato vines and by far the best producer; so perhaps we cannot blame her for her sentimentality in respect to it. This month we are going to plant a hundred or more rosebushes. There will be one between each of the palms on Ecclesia Drive; so that next summer Mt. Ecclesia will be literally blooming like a rose in the desert.

Oh; by the way, I nearly forgot the arrival of a new worker on Mt. Ecclesia. Josie and Josephine have been doing their best to supply our demand for the lactic juice. But either we have grown more bibulous, or they have grown weary to some extent, and milk became scarce. So one afternoon Mr. Joel Hawkins drove out in the San Luis Rey valley and caught a prize cow, which we have named Bessie. She is certainly a great producer, and it is the opinion of those who understand such matters that she will greatly improve when she grows a little older. Some day, not so very far distant, when we have five

or six hundred students at Mt. Ecclesia, it will be necessary to have a separate farm and a big herd of cattle. For we believe in having plenty of milk for the patients, babies and students, as this fluid contains a great quantity of ether, which furthers the development at which we aim in a marked manner.

Well, as said, we got a cow, and we also got a bell—but it isn't a cowbell! Last summer Mr. Moore of San Diego, bought us a triangle, made of steel, and its joyful jingle called us to meals—mental and physical—for we used it also to go to announce the classes. I do not know whether it was the many classes or the many meals, or perhaps the combination of both which eventually broke the poor triangle, and now it lies mute beneath the dining room door. Mr. Heindel thinks some day it may make a good cold chisel, or something of that nature for it is a fine piece of steel. But as the buildings on Mt. Ecclesia increase, it was necessary to have a bell that could be heard over a large area of ground, so Mr. Nace of Chicago, went to Los Angeles and bought us a large bell, with a very mellow and musical tone that may be heard for miles. Long may it last, and oft may it call us to feed bodies and souls. And, by the way, the people around us are not only *hearing* from us, but the settlement on Mt. Ecclesia is already noticeable for many miles, both day and night. The other night, when Mr. Hawkins was out in the valley, looking for a cow, he had a good chance to see Mt. Ecclesia from a distance, in the dark of the night; and the tungsten lamps strung up on poles in various places shone as brightly as arc lights.

### *A New Department*

Next month we are going to start a question department in the *Echoes*. Students may send in questions, and such as have a general interest

will be referred to Mr. Heindel when he conducts the regular question class, and his answers will be published in the *Echoes*. And, apropos of questions and answers, it is at first surprising—how frequently one hears him say, “I do not know.” It is so commonly believed that anyone who has spiritual sight, and is able to function in the inner worlds, is omniscient. This, he declares most emphatically, is not the case. He maintains that, there as here, we do not *know* a thing just because we *see* it. And while there are faculties for investigations, undreamt of here, it, nevertheless, requires study to acquire knowledge. The frank admission of ignorance seems to him more consistent than the assumption of an air of mystery, or an evasive answer which would give the inquirer the idea that he knows, but for some occult reason is not permitted to say.

In fact, the attitude of mystery is entirely contrary to the Rosicrucian teachings, for you will remember that the teaching was not given him until he had stood a test, by *refusing to accept the Western Wisdom teaching on condition that he keep it to himself*. The Elder Brothers wanted to be sure that their messenger would give the light to the world, instead of putting it under a bushel for selfish purposes.

The questions put by students on Mt. Ecclesia have set Mr. Heindel to investigating points of interest which he had not, heretofore, taken up. In some cases, new light has been brought out which was entirely unexpected. One night, for instance, Mrs. Rockwell asked if blood corpuscles extracted from the thymus gland were nucleated? Because the teaching is given that it is because of that gland that parents have control over the child until puberty, and that the essence of that gland aids the child in manufacturing its blood during the first twelve or fourteen years.

This was a subject which Mr. Heindel had not investigated and he said so, but promised to take the matter up right away, as he thought it important. The investigations he made that night explained some facts of life which he had no idea were connected with this; and though unable to conclude his study of the matter, he made the following tentative statements next morning:

“That the reason why the thymus gland grows during the first two years of life is because the child is then nursed, and the vital ether contained in the mother’s milk specially furthers the growth of this organ. This is particularly the case with the thymus gland of children nursed by a human mother, which seems larger than in children brought up on the milk of animals; that therefore children nursed by human mothers or nurses are always more amenable to the control of one whose milk they have imbibed, than to anyone else. From the time when nursing is discontinued the atoms of the thymus gland are circulated in the bloodstream, and as they are impregnated with the vital ether of the mother obtained during the time of nursing, the close physical tie remains until the gland has disappeared at puberty.

It also seems that children nursed on human milk have a greater vitality than children brought up on milk of animals, because animal ether is not permanently absorbed in the gland as the human milk. These simple statements, of course, open up an avenue of investigation which may have very wide ramifications; and Mr. Heindel hopes to continue this study at a later date.

We need a handy man on Mt. Ecclesia, who knows something about machinery, tools, and such like; also a plain cook, and someone to

help in the dining room. Any member wishing to apply should write to the Esoteric Secretary, giving date of birth, year, and place (also birth hour if known.)

We are also in need of a man experienced in California gardening.

Students who are affiliated with Headquarters by virtue of being on Mr. Heindel’s list of correspondents may apply for admission to the school.

The rates are \$6.00 per week or \$25.00 per month for those who are content to dwell in tents; but if room in a cottage is desired the rate is \$7.00 per week or \$29.00 per month. This is for board and room only. Students are expected to support the school by voluntary contribution. As accommodations are limited, application must be made in advance.

We are also prepared to receive patients at the Sanitarium; whether members or not, the rate being \$7.00 per week or \$29.00 per month for the physical accommodation. There is no charge for healing, but patients are also expected to give as they have received. The rule about application for admission applies to patients also and the reason is the same.

At the Oceanside garage we have a rate of 50¢ each where two passengers come together from the depot to Mt. Ecclesia *and return*. When anyone comes alone they charge 60¢ for the round trip. This includes a reasonable amount of baggage and it is cheaper than the expressman’s charge, so call up Main 25 on arrival in Oceanside and they will call for you at the depot.

**Echoes**  
**FROM**  
**Mount Ecclesia**

March 10th, 1914  
Oceanside No. 10 California  
Flora M. Kyle, Editor

Published by the Rosicrucian Fellowship  
Entered as Second Class matter in the Post Office  
at Oceanside.

Mt. Ecclesia is as busy as ever, and the volume of work is constantly increasing. We started with one typewriter three years ago; now the six typewriters which we have could not handle the correspondence were it not for the printing press, which prints the different monthly letters, and the addressing machine, which addresses envelopes and papers, exceeding the combined capacity of more typewriters than we have, if used for addressing alone. And still the work is crowding, wherefore we have decided on purchasing some dictating machines whereby the dictator's words make a phonographic record, which the typist can then transcribe. This will save them the labor of taking dictation by shorthand notes, and allow them to hammer away at the typewriters from morning till night.

We are also getting a machine to make the addresses which the addressing then prints on envelopes, and we have between four and five thousand names waiting to be thus stenciled. This will save an immense amount of manual labor; and in making this list the stencil machine will earn almost one-half its cost right away. Yes, you would be surprised if you could walk into the office and see the amount of cor-

respondence we put out. Under the old methods of handwriting it would probably require one hundred people to do the same work, which is done now days by a few people with modern office machinery.

In the middle of February, Mr. Heindel unexpectedly went to Los Angeles, and as he had to stay over Sunday, he visited the local Fellowship and addressed the members at the Sunday service. Some members regretted they did not know of his coming before, that notices might have attracted a crowd. But the hall was comfortably filled with the faithful attendants who came for the sake of the teaching, and Mr. Heindel would rather speak to a half dozen of that kind than to a thousand who are only attracted by the personality. He believes that in an audience of devoted ones he can speak to so much better effect.

This brings up a point which should be taken to heart in all Fellowship Centers. It is a custom in churches or at lectures to go up to the speaker at the close of the lecture and compliment him. To follow this custom, many people feel forced to make hypocrites of themselves, and if the compliments are not forthcoming, the speaker feels he has not been appreciated. This is entirely wrong. There is some good in the feeblest effort, and that good we should take.

The one who speaks usually gets the most benefits from the lecture, which should be sufficient for him or her without expression from others. If we tell a speaker the truth, that she or he has not done well, that may be, however, only our view of it, and it may crush and deter from future efforts. In some cases, of course, it might arouse the person to efforts that would then become creditable; but none of us would think such a course justified. We would think it cruel and rude. As a matter of fact, compli-

ments and adulation are much more dangerous, for there is not one of us so poised that our heads cannot be turned by constant praise. Many a good and worthy man and woman have been lost because their appetite for adulation grew as it was fed to them. Applause shows that we have spoken to the emotions, when it is spontaneous; but when our innermost soul has been touched, we are speechless, for there are no words adequate to express what we then feel. Therefore, a speaker should discourage expressions concerning his effort, and auditors should refrain from giving them. Neither should speakers be discouraged if no expressions of appreciation are forthcoming, but take the silence rather as an index that they have said something worthy.

In this connection there occurs to the writer a story of Abraham Lincoln. When he had made his famous Gettysburg speech, into which he had put all the fervor of his deeply religious nature, and showed himself greater than at any other time, the immense audience was dumb, and Lincoln sat down, crushed at the thought that he had not made himself understood. Later he learned that the silence marked a higher achievement than could have ever been expressed by a burst of applause had all the inhabitants on the earth joined therein.

Here on Mt. Ecclesia no word is spoken, either of praise or blame, no matter who the speaker. **We are learning not to discuss lectures**, but to take that which has been given, regardless of the source, for what we think it is worth to us.

The neighboring city of San Diego is preparing for an Exposition in 1915. To this Fair many thousands of people will come from all over the United States, and as the lectures delivered by Mr. Heindel in Seattle in 1909 proved so suc-

cessful and so productive of good, the board of trustees has decided that lecture courses should be given both in San Diego and San Francisco while their Fairs are on. As the distance between Mt. Ecclesia and San Francisco is considerable, we shall have to leave it to the members of the Fellowship there to work up interest prior to the contemplated lecture course. But in San Diego Mr. Heindel will assist the Fellowship in this respect by giving a number of public lectures during this year. This program was decided upon a few weeks ago, and on Sunday, March 1, the first lecture of the course was given by him in that city. In the afternoon he spoke to the San Diego members at the regular service, and in the evening "Parsifal" was the subject of the public lecture. Mrs. Blanche Berghall of that city played a number of selections from the score of the opera.

The *Cosmo* may be had in Dutch, German, and Spanish direct from Headquarters. Also Spanish translations of the twenty lectures and the *Rosicrucian Philosophy* "Questions and Answers." The *Simplified Scientific Astrology* has been translated into French and is now ready for the market. The *Cosmo*, we believe, is also shortly to appear in French.

---

### Prayer

An Address Given in the Pro-Ecclesia  
by Mr. Heindel

In one place the Bible directs us to pray without ceasing, in another Christ repudiates the practice, saying that we should not imitate those who believe they are heard for their many words. There can, of course, be no contradiction between the words of Christ and those of His disciples, and we must therefore reconstruct



our ideas of prayer in such a manner that we may pray always and yet without voluminous verbal or mental expression. Emerson said:

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

In other words, every act is a prayer, which, under the Law of Cause and Effect, brings to us adequate results. We get exactly what we want, expression in words is not necessary; but sustained action along a certain line indicates what we wish, even if we ourselves do not realize it, and in time, longer or shorter, according to the intensity of our desire, there comes that which we have thus prayed for. The things thus gained or achieved may not be what we really and consciously want; in fact, sometimes we may get something we would far sooner be without, something that is a curse and a scourge, but the prayer-act has brought them to us and we must keep them until we can legitimately get rid of them. If we throw a stone into the air, the act is not complete until the reaction has carried the stone back to the earth. In that case, the effect follows the cause so speedily that it is not difficult to connect the two. But if we wind the spring of an alarm clock, the power is stored up in the spring until a certain mechanism releases it, then comes the effect, the ringing of a bell, and, though we may have been sleeping the sleep of forgetfulness, the reaction of unwinding of the spring took place just the same. Similarly, acts which we have forgotten will sometime or another produce their results regardless; and thus the prayer of action is answered.

But there is the true mystic prayer, the prayer

where we meet God face to face, as Elijah met Him. Not in the tumult of the world, the wind, the earthquake, or the fire, but when all is still, the soundless voice speaks to us from within. But the silence which is required for this experience is not a mere silence of words; there are not even the inward pictures which usually pass before us in meditation, nor are there thoughts, but our whole being resembles a calm, crystal-clear lake. In it Deity mirrors Himself, and we experience the unity which makes communication unnecessary, either by words or in any other way, for we feel all God feels. He is nearer than hands and feet. The Christ taught us to say, "Our Father who art in Heaven," etc. That prayer is the most sublime which can be given utterance in words, but this prayer of which I am speaking may at the moment of union give itself utterance in the one unspoken word, "Father." The devotee, when he is truly in the mood of prayer, never gets any farther. He makes no requests, for what is the use; has he not the promise, "God is my Shepherd, I shall not want?" Has he not been told, "To seek first the Kingdom of Heaven, and all other things shall be added?" But his attitude can perhaps best be understood if we take the simile of a faithful dog looking with dumb devotion into its master's face, its whole soul pouring itself out through its eyes in love. Likewise, only of course with much greater intensity, does the true mystic look to **the God within** and pour himself or herself out in voiceless adoration. In this way we may pray without ceasing, inwardly, while we work as zealous servants in the world without; for let us always remember that it is not intended that we should dream our lives away, but while we **pray to God within**, we must also **work for God without**.

---

### Questions and Answers

**Q.**—Why do the occultists speak to us of Masters and Initiations, while other schools—mystics—seem to teach that man may teach himself and reach God without the necessity of initiation and Masters? Cannot man reach the consciousness of the “I” without these things? Do the Initiations refer solely to the unfoldment of latent powers in man? Are there Initiations in mysticism? Are they the same as in Occultism?

**A.**—If everybody was born with the same temperament it would be necessary to have only one path for them. Everybody would need the same experience in order to raise his consciousness to union with God. But as everyone is fundamentally different from all others, the experiences necessarily differ and certain lines of demarcation are necessary in order to obtain the desired results for all. Therefore, strictly speaking, there are as many paths to God as there are separate spirits in evolution. But, broadly speaking, there are two; one which leads to **union by faith**, and the other which is the path of **salvation by works**. At a certain point, however, these two paths converge and the one who has been growing by faith finds it then necessary to take up works also, while the person who has developed by works, apart from belief, finds himself or herself compelled by experience in the present condition to have faith also. A person may learn how to speak a foreign language by means of grammars and kindred helps, though he never visited the country where that language is spoken; but it is probable that his pronunciation will make that which he says unintelligible to a native. With the help, however, of one who has visited the country, he may learn much more efficiently and in a shorter time. Likewise, also in the mystic life, there are some who have progressed farther than others,

who have visited the land of the soul and who have attained the mystic union with God, and their help is of inestimable value to those who are endeavoring to tread the path; having gone before, they are able to direct the seeker intelligently, though of course he must walk every step of the way. And the steps upon the path are commonly referred to as degrees of initiation. An illustration will perhaps make the matter clearer. Let us suppose that God is at the pinnacle of a very high mountain, and that humanity is scattered over the plain below, from the foot of the mountain a spiral circles towards the goal at the top—this is the path of evolution followed by the great majority of mankind—who thus gradually climb the steep sides toward the top without perceptible effort. But there is also a stair leading straight from the bottom to the summit. This is the Path of Initiation, which is climbed only by great and conscious effort. The spiral path of evolution goes past the stairway of Initiation at different points: thus some who are still upon the path of evolution, the pioneers for instance, may be more advanced towards Truth than those who have advanced along Initiation from a lower spiral. But the latter, of course, will soon attain a higher point if they keep on.

The more backward races of the East enter the Path of Initiation at a lower point than that already attained through evolution by the pioneers of the West. But being younger, and therefore more feeble, it is really more necessary for them to have a Master who can help them over the first part of the rugged road, than it is for those who have attained to the evolutionary state common among the western people. Also, the higher we climb, either by evolution or initiation, the clearer we see the Light which shines upon the top, which is God, the

more we are strengthened thereby, and the better we are fitted to walk or climb alone. Therefore, after a time, it is unnecessary to have Masters to help us, and their place is then taken by the Elder Brothers, known in the West as friends and advisers. The Master of the East urges his pupil, praises him when he has done well, punishes him when he has been neglectful. In the West, the Elder Brothers never urge, never praise, and never blame. The urge must come from within the pupil, and they teach him to judge himself. At certain stages upon the path they require him to write impartial opinions of his own conduct, so that it may be known in how far he has learned to judge correctly. Thus, in every respect, they educate him to stand upon his own feet without leaning upon them or anyone else. For the higher we attain, the greater would be the disaster of a fall; and only as we cultivate **equipoise and self-reliance**, coupled with zeal of devotion, are we really fitted to go on.

Now with respect to these Initiations, please understand and get this very thoroughly into your mind: **there is no ceremony of any kind connected with the true Initiation.** The elaborate ceremonial of pseudo-occult orders as today seen in the visible world, of fraternal orders or of churches, does not in any particular resemble the true Initiation, for that does not take place in the physical realm at all, and there is absolutely no ceremony connected with it. Neither does it consist of a ritual, read by anyone else, nor of lectures or preaching or anything of that nature. Not a single word is spoken during the process that I know to be true in the Lower degrees of Initiation, which I myself have passed. And it would be contrary to reason to suppose that such means should be used in the higher degrees.

Further, having had conversations with Lay Brothers who have passed into higher degrees, the truth of this supposition is corroborated by their word. And in this fact you have a very good reason why the secrets of true Initiation cannot be revealed. **It is not an outward ceremonial but an inward experience.** The Initiator, having evolved the external picture consciousness of the Jupiter period, fixes his attention upon certain cosmic facts, and the candidate, who has become fitted for initiation by evolving within himself certain powers, which are still latent, however, is like a tuning fork of identical pitch with the vibration of the ideas sent out by the Initiator in pictures. Therefore he not only sees the picture—anyone might see them—but he is able to respond to the vibration, and vibrating to the ideal presented by the Initiator, the latent power within him is then converted into dynamic energy and his consciousness lifted to the next step upon the ladder or Initiation.

This may sound abstruse upon first reading, but if you will read and reread until you have mastered this idea, you will have attained to the nearest description of what Initiation is which can possibly be given to one who has not experienced it himself. Neither is there any secret about the picture, in the sense that one would not tell, but it is secret because no physical words are coined which could adequately describe a spiritual experience in material language.

It is true that the Initiation takes place in a Temple particularly suited to the needs of a certain group of individuals who vibrate within a certain octave; that there are others present, but I reiterate, that it is not what they might do or say which constitutes Initiation, but that Initiation is an inward experience whereby the

latent powers which have been ripened within are changed to dynamic energy.

Now, with respect to the difference between initiations along the occult lines, and those of the mystic, you will find from what has been said from the beginning, that they are, and must be, exactly opposite. **The occultist**, who takes his initiative from the **intellectual** side, is shown the connection of spiritual causes with material facts; while the consciousness of the **mystic**, who has perceived **the spiritual facts**, is directed to their connection with the effects of the material plane. All this with a view of blending both sides and developing man normally.

**The Rosicrucian Initiations**, being designed for the present pioneers of humanity, endeavor to **blend the mystic with the occult**. But as the western world has developed the intellect to the detriment of the emotions, a little more stress perhaps is laid upon the mystic side. Here the Elder Brothers always direct their pupils to look to Christ, but though the genuine Eastern Masters are as devoted in the service of humanity, they cannot thus teach their pupils, because from the standpoint of the eastern aspirant, the Christ Light is yet invisible; hence they are forced to teach their charges to do exactly as they say, and in the course of time, when they have ascended to our level, Christ will appear to them also.

---

We need a young woman to check and file in the office; must be a probationer. Application for the position may be sent to Esoteric Secretary.

Students who are affiliated with Headquarters by virtue of being on Mr. Heindel's list of correspondents may apply for admission to the

school.

The rates are \$6.00 per week or \$25.00 per month for those who are content to dwell in tents; but if room in a cottage is desired the rate is \$7.00 per week or \$29.00 per month. This is for board and room only. Students are expected to support the school by voluntary contribution. As accommodations are limited, application must be made in advance.

We are also prepared to receive patients at the Sanitarium; whether members or not, the rate being \$7.00 per week or \$29.00 per month for the physical accommodation; there is no charge for healing, but patients are also expected to give as they have received. The rule about application for admission applies to patients also and the reason is the same.

At the Oceanside garage we have a rate of 50¢ each where two passengers come together from the depot to Mt. Ecclesia **and return**. When anyone comes alone they charge 60¢ for the round trip. This includes a reasonable amount of baggage and it is cheaper than the expressman's charge, so call up Main 25 on arrival in Oceanside and they will call for you at the depot.

---

**Echoes**  
FROM  
**Mount Ecclesia**

April 10th, 1914  
Oceanside No. 9 California  
Flora M. Kyle, Editor

Published by the Rosicrucian Fellowship  
Entered as Second Class matter in the Post Office  
at Oceanside.

**Health!—in mind, in body!**

Acquaintance with Mt. Ecclesia brings this promise. All around us we can find it. Yes, from the clear air we breathe it; in the warm sun we feel it; in the breezes we hear it; in all growing things we see it; and through invisible channels we know it.

At the moment, all wild vegetation seems at its best. The quantities and many varieties of flowers amaze the inexperienced person while to even those more familiar with the bounteousness of nature in all Southern California, there comes a renewed sense of wonderment at such productiveness—and by their soft fragrance we find ourselves attuned in vibratory harmony to that feeling of the Life-Universal.

The day here is begun with service at the Pro-Ecclesia and ended in the same way. It is a short service, with song and meditation upon some given selection from the Bible or other suitable work, preferred by the student officiating. If, by any mishap, you “put the wrong foot out of bed,” as grandmother used to say, just be sure you’re in time for morning service. That will correct it. You no sooner enter the door than you feel the right foot came in, no matter which it may have been. And as you take your seat and note how

the sunlight through the open door comes just at the proper angle to brighten the flowers at the altar, the first notes from the organ, the call of the violin, start something moving within you, and by the time meditation is over, you feel ready with the rest to “live a life of Service today that shall bring us nearer to God”—the closing words at each morning service.

This is just the place for the children, too—how they glory in the outdoor life, a most efficient lung producer. Dear little Ruth Rockwell, “our” baby at Mt. Ecclesia, gave full evidence of this not long ago, in a very greatly appreciated manner. Her mother officiated at the service and Ruth was left alone in her mother’s chair. When the closing hymn was sung, all those around were surprised to hear a new voice; strong it was, but unmistakably a baby’s. That it touched the hearts of the hearers is putting it mildly. There is a lovely, clean sand pile near the cottages and in this the children have heaps of fun—literally. But the other day little Herman Miller had a real day of it at the beach, where bathing is a pleasure, and with a pair of abbreviated overalls for a bathing suit, he learned the mysteries of the sea.

At breakfast one particular morning in early March, while letters and news items telling of the stinging blizzards of Eastern States were the latest topics of conversation, we saw a fitting and vivid reminder of our many blessings at Mt. Ecclesia—in the form of a magnificent, swirling, snow storm. Oh, yes! Even here; but how different the surroundings! Through open windows we watched the progress of the spirit-like snow-clouds enveloping old Gray Back, king of the mountains to the north of the broad, green valley below us. A most beautiful form of the cirrus cloud it certainly was, wisps of trailing snow-flakes, now scurrying this way, that way, as new currents of air caught them



descending to a final resting place. It was a picture long to be remembered; one to be seen to be rightfully appreciated.

Thus it is our many blessings are brought to our attention. A matchless climate where all may practically live an outdoor life, where our own water supply insures the proper development of the many acres at our disposal for garden and park, and where the vision is broadened—yes, mentally and physically—for the physical eyes, long accustomed to the nearness of things in city life, will receive a new impetus at Mt. Ecclesia through the unconscious daily effort to take in all the beauty from the far distant mountains to the sky-bound sea.

Free from the many conflicting vibrations that stifle more populated places, Mt. Ecclesia is surely the ideal spot to assist the Invisible Helpers in their work for humanity.

---

We take pleasure in announcing that we are now able to supply our friends with photographic postal views of the buildings at Mt. Ecclesia, through the kind work of Mr. Lindley Eddy, of San Diego. There are six different views: An interior and exterior of the Pro-Ecclesia, a semi-panoramic of all the buildings of the cottages and Administration Building, the Administration Building alone, and the latter again with the Pro-Ecclesia in the distance. A set of six for 25¢.

---

Extra! Extra! Mt. Ecclesia all agog! The Josie cow is on the job! Mr. Forbes, get ready to cast the horoscope of our new calf!

---

The following selection is from an address which reminds the hearer that the progress of the Christian religion has been due to those specially enlightened souls who were able to hear the inner voice and see, as in a vision, the cry-

ing need of their times.

**(By Miss Elizabeth MacDuffee)**

What is the vision that we are to write large, so that a man may run as he reads it, and how are we to write what we see? I am sure that in a lesser sense we too have been vouchsafed the vision of our leader—the vision of a world redeemed—a vision in which Mt. Ecclesia is the focus—Mt. Ecclesia, the trysting place of souls aflame with eager desire to do God's service—souls who can say as did the disciples of old, "Lo, we have left all to follow Thee, for Christ is our Pattern and Christ our Guide." This does not mean that we neglect our God-given work of home and duty, but that we have heard in our Watch, while set in the High Tower, the Voice which says now as then, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thou shalt love thy neighbor as thyself." We are reaching up to that Christ consciousness which will truly say, "Behold my mother and my brethren!" From Mt. Ecclesia we see the greater movement, streams of ever-increasing power and helpfulness, moving incessantly onward, dividing and sub-dividing, carrying health and strength and God-given power. We shall see the Christ in each individual, however humble or apparently depraved—even as Christ saw the apostle in the despised Matthew, seated at the receipt of Custom—the waiting Zaccheus in the mean little tax-collector—the divine possibilities of love in the erring Magdalen—in the vacillating Simon Peter, the rock upon which the church was to be built—in the sons of Zebedee, sons of Thunder, who would have had their Master call down fire from heaven to consume their adversaries—the apostles of non-resistance—the apostles of love—that thinketh no ill of his neighbor.

I can do no better than quote again the words of William Penn, adapting them to Mt. Ecclesia. "And thou," Mt. Ecclesia, "named before thou wast born, what love, what care, what service and what travail has there been to bring thee forth, and to preserve thee. My soul prays to God for thee that thou mayst stand in the day of trial, that thy children may be blessed of the Lord, and thy people saved by his power.

### QUESTION DEPARTMENT

**Question.** What became of the dense body of Jesus which was placed in the tomb, but was not found Easter morning? And if the vital body of Jesus is preserved to be used again by Christ, what does Jesus in the meantime do for a vital body? Why would it not have been more practicable to have obtained a new vital body for Christ at the Second Coming?

**Answer.** Study of the scriptures will reveal the fact that it was the custom of Christ to draw apart from His disciples, and they knew not whither He went, or if they did, no mention has been made. But the reason was, that being so glorious a spirit, the vibrations were too high for even the best and purest of physical vehicles, and it was therefore necessary to leave it frequently for a period of complete rest so that the atoms might be slowed down to their customary pitch. Therefore the Christ was wont to go to the Essenes and leave the body in their care. They were experts, and the Christ knew nothing about handling such vehicles as he had received from Jesus. Had not this rest and care been given, the dense body of Jesus would have disintegrated long before the three years' ministry was ended, and Golgotha would never have been reached.

When the time was ripe, and the earthly ministry had been ended, the Essenes ceased to interfere, then things took their natural course,

and the tremendous vibratory force imparted to the atoms scattered them to the four winds, with the result that when the grave was opened a few days later no trace of the body was found.

This is in perfect harmony with natural laws known to us by their operation in the physical world. Electric currents of low potential burn and kill, while a voltage of many times the strength passes through the body without harmful effect. Light, which has a tremendous vibratory rate, is pleasant and beneficial to the body, but when focused through a lens, the vibratory rate is lowered and we have fire which destroys. Likewise, when Christ, the Great Sun Spirit, came into the dense body of Jesus, the vibratory rate being **lowered** by the resistance of the dense matter, must burn up the body, as in cremation, if not interfered with. The force was the same, the results identical, save that as it was true, invisible fire which burned up the body of Jesus, and not fire clothed in flame, as in ordinary manifestation of fire, there were no ashes. In this connection it is well to remember that fire sleeps invisibly in everything; we do not see it in the plant or the animal, nor in the stone, yet it is there, visible to the inner vision and capable of manifesting at any time when it takes a garment of flame from physical substances.

Considering that the author of the *Rosicrucian Cosmo-Conception* had practically no help when proofreading, it is cause of congratulation that no more mistakes were unnoticed. On page 408, the second line of the last paragraph, is one which has a bearing on the present subject. It has been corrected in the fourth edition, where the word "seedatom" has been substituted for "other vehicles." The sentence then reads: "Upon the death of the dense body of Jesus, **the seedatoms** were returned to the original owner." During the three years' interval between the baptism, where he gave up his

vehicles, and the crucifixion, which brought the return of the seedatoms, Jesus gathered a vehicle of ether, as an invisible Helper gathers physical material whenever it is necessary to materialize all or part of the body. But material not matched with the seedatom cannot be permanently appropriated; it disintegrates as soon as the will power which assembled it is withdrawn, and this was therefore only a makeshift. When the seedatom of his vital body was returned, a new body was formed, and in that vehicle Jesus has been functioning since, working with the churches. He has never taken a dense body since, though perfectly able to do so. This is presumably because his work is entirely unconnected with material things, and differs diametrically from the work of Christian Rosenkreuz, which has been with State, industrial and political problems, wherefore He needed a physical body in which to appear before the public.

The reason why the vital body of Jesus is preserved for the Second Coming of Christ, instead of providing a new vehicle, is given in *Faust*, which is a myth, setting forth in pictorial terms great spiritual truths of inestimable value to the seeking soul; among others, one which sheds light upon our present problem. Faust, by endeavoring to obtain spiritual power before he has earned it, attracts a spirit ready to pander to his desire—for a consideration—for unselfishness is a virtue singularly lacking in such. When Lucifer turns to leave, he is dismayed to see a pentagram before the door, its one point turning towards him. He asks Faust to remove the symbol so that he may withdraw, and the latter inquires why not go out through the window or the chimney? Lucifer then reluctantly admits that: "For ghosts and spirits 'tis a law, That where we enter we must withdraw."

When, in the natural course of events, the spirit comes to birth, it enters its dense body by way of the head, bringing with it the higher

vehicles. On leaving the body at night it leaves the same way, to re-enter in like manner the next morning. The invisible Helper also withdraws and re-enters his body by way of the head. And when at length our life on earth has been lived, we soar out of the body for the last time by way of the head, which is thus seen to be the natural gate of the body, and therefore the pentagram with **one point up** is the symbol of white magic, which works in harmony with the law of progression.

The black magician, who works against nature, subverts the life force and turns it downward through the lower organs. The gate of the head is closed to him, but **he withdraws by way of the feet**, the silver cord protruding through the lower organs. Therefore it was easy for Lucifer to enter the study of Faust, for the pentagram turned with two horns towards him represented the symbol of black magic, but on trying to leave he finds the one point facing him, and cringes before the sign of the white magic. **He can only leave by the door, because he entered that way**, and thus he is caught when that is blocked. Similarly Christ was free to choose His vehicle of entrance to the earth, where He is now confined, but having once chosen the vehicle of Jesus, He is bound to leave by the same way, and were that vehicle destroyed, Christ must remain in the cramping surroundings till Chaos dissolved the earth. This would be a great calamity, and therefore the vehicle He once used is most jealously guarded by the Elder Brothers.

In the meantime, Jesus has been the loser of all the soul growth accomplished during his thirty years on earth prior to the baptism and contained in the vehicle given Christ. This was, and is, a great sacrifice made for us, but like all good deeds, it will rebound to a greater glory in the future, for this vehicle used, and to be again used by Christ when He comes to establish and

perfect the Kingdom of God, will be so spiritualized and glorified that when it is again restored to Jesus at the time when Christ turns the Kingdom over to the Father, it will be the most wonderful of all human vehicles, and though this has not been taught, the writer believes that Jesus will be the highest Fruitage of the Earth Period on that account, and that Christian Rosenkreuz will come next. For “greater love has no man than that he lay down his life,” and giving not only the dense body, but also the vital body, and for so long a time, is surely the ultimate of sacrifice.

### **Second Summer School**

June 1<sup>st</sup>                      1914                      October 1<sup>st</sup>

### **Purpose of the School**

It is the purpose of the school to develop latent faculties of students, probationers and disciples who feel the inward urge impelling them to actively aid the ailing in spirit or body. Direct touch with the prime mover of the association will give such seekers impetus and inspiration not obtainable through correspondence. Mr. Heindel will have the assistance of competent teachers in the branches of study not under his personal care.

### **How to Secure Admission**

Students affiliated with Headquarters by virtue of being on Mr. Heindel’s correspondence list may apply for admission to the school by filling out the application blank herewith and mailing to the Esoteric Secretary. From the birth data a horoscope will be cast to determine the advisability of admitting the applicant to the desired class. After due investigation he, or she, will be informed of the result.

To avoid the reproach which practical people justly direct against occult and mystic orders—that this study takes people out of the world and makes them impractical dreamers—and to foster the Rosicrucian Ideal—Service—students

are not permitted to stay at Headquarters more than four months in any year. The remaining eight months must be spent in useful work in the world, where the student must endeavor to live in harmony with our teachings.

When considering application for admission the second and subsequent times, inquiry will be made to determine if improvement in the life of the student has resulted from previous terms at the School, before permission is granted to return.

**This does not apply to workers and patients.**

### **Important Notice**

In order to avoid embarrassment and disappointment, applicants for admission should not start for Mount Ecclesia until they have received written permission from the Esoteric Secretary, for to admit anyone not attuned would imperil his or her health, and hinder spiritual progress. It may also be that accommodations are lacking for unexpected arrivals.

A booking fee of \$5 must accompany application. This will be credited on the first week’s board from the date set for arrival by the applicant, and will be forfeited if he or she fails to give us a week’s notice in case arrival is postponed to a later date. This rule has been made because accommodations are limited, and when room has been reserved by a student who fails to come at the stipulated time, others lose the opportunity and the Fellowship is out of pocket by the vacancy.

If the application is not accepted, the booking fee will be returned.

### **Accommodations**

During the year passed since the school was first opened, a number of cottages have been built, each room has a lavatory with running water. More cottages will be put up this summer, as required, to take care of students.

As the climate of Southern California is salubrious in the very widest sense of the word,



mild and balmy, many students prefer to live in tents. We have therefore left the tent city erected last year in place. These tents have board floors, are electric lighted and very comfortable. Besides, the rate is \$4 per month less than charged for room in the cottages.

Both tents and cottages have a view of the magnificent San Luis Rey valley with its historic old Spanish Mission, and the snowcapped mountains 100 miles away; a scene of indescribable inspiration.

### **The Dining Room**

also faces the valley, and the students enjoy their meals much better because of the wonderful beauty visible without. Classic music rendered at meals also aids assimilation. During the summer a new dining room will be erected with a seating capacity of 300. It will have a commanding position. From there both the wide expanse of the Pacific Ocean and the wonderful valley view may be seen. Harmony and beauty are better aids to digestion than pills.

The diet consists of fresh vegetables grown in our own garden, **Whole Wheat Health Bread** baked right on Mount Ecclesia, and milk from our own dairy. There is health and strength in every dish, full satisfaction for the healthy and the sick alike.

### **Rates for Board and Room**

vary according to accommodations from \$1.00 per day to \$1.25; \$6.00 per week to \$8.00; \$25.00 per month to \$33.00. Patients are charged \$5 per month above the rate to students.

### **What to Wear**

There are no full dress functions on Mount Ecclesia. We aim to practice what we preach as closely as possible—a **simple life**. Experience has demonstrated that brown corduroy suits and skirts give comfort and service. This dress is gradually being adopted by students. There is no compulsion, however.

## **BRANCHES OF STUDY**

### **I.**

#### **For Speakers and Teachers**

This course is designed for those who wish to fit themselves for the lecture platform, or to teach classes. Instruction is given in Astrology, Expression and Voice Culture, The Mystic Side of Music, the Mystic Side of Art and Drama, Physiology, Physical Culture, Rosicrucian Philosophy.

More than **Four Hundred Specially Prepared Lantern Slides** will be used to illustrate the dramas of Wagner and Goethe; also Astrology and Anatomy.

#### **For Health Adjusters**

### **II.**

In addition to the studies covered in the above course, instruction in Astro-Physiology, Astro-Diagnosis, and Astro-Therapy will be given probationers and disciples who aspire to become Rosicrucian Health Adjusters.

There is no direct charge for tuition, but students are expected to contribute to the support of the school.

#### **Services in the Pro-Ecclesia are held every Morning and Evening.**

Students take turn in officiating at these devotional meetings, which are open to all residents.

#### **Sunday Service**

At these Services the beautiful Rosicrucian Ritual is read, and a short address given to foster high ideals and exhort us to bring them to realization in Life. These Services are also open to all at Mount Ecclesia.

## **SPECIAL SERVICES**

#### **At the New Moon and the Full**

At these Services the Elder Brothers meet with Probationers and Disciples in a special endeavor to advance them upon the Path of Service.

Only Probationers and Disciples may attend.



**Echoes**  
**FROM**  
**Mount Ecclesia**

May 10th, 1914

Oceanside No. 12 California

Published by the Rosicrucian Fellowship.  
Entered as Second Class matter in the Post Office  
at Oceanside.

I have been asked to write for *Echoes* and it seems I shall have to begin with I. It isn't proper I know—very bad form—yet I see no way out of it, since time is so short. My sun isn't in Aries either, but you see I appreciate the honor.

Reviewing the past month, there has been somewhat of a lull in doings at Mt. Ecclesia, that is to say, so far as classes are concerned—but in other respects there has been plenty of routine action. Yet Easter vacation brought us new friends, new hopes, new aspirations; and while Easter is in mind, we remember the beautiful, beautiful roses, such magnificent ones as only California can produce. There were other decorations too, of course: lilies, lilacs, palm leaves and other green, but the roses—well, they took the palm leaves alright.

The other evening at supper, there was discussion of the merit of old fashioned, unsalted butter—which those who wish may here enjoy—and someone who may, or may not, have excused his appetite by a long walk, want-

ed to know how far he had gone. Many opined—but one recalled that a pedometer had once ticked away those miles. Mr. Heindel then told us a story of how the night watchman in a refrigerating plant was required to use a pedometer in his rounds, to show that he did his duty, or at least walked a certain number of miles each night. He was found to be a jewel. But one morning the pedometer showed some forty miles had been walked! This was impossible; an explanation was demanded immediately, on pain of dismissal. So it was found that the watch man had been in the habit of putting the pedometer on the eccentric of the engine and the vibration had done the trick when he overslept that fateful night.

Well, the close connection between a pedometer and action seemed to strike me particularly. Our actions in life bring direct and indirect results, either good, or seemingly bad. Suppose we liken action to a pedometer. It brings desired result when properly used. If accurately adjusted to the step of the individual using it, the pedometer (or action) will show directly the result of that simple step and no connection need be made to obtain the desired result. Likewise, in a number of steps (or acts), the combined steps (or actions) will bring the exact result without correction, only when each step (or act) meets all the requirements.

We may continue the analogy further. When it is expedient to use any pedometer that is not properly adjusted to the individual's step, true distances may be obtained by determining the necessary correction for a known distance. Thus, various actions, not entirely suited to the end in view, may bring about the desired result when necessary knowledge for correction has been obtained through the action itself. We may see then from the full analogy that it takes cer-

tain action, specific action, to bring the direct results. But when the result desired would bring with it the undesired, we have choice of various actions. Then, the desired result is made possible of attainment through indirect results and, as the old adage says, "The longest way round is the shortest way home." Again, the result obtainable may not be what we wish for most, but we consider it better than the result of action in inaction.

This leaves us to determine what is the **right** action. Right action can only be determined by the individual need. Hence, what is right action for one person is not necessarily right action for another in regard to the same condition. Each individual must determine for himself what is the right action for him to take. Our manifestation in physical bodies is to gain needed experience; thus to help on with evolution through the soul-growth attained. Each one is born into this world with certain limitations in the conditions which shall be met during life.

Those who have studied astrology can appreciate this fact the most perhaps, but we must never lose sight of that very important factor, the individual Will, which determines the **way** in which we meet and overcome those limitations, determines our attitude toward all conditions and whether we shall make full use of our opportunities. Because a horoscope shows oppositions and squares does not mean that the individual will succumb; nor do trines and sextiles necessarily indicate that the opportunities for happiness and good works will be put to use. All these aspects simply indicate that certain conditions must be met to next further our soul-growth during this life.

It may happen that we know of a place where conditions seem to be of the best for spiritual advancement, or, that we are now in such a

place. It may also happen that in either case we become dissatisfied with our surroundings and want to change them, or, to seek new ones. Why? It is because there is some lesson or lessons, great or small, material or spiritual, some experience, call it what you may, but it is because there is something yet unknown, which must **next** be known in order to keep a more balanced development.

Present surroundings, without our knowing why, may, perhaps, seem unfavorable to learn this next lesson, or our sidetracking desires may lure us to hunt something easier; for may we not, in the very conditions we want to change, or leave behind, find the next lesson? It is for the individual himself to decide. It is easy to stay calm and tranquil where all around us is in harmony with our own ideas of what should be. The reformed drunkard who can not enter the saloon and withstand temptation has not learned his lesson in full. Even so with us all. We must learn to keep our equipoise in times of stress, to further a **balanced** soul-growth.

---

### **Easter Services on Mount Ecclesia**

Easter morning all on Mount Ecclesia made it a point to rise before the Sun. We then all repaired to the Pro-Ecclesia, where we held the usual morning service, the reading appropriate to the occasion, telling again the Bible story of the Resurrection. After the services in the Pro-Ecclesia we repaired to the circle in front of the administration building, where the cross had been planted three years ago, before anything else was started on Mount Ecclesia. The cross had been repainted, and was beautiful in its white garb. Fresh roses from our abundance were gathered also and made into a wreath which was hung about our emblem, and the five-pointed star in the circle was resplendent

with Egyptian daisies, forming the yellow background to make the symbol complete. The rose that had been planted at the same time as the cross was also in bloom, and everything was ready for the occasion, so we proceeded at once to replant the cross, which had been taken out for painting, and when this ceremony had been completed, Mr. Heindel spoke as follows:

According to an ancient legend, Adam took with him three cuttings from the tree of life when he was forced to leave Paradise, and Seth, his son, planted these three cuttings and they grew. One of them was later used to make the staff of Aaron, wherewith he performed miracles before Pharaoh. The other was taken to Solomon's temple, with the intention of making it a pillar, or fitting it in somewhere, but no place whatever could be found for it; it would not fit, so it was used as a bridge across the brook which was outside the temple.

The third of the cuttings was used for the cross of Christ, and upon it he suffered for our sakes, and was finally liberated, drawing into the earth and becoming the planetary spirit of our globe, in which he is now groaning and travelling until the day of liberation.

There is a very great significance in this ancient legend. The first cutting represents the spiritual power wielded by the Divine Hierarchs in the days when mankind was in its infancy, wielded then for our benefit **by others**. The second cutting was to be used in Solomon's temple. No one could appreciate it except the Queen of Sheba. No place could be found for it, for Solomon's temple is the consummation of the arts and crafts, and in a material civilization nothing spiritual is appreciated.

The sons of Cain are working out their salvation along material lines, and therefore they have no use for spiritual powers. So "**it was**

**used as a bridge across the brook.**" There are always souls, the real, true **Mystic Masons**, who have been able to make use of that bridge, which leads from the visible to the invisible, who were able to return to the Garden of Eden, to Paradise, across that bridge. It was the third cutting from the tree of life which formed the cross of Christ. By climbing that cross, He gained liberation from this physical existence, and entered into the higher spheres. Likewise we also, when we take up our cross and follow him, shall develop our soul power and enter a larger sphere of usefulness in the invisible world.

May we all strive, so that day by day we shall be found kneeling and overcome clinging to the cross of Christ, so that one day not far distant we shall climb our own cross and from this attain the glorious liberation, the Resurrection of life of which the Christ was and is the first fruits for every believing soul.

This is the real, the true Easter message, and every one of us should realize that we are Christ's in the making, and that when the Christ is really and truly born **within**, that Christ will show us the way to the cross where we may attain and advance from the tree of knowledge which brought death to the tree of Life in the vital body which brings immortality.

---

### Question Department

Is Christ (the Individual of the Sun Period), the Spirit of our earth? If so, where is the previous occupant, as the earth was hardly a dead mass up to 2000 years ago. If it is only a ray of the cosmic Christ which as a purifying source is working in and through the earth, is there any other spirit whose body our earth is? When the Spirit of the Christ is released from its bondage, who will be the indwelling Spirit?

**Answer**—The law of Analogy holds good everywhere. It is the master key to all mysteries, and you will find that what applies to the microcosmic man also applies to the macrocosmic God or the Divine Power. The animals are guided now by spirits **from without**. At a later period they will become **indwelling spirits**, and learn to guide their vehicles without assistance from other sources.

Similarly it was with the earth, as stated in the *Cosmo* and various other parts of our literature. Up to 2000 years ago Jehovah had charge and guided the earth from without, as the animals are guided by the group spirits. Thus the earth was held in its orbit by His power, and He was up to that time the Supreme God. But at the change made on Golgotha, the Christ spirit drew into our earth in order that He might aid us to evolve faculties which Jehovah could not give us. Jehovah gave us laws which hold us in check, but the Christ gives us Love. One is the restraining force, applied **from without**; the other is an impelling energy applied from within. Thus the Christ is now guiding the earth in its orbit from within, and will continue until we have learned to **vibrate to that great attribute**, Love, whereby we shall be able to apply the power to our own planet and thus guide it in its orbit from within.

Christ is the highest initiate of the Sun Period and as such has His dwelling place in the Sun. He is the sustainer and preserver of the whole solar system, and in one sense it is right to speak of that which dwells within our earth as a ray; yet it does not convey the exact idea of what is the case. Perhaps we can get at the matter by an illustration.

Let us liken the great spirit in the Sun to a refiner of metal. He has upon His furnace a number of crucibles and is watching them all.

Heat is melting these metals and throwing the dross to the top. The refiner is gradually skimming the crucibles, until at last the metal is absolutely beautiful and clear and he can see his face in each. Similarly we may see that Christ turns his attention from one planet to another, and as he turns himself to our earth, for instance, his image is reflected in the earth, but it is not a dead image, **it is a living, feeling, sentient being**, so full of life and feeling that we ourselves in our present dead state, dwelling in these bodies of earth, can have no idea of that faculty of feeling possessed by the indwelling spirit of the earth.

Thus, for a time, his energy is imparted to his picture as a focus, and while really being in the sun, the Cosmic Christ feels everything that is going on in the earth as if he were actually here present, for that picture within, which is not a picture in the ordinary sense of the word, that must be thoroughly understood, that picture is a counterpart of the Solar Christ, and through it he knows and feels and senses everything upon earth, as if he were actually present.

I have repeated this, but it might be repeated time and time again without detriment, for this is something that should be very thoroughly understood. That is **really** what is meant by Omnipresence; so that while the Christ is the indwelling spirit of the Sun, he is also the indwelling spirit of the earth, and must continue to hold this office of helpfulness for us, feeling everything, enduring everything that goes or would go with an actual presence, for our sakes.

Let us now consider for a moment what that which we call the earth really is, that is to say, its origin. The solidification commenced in the Sun Period, when we were unable to vibrate at the high rate demanded to remain there. Thus, we gradually worked ourselves out of the Sun

and were projected into space. The rate of vibration was gradually lowered until the middle of the Atlantean Epoch, and thus the earth crystallized into a mass of stone, we might say. Thus **we ourselves have made the earth** what it was, and if no help had been given, we should have been unable to extricate ourselves from the meshes of matter. Jehovah from without endeavored to **help us by laws**.

To know the law and to follow it would in time aid us, provided we had the requisite strength, but no man is justified by the law, and by the law all spirits must become further enmeshed. Therefore, a **new** impulse had to be **given**, which should inscribe the law **into men's hearts**, for there is a great difference between what we do because we must, for fear of an outside master who metes out a just retribution for every offense, and the inner urge which impels us to do right because it is right so to do. We recognize what is right when the law is inscribed in our hearts, and then we obey its dictates unquestionably, even though it may cause our whole being to vibrate in pain.

Thus we, collectively, are the spirits of the earth. We must some day guide the vehicle we have created. Jehovah guided it for us from without by means of laws, but as this was not sufficient to bring us to the point of individualization where we shall be able to take care of ourselves, Christ came in as a Savior, and is helping us until the time comes that we shall have evolved a Love nature within ourselves which is sufficient to float the earth.

So there have been no other spirits in the earth. The Christ is only here temporarily to help us, and in time it will be our privilege to take up the task for ourselves, and guide our planet as we want and as we should. The increased vibratory force has already made the

earth much less dense, much lighter, and in time it will become ethereal again, as it once was. It will cease to be dead in sin. It will become alive in love.

**Question:** If the silver cord is attached to the seed atom in the heart at one end and the central vortex of the desire body at the other, what organ in the physical body does that central vortex correspond to, heart, head, forehead or what?

**Answer:** The end of the silver cord which is anchored to the seed atom in the heart remains there, immovable to death, but the other end and the point where the two halves of the chord meet, as shown on page 97 in the *Cosmo*, are movable. During the daytime that central vortex where the silver cord is anchored in the desire body is placed directly in the liver, and you will find in the *Cosmo* some very illuminating material if you look for "liver" in the index.

The point where the two halves of the silver cord meet is placed in the solar plexus during the daytime. That, you know, is a very, very vital spot, and the seed atom of the vital body is just at the meeting point of these two halves of the silver cord. When that is in the solar plexus the fluid which comes from the Sun through the spleen passes the seed atom of the vital body, and is there refracted into the rose-colored fluid that we speak of in our literature. Thus the three great centers in the body connected with the silver chord are the central vortex of the liver, the principle point in the desire body, the solar plexus, which is the stronghold of the vital body, and the heart, which is the center of the dense body.

**Question:** Since I have commenced to study the Rosicrucian teachings and am trying to live



a better life, it seems as if trouble piles up around me in a manner which I have never experienced before and it seems as if those who are closest to me by relation are the ones who particularly try me. Sometimes I feel as if I am growing, other times it seems as if life is now a failure. What is the real status, and what is the reason for all these trials?

**Answer:** When a ship is drifting down the river with the tide, the engines go around without seeming effort, and it makes great headway. Likewise when an automobile goes down hill, the engine is able to carry the load without an effort, and good progress is made; but when the ship must stem the tide and force its way against the currents, or when an auto is to climb a hill, it means considerable expenditure of effort and progress is not so rapid. There are obstacles to be overcome, every little rock is felt, and so on.

Likewise it is with the soul. So long as we drift upon the stream of life and go with the tide of humanity, then everything seems to run smoothly, and no trouble is encountered, but the moment we leave the current, and strive to take the path towards the higher life, we encounter the friction of the general run of humanity, and of course the very ones who are closest to us will naturally be the ones against whom the friction is the greatest.

Thus these seem to be the opposition, and to retard our progress on every possible occasion. They seem to strive in every manner to obstruct our path, and we feel it the more keenly because we think that those who are closest, nearest, and dearest to us should be the ones to appreciate our efforts, and to support us therein; it is not so however. We could not expect that from them. They are going with the tide. We are going against it, and the friction is as absolute a necessity as the friction of the water against the ship

that is stemming the current up the river.

When you have walked by the seashore you have of course noticed how rounded and smooth, yes even polished, the stones on the beach have become by the constant attrition, by friction against the other stones. For ages and ages all the rough corners have been worn off, and they have that beautiful surface that is so peculiar to stones along the beach. We may liken these stones to humanity in general. By the friction against one another for ages upon ages, the worst corners will be worn off, and at last we will become rounded out and smooth and polished and beautiful as the beach stones are.

But take a diamond in the rough, that is not allowed to attain its polish by the ordinary slow process, like the beach stones. The lapidary takes it in hand and grinds it, and there is a screeching noise every time the stone is put to the wheel, but every time a screech of pain comes from it, there is a rough piece of the surface worn off, and a brilliant polished part appears instead. Likewise it is with the soul that aspires to higher things. God there is the lapidary, who polishes the stone, and it is not pleasant when the rough portion is being taken off us, when we are being pressed against the grindstone of sorrow and calamity; nevertheless, from out of it all we shall come shining and brilliant as diamonds.

Let not your heart therefore be troubled, for the sorrows and the tribulations which now beset your path are but the grinding against the stone by the lapidary, and you may be sure that whatever is the present feeling, the outcome will be all right, for God is love, and though he applies the severest measures at the present time, in the future it will bring you out polished and resplendent.

**Echoes**  
FROM  
**Mount Ecclesia**

June 10th, 1914  
Oceanside No. 13 California

Published by the Rosicrucian Fellowship  
Entered as Second Class matter in the Post Office  
at Oceanside.

With this number the *Echoes from Mt. Ecclesia* enters upon its second year of existence and as it is now nearly five years since the Fellowship was launched as such and under that name, it may be well to take a retrospect for the sake of the many new members who have come in during that time, and who have not read the articles or lessons in *Rays from the Rose Cross*, which gave the origin of the movement and the progress to that date. We have therefore decided to give in this issue a resume of the life of the Fellowship.

The Rosicrucian Fellowship is a school of thought. It aims to give to the Western World

explanations of life and its mysteries, which time has obscured, and to make the Christian teachings a living factor in the land. It encourages people to remain with their churches, and to those who have lost that anchorage, it offers a safe haven, until they can get their bearings; when, with a broader, truer perception and a firmer foundation for their faith, they may return to leaven the Christian thought within the church. It teaches men not only to believe, but to know, and knowing, to live the higher life.

### **Origin of the Rosicrucian Fellowship**

In the fall of 1907 Max Heindel went to Germany to study a teaching which seemed to bear the stamp of truth, but, upon investigation, proved dreamy, impractical, and inadequate. At the time when his disappointment was deepest, the Elder Brothers of the Rosicrucian Order, who are now Hierophants of the lesser Mysteries, offered him the coveted instruction **on condition that he keep it a secret.** Being himself consumed with soul hunger, Mr. Heindel realized the burning desire of millions of starving souls, and refused to accept for himself a teaching he might not share with all the world. Later he found that by this very refusal he had passed the final test of the Elder Brothers, who had been trying to ascertain if he possessed the unselfishness and fidelity to principle they required of their messenger. The Rosicrucian Mystery Teachings were then confided to his care, with instruction to preach and publish this message to the world.

Then the *Rosicrucian Cosmo-Conception* was written and it marked an entirely new departure in this class of literature, for it not only appealed to the mind and gave a logical explanation of all religious mysteries, but it also

satisfies the heart to the fullest extent. Therefore it has won its way through the World with amazing expedition. Three large editions were required within the first year and a half to fill the demand, and a fourth edition has now been published. This is in itself a most convincing testimony that many, many thousands of students have found in this book what they have long sought elsewhere in vain.

The first draft of this book was made while Mr. Heindel was still in Germany with the Elder Brothers and the heavy atmosphere of Germany—wherein broods the Group-Spirit which rules the land—made it most conducive to deep concentration. It is noteworthy in this connection that H. P. Blavatsky was also brought to Germany when she wrote *The Secret Doctrine*. When this draft numbered about 350 MS. pages, Mr. Heindel thought that the work was finished and believed it ready for the publisher, but the Teacher told him that though he might feel much enamored of his work at that time, when he should arrive in the electric atmosphere of America, he would look at it in a different light and there be able to write a book such as would be impossible in the atmosphere of Germany. This seemed impossible at the time, but after a few weeks stay in America, when the MS. was re-read by the Author, he found that it would not answer at all, and at once set about re-writing and amplifying the book, which was then later finished in Buffalo about September, 1908. The MS. was then laid aside and held until the early fall of 1909, when the Lectures at the Seattle Exposition had been finished. Then the work was taken up again and much new matter added, so that in October, 1909, when Mr. Heindel went to Chicago, the book was over 500 pages. Later, in the second and third editions, a valuable index was added

and other matter which made the book over 600 pages, and we believe it now to be the most complete text-book upon Christian Mysticism ever published. Nowhere do we find illustrations so pointed, explanations so logical, and language so choice and definite that it cannot be misunderstood by anyone who wishes really to know.

But one man, no matter how diligent, can do but little to alleviate the sorrow and suffering of the world. **Therefore the Rosicrucian Fellowship was formed** to be an instrument in the hands of the Teachers, a wider channel through which spiritual light and power may reach the world.

The Rosicrucian Fellowship was launched during the late summer and autumn of 1909, after a course of lectures in Seattle by Mr. Max Heindel. A study center was formed and the headquarters were temporarily located in that city. Arrangements were also made for publishing the *Rosicrucian Cosmo-Conception*. With the issue of this work by the Rosicrucian Fellowship, the Association was definitely started. Study centers had been formed previously in Columbus, Ohio, and North Yakima, Wash. These, with the Seattle center, constituted the physical beginning of the Fellowship in 1909.

The twenty lectures, which were given in Columbus, Seattle, and other places, were also written at that time, and in 1910 the Los Angeles Fellowship was started after a course of lectures in that city. It then became necessary for Mr. Heindel to close his lecturing work in order to revise the *Cosmo-Conception*, of which the first edition of 2500 copies had been sold in six months. A large second edition was then ordered, but before it was off the press, two booksellers had already bought one-third of the quantity, so great was the clamor for the new book.

It had been Mr. Heindel's custom to answer questions after each lecture, as he traveled across the continent. These questions sometimes took more time than the lecture itself and many interesting points were brought out. The questions had been saved and, as it seemed that many were of general interest, the thought was conceived of compiling a book of answers. Accordingly, when the second edition of the *Rosicrucian Cosmo-Conception* had been put on the press, Mr. Heindel went to work on the questions and had answers written out for each. This in a short time made a volume of 432 pages, which was published in the fall of 1910, the title being *The Rosicrucian Philosophy in Questions and Answers*. This book was at once seized upon with avidity by students and one of the reviewing papers characterized it well when it was called an "**Occult Information Bureau**," for there is scarcely a subject which is not given notice and attention and the answers are clear and concise so that the student, in this book, finds information that he might otherwise have sought a long time. The accessibility of this information is much enhanced by the fact that there are two indexes: one index of questions in numerical order, and another gives the pages and place in different questions where various phases of the same questions are taken up.

When this book had been finished and sent to the press, Mr. Heindel set sail for the North, delivering another course of lectures in Seattle and in Portland, Oregon, later returning South.

In the meantime, letters had been coming in from students all over the world asking for a deeper and more explicit teaching on certain points of the Higher Life, and it was decided that in order to meet such a demand it would be necessary to start a Correspondence School. So the lecture field was abandoned—Mr. and Mrs.

Heindel established permanent headquarters at Oceanside and commenced there the Correspondence Course, which is still being continued. Their little cottage soon proved too small for the large work, so it was decided to look for permanent headquarters for the Association.

During the early part of 1911 the *Rosicrucian Mysteries* were written in order to furnish a book of a more elementary and possibly of a more devotional nature than the *Rosicrucian Cosmo-Conception*. This book, therefore, appears to a class which is not prepared to go into the deeper teachings, and is particularly **the book of for the busy man**. It gives just as logical explanations as Mr. Heindel's other books, but the devotional trend in it is more prominent than elsewhere.

As astrology is an integral part of the sacred science, this subject was also taken up by the Rosicrucian Fellowship. A textbook giving a very simple method of casting a horoscope, which has been admired by all who have come in contact with it, was written and published in 1911, under the title of *Simplified Scientific Astrology*. Later on, another book giving the method of **reading the horoscope**—not so much with a view of fortune telling as with a view to showing the diseases to which flesh is heir and giving the remedy for them—was written by Max Heindel and Augusta Foss Heindel. It is called the "**Message of the Stars**," and gives the science definitely and from an entirely new point. A correspondence course was also started in Astrology, whereby students who live at great distances may obtain instructions in the methods of casting and reading the horoscope. This is continued to date. There are also issued from headquarters correspondence courses in the subjects of Astro-Diagnosis and

Astro-Therapy. These classes are not open, however, to the ordinary student, but only to those who have taken up the deeper work in the higher degrees as Probationers and Disciples.

Two new brochures dealing with the philosophy are just now off the press. One is called "**Christ or Buddha?**" It deals with the difference between the Eastern and the Western mystery teachings, showing the sublime superiority of the Christian mystic teachings as compared with the Eastern occultism. At the same time, it is not at all controversial. It deals also with a very vital point, namely, the nature of the Christ, and **explains why He cannot possibly re-appear in a physical body.** This is also the burden of the other pamphlet, which is entitled, "How Shall We Know Christ at His Coming?" It gives definitely and clearly the reasons for expecting Christ to come in a vital, or etheric body, and it also shows how we shall know Him in other respects. *Christ or Buddha?* was written by Mrs. Annet C. Rich with a foreword by Max Heindel. The last-named book, *How Shall We Know Christ When He Comes?* is by Mr. Heindel.

### The School of Philosophy and Healing

Last year a school was opened to give students **who are upon Mr. Heindel's correspondence list** an opportunity to come to headquarters and there obtain a more direct teaching. This phase of the work is now also entering upon its second year, for the school was started in the beginning of June, and we are now opening it again for another summer term. Thus the work of the Rosicrucian Fellowship is steadily increasing. The membership is steadily growing, and the teachings are finding their way to the remotest corners of the world.

### Question Department

The number of questions that come in for the *Echoes* is truly amazing, and were we to answer them all, it would require quite a large sheet. That is out of the question at the present time; in the first place, because we lack the means wherewith to establish a larger plant; secondly, because we have not the help necessary to print, and there is already too much call upon Mr. Heindel's time for manual labor. Therefore, it will be necessary to omit most of the questions and to select those that seem to be of the very greatest interest, and we hope the students who do not find their questions answered will consider this sufficient reason.

**Question:** Why should Jesus lose the experience of His thirty years previous to His giving up His vehicle, since He occupied these vehicles and the seed-atom was returned to Him after the Christ had finished using them?

**Answer:** This question grows out of statement of last month, that when Jesus left his vehicle in the charge of the Christ, He thereby lost the experience of the thirty years which He had lived, and that is true. The experiences are really indented upon the seed-atom and when Jesus received these seed-atoms upon the death of the body on Golgotha, He thereby received a **record** of the experiences, but the vital body had received the impact from that experience. Jesus had lived his heaven and hell day by day, as every true Probationer does, and wrought the experiences into the soul body, which was surrendered to Christ. And the soul body—the two higher ethers that had been growing during that life upon earth, including, of course, the three years when Christ occupied—that Jesus is still minus. That will not be returned until the Day of Liberation and the Millennium has come and gone. So that the Christ will be entirely done



with the vital body He received from Jesus. Then, of course, the soul-growth that was made upon it by Christ also will naturally fall to Jesus, drawn by the law of attraction, and thereby He will become manifoldly richer than He would have been if He had not thus sacrificed His body. For that reason I stated **as my opinion** that He would be the highest one on earth on that account.

**Question:** The teaching of the New Testament as touching the Holy Spirit, the Comforter, so winsome and so gracious, makes it difficult to identify the Holy Spirit with the vengeful Jehovah of the Old Testament. How is this reconciled?

**Answer:** It was the mission of Jehovah and His Angels to multiply whatever is upon the earth; in other words, He was the giver of children. Take the announcement of the Angel to Mary; the **Holy Spirit** shall come upon thee and thou shalt conceive. There you have already a connecting link; but just as there are two sides to every question, so there are two sides to the Holy Spirit. One phase of His work is done from the **outside** as a Giver of Law, and law, when it is applied without, is a taskmaster **that drives us** from doing other things. It demands an eye for an eye and a tooth for a tooth. There is Jehovah, the author of the law. But when the time comes that we have **received the law within** and are not driven from without, the task-master becomes a Comforter. The whole universe is governed by law—everything in the world rests upon law, and they are our safeguards as well as our taskmasters.

In the morning, we leave our homes without concern, depending on the law of gravity to keep them in place during our absence. We know that we shall find them where we left them upon our return, although our planet is

rushing along in its orbit at the rate of 65,000 miles per hour; in fact, everything in nature is based upon laws, and whether we know it or not, we are their slaves until by knowledge we learn to use them, to cooperate with them, and thus make them **do our bidding** and save us labor. Similarly, it is with the **moral laws** given by Jehovah upon Mount Sinai. They were designed to bring us to Christ, and **when Christ is born within**, the law of the Holy Spirit also enters in. Man then is symbolized by the ark that stood in the Holy of Holies and had within it the table of the law. You will notice that the Comforter that came to the men of old was not an outside comforter, but one who worked within, one who entered into them and became a part of them. When the spirit of Law, the Holy Spirit, enters into us, he is the Comforter, because **we do willingly** the things which are prompted by this **inward urge**, while we resented and begrudged doing the bidding of the exterior taskmaster.

**Question:** What is meant in the Apostles' Creed and in the Bible by **the resurrection of the body**?

**Answer:** The Apostles' Creed was not composed until centuries after they had passed away, and then it was taken to embody what they had believed. Neither they nor the Bible teach the resurrection of the body. That phrase is not to be found in the Good Book at all. In King James' version we read (Job 19:26) that "though after my skin worms destroy this body, yet in my **flesh** shall I see God"; and this passage is the chief reliance of those who endeavor to establish this absurd doctrine; but the translators appointed by King James were poor Hebrew scholars, and most of them died before the translation was completed. In the Revised Version you will find another interpretation as

follows:

“And after my skin, even this body is destroyed; then **without my flesh** shall I see God.” Flesh and blood cannot inherit the kingdom of God; therefore, what in the world would be the use of having a body such as we have now? Furthermore, this body must be perpetuated at the present time, and we hear that in the resurrection there shall neither be marrying nor giving in marriage, another argument that shows that a vehicle of a different kind from the flesh will be used. Besides, it is a well-known, well-established scientific fact that the atoms in our bodies are constantly coming and going. Now, if there is to be a resurrection of the body, which set of atoms is it to be that shall come forth in this resurrection body? Or, if every atom that ever was in our body from birth to death is to be in that resurrection body, would it not be an enormous conglomeration, for we should then have immense bodies composed of layers. In fact it would be a scientific conundrum. Now, as Paul says, the seed is put in the ground each time to gather a new body. (See I Cor. 15.)

### A Talk in the Pro Ecclesia

“The Heavens declare the glory of God,” sang the Psalmist of old, a truth to which we, who have been privileged to live upon Mt. Ecclesia, can readily assent. For when we view the wide expanse of the blue sky with the sun hanging overhead and shining down upon us, is not this glorious? Again, when the sky is overcast by clouds and we see the rays of the sun radiating downward over yonder mountains or upon the sea, is not that a glory of another nature? Again, when we behold the crimson cloud in the West draping the glory of the setting sun, does it not

speak to us as nothing else could? Yet, the glory of the day-time fades into insignificance when we look up into the sky at night, after the star of day has vanished. We can then see the infinitude of space. In every direction and as far as our eyes can see there are worlds and worlds; nay, when we take the telescope and cast about us in that maze of worlds, nowhere do we find empty space. Everywhere there are shining suns of magnitude many, many times greater than our own sun. Light travels with such rapidity that during the brief space of time while we pronounce the little word, “Light,” that ray which left the sun when we started has time to go fifty times around our little world. To give us a better idea of the immensity of the universe, let us consider that the light which left the pole-star fifty years ago only reaches the world upon which we live today. So that when the Mariner takes his observation in the night to guide his ship on its proper course, the ray which lights him and guides him was probably started before he was born.

And what lesson may we then learn from meditation upon the grandeur and the infinitude of this universe? This—that if we feel ourselves puffed up with pride at our attainment, if we look down upon others who we think are not as far advanced as we are, let us then compare our own attainments with the great Creator of this Universe, and we shall find our pride crumbling into the dust and leaving us humbled, acknowledging that we are indeed nothing. On the other hand, are we despondent, do we feel that we are alone, that everything is going against us? Let us then consider that God holds every one of these vast worlds in His hands, that there are millions of little organizations in a drop of water upheld by God, and these as well as the large world-globes are in His hand. So also are we,

and there is not a sparrow that falls down to the earth without the will of the Father. When He has the ability to hold these vast Universes in His hand and guide them aright, surely we may rest in safety, knowing that, trusting in Him, all will be well. As the gardener sows seeds in the garden, waters or cultivates them, and then reaps in return each kind of fruit, according to the seed planted, so also do we reap from the fire-tinted blossoms upon the plains of heaven, the stars, the fate which has been stored up by ourselves and cultivated by ourselves in time past. We have made for ourselves the beds where we now lie. If they do not suit us, we have the power to change them by timely endeavors coupled with knowledge. Let us therefore fix our ideals as high as the stars; we shall never reach them, but as the distant star safely guides the mariner across the waste of waters to the heaven of rest, so shall our ideals light the way to Our Heavenly Father.

Man at his present stage of evolution has evolved certain mental faculties, or tools, with which to solve the problems of daily life, and the riddle of the Universe. If he desires to make further progress, he must put these faculties, tools, into active use, else they will grow rusty and be of little value to him.

In the *Cosmo* we are given definite instruction as to the use of certain faculties, whereby we may convert them into keys with which to unlock the doors of knowledge that lead into the light of wisdom, where burn the Spiritual fires.

### SPIRITUAL FIRES

By Z. B. P.

With observation keen and clear,

Discriminate!

With reason's torch alight, be sure!

Eliminate!  
 And in the fire of retrospection,  
 Throw away life's dross  
 Until the flame of meditation  
 Clearly burning,  
 The silent word will come  
 Sweet contemplation, yearning—  
 Yearning with aspiration pure,  
 Devout, imploring!  
 And then, revealed will be, thy soul  
 To thee—the Christ adoring.

We have a joke on our linotyper that is too good to keep and I'm sure he will appreciate it anyway. In last month's *Echoes* mention was made of the beautiful "cirrus clouds" seen during a mountain snow-storm. The proof came back "circus cloud," and Mr. Heindel, with fresh memories of the dancing forms this particular cloud took on, seemed sorry that the proof didn't read "circus clown"!

### Retrospection of a Day

(By a patient)

Yes, I'm still a patient here at Mt. Ecclesia, but the way I'm improving lately I'll not have to call myself one for long. That "cow's ether" I took before getting ready for bed may not tickle my palate the way it would some folks', but then, we're taught to "eat to live." That's a good motto. It would be a splendid one for some dining-rooms I've been in.....That exercise mother gives me each night is surely going to be great for building up tissue and they won't call me "spider legs" any more when I go in swimming or I miss my guess as to what its going to do for me.....Goodness ! I believe I almost went to sleep. Yes, I did for a fact. So soon too and I'm not anywhere near through retrospecting. Funny how real that little dream

was—starting off for the beach to go in swimming ! But I must go on.....Oh yes ! It seemed such a lovely night—so peaceful and balmy—just enough breeze to make you alert and to carry good thoughts to the twinkling valley lights as you came down the hill from the Pro-Ecclesia, and that reminds me—I’m ashamed of the way you felt toward that poor stone when you stubbed your toe; it’s bad enough to feel irritated with a human being, but to feel so about an inanimate object is disgraceful and you’ll have to do better. Mendelssohn’s “Consolation” was the closing selection at service—how opportunely retrospection makes it come in tonight! That’s the way though with this retrospection exercise, and it turns things inside out—like pockets, so you can brush them clean.

We had an excellent “key” for meditation—to “Avoid Rash Judgment”—but as for that, the “key” is always fine and of so much help if you really enter into the spirit of its meaning. By keeping our very thoughts in the Pro-Ecclesia as pure and holy as we can make them, I do believe the vibrations there can be made a tremendous power for healing; so that to merely enter the door will bring peace and strength. When I was so downcast and my physical strength all spent—I’ll never forget how I dragged myself up that hill for the sake of what I might there receive—and did receive.....I must hurry up; I’m getting so sleepy I may not get through before morning. No events till back to supper and nothing unusual there. I was late again though and that must be corrected. When I get very interested in any work I’m doing, I forget how time goes and that’s just as much a fault when it interferes with others, as not to be interested in the work. Well, my afternoon routine didn’t trouble me any—I forgot my milk once though and that’s about equal to a back-

ward step. I had such a good dinner that I guess it made me forget it. That whole-wheat salt-rising health bread is very satisfying.

I get in some useful physical exercise in the morning with those plants and I can just see them growing out there. Now what’s next—oh yes! that pile of wood and all those nails I took out—I declare I didn’t bring in that saw and hammer, and if I want that saw to stay bright and effective—! Well, it was no fun getting out of bed to get that saw but I’m glad it was remembered. Breakfast 7:30 sharp—I remember looking at my watch—and I returned that borrowed book and I must read that article and return it tomorrow. I officiated at the morning service and I hope my text helped someone. Now have I forgotten any important scene or neglected any thought or action, that needs correction?.....I guess not this time. But I venture to say I’ll have to become more expert at cutting out naps, if I ever manage to finish retrospection in twenty minutes.

Rosicrucian Cosmo-Conception.....	\$1.50
(4 <sup>th</sup> edition, by Max Heindel)	
Rosicrucian Philosophy (Heindel).....	\$1.15
(In Questions and Answers)	
Rosicrucian Mysteries (Heindel).....	75¢
Rosicrucian Christianity Series in 20 lectures	
(Heindel).....	\$1.20 set
How Shall We Know Christ When He Comes?	
(Heindel).....	15¢
Christ or Buddha (Annette C. Rich).....	30¢
Simplified Scientific Astrology (Heindel).....	40¢
Message of the Stars (Heindel).....	50¢
Foreign Translations	
Rosicrucian Cosmo Conception	
Spanish (3 vols.).....	\$4.50
German.....	\$4.50
Dutch.....	\$2.50
Rosicrucian Philosophy, Spanish (3 vols.).....	\$4.50
Rosicrucian Christianity Series, Spanish	
in 20 lectures.....	15¢ each
Simplified Scientific Astrology, French.....	50¢

# Echoes From Mt. Ecclesia

JULY 10TH, 1914

Oceanside,

NO. 14

California

Entered as second class matter  
November 3rd, 1913, at the Post Office  
under the Act of August 24, 1912.

Frequently letters come to Mount Ecclesia marked in Mr. Heindel's name and "Personal." There are also often requests in letters that this, that, or the other be called to Mr. Heindel's attention. Moreover, some who have expressed themselves regretfully, that they did not dare to write as confidently, or open their hearts as they would, because they are afraid that Mr. Heindel does not get these letters. And we thought that perhaps it might be well to relieve the anxiety by stating that every day, no matter how busy Mr. and Mrs. Heindel may be, they themselves personally open every piece of mail which comes to Mount Ecclesia. They read the letters together and talk over the answers which are to be given. Thus, everything that comes goes directly to the head, and there are no intermediates who can abstract letters, even if they were so inclined, which of course is not the case. Therefore it is absolutely unnecessary to write "Personal" on letters. Students may rest assured that both the letters and the replies made to them are all passed through the hands of the Leaders, and that no message goes out from Mount Ecclesia of which they are not cognizant. Moreover, the copies of replies and the letters received are all kept in locked files. While we do not care to lock up our ordinary belongings, we feel that these letters constitute a sacred trust, and therefore the office is kept locked, so that no confidence reposed in Mr. and Mrs. Heindel may ever be violated. Students may fearlessly

express themselves, no matter how intimate the communication.

The following letter was received lately at Mount Ecclesia. We think there are some very good suggestions in it:

"Friends: I think that many of us who are sincere and would willingly further this great work, do not know what to do or how to go about it. We search our lessons for a clue, but do not find it, and helplessly ask ourselves: What can I do that is really good and of benefit to the Fellowship and to humanity; and where shall I start? Our ability, our influence may be so limited that we despair of our usefulness, fall into apathy, and finally forget our responsibility to the Fellowship. Friends, this is wrong; do not harbor this spirit of hopelessness. It is true we may not all be healers nor lecturers, yet we all have our usefulness, our work, our place in the kingdom. Each one has an inherent ability to excel in some special line, to do something better than his brother. Usually we are not aware of it, or do not see of what use it may be in the cause.

"We are stationed in all walks of life; all have different experiences; so some may see a chance to do good, which is denied to others. A member in one community may do a certain work of special value, which may be neglected or not even thought of in other places. If this member, through modesty (or otherwise), keeps this knowledge to himself, he surely deprives the Fellowship of a vital factor in its growth.

"As an example: While going over the files



in a public library, we notice with regret the absence of the Rosicrucian literature. All at once a happy thought strikes us. Why not donate some? After acting on this thought we feel content, having done our duty: but should our activity stop here? Clearly much benefit would accrue to all if this were suggested to others. All could do this and rejoice in following our example. I am sure instances like this are many.

“We now have the *Echoes*, but I notice that only Mr. Heindel and workers who are at Headquarters contribute to its columns. We also have a true friend and advisor in Mr. Heindel. Why not put our pearls (knowledge) before him, and if it is found useful make it public through the *Echoes*? These many points could be brought out and receive our attention. Let us try this, friends, and when we succeed in one particular, great will be our joy, and we will surely look for more to do—and find it.

This is our responsibility to the Fellowship. In this way we put our shoulders to the wheel. Let us realize that we are and make the association; so that by co-operating, one with another, near and far, we make our ideal a living factor in the land.

May this find an echo in your hearts!

—R.F.

---

The writer's initials are "R.F." and he is an R.F. after my own heart. He strikes a note that I have been longing to hear for a long time—a note which I hope the R.F.'s all over the world will take up, particularly in regard to the last suggestion, about helping with the writing. We need short articles for the *Echoes*, both devotional and intellectual. We also need simplified teaching for the children. This is a very, very important work, which we hope some R.F. will take up. The Rosicrucian teachings have only been barely touched upon in the

*Cosmo*, which we may regard as the quintessence. This could be elaborated piecemeal, and many new points would open up to any one who would undertake this work. Thus the world would be the gainer, for no great philosophy can be brought out in all its phases by one man.

Our general secretary, Mr. Swigart, also wrote about Mrs. Rich's book, *Christ or Buddha*, wherein she compares the Rosicrucian teaching with that of Eastern Occultism. He also expresses himself as pleased that other writers are entering this fruitful field.

We cannot, of course, guarantee to publish everything that is sent us, and trust that no one will feel hurt or slighted if we find it impossible to use their contribution. Neither should they be disturbed if it takes a long time before it is brought to press. Mrs. Rich's book was first sent at the time when we moved to Headquarters, and it has been absolutely impossible to get it published before now, on account of the many demands upon Mr. Heindel's time; also on account of financial requirements; yet Mrs. Rich has never shown impatience, and we hope the future contributors will be equally patient.

### THE HEALING WINGS

In the beginning of the Old Testament we are told how mankind fell from their primal purity into the sin, sorrow, and death incidental to physical existence, and in the end of this same Old Testament there is the promise that in due time the Sun of Righteousness shall arise with healing in its wings, to save us from the sorrow, suffering, and death engendered by our unrighteousness. The New Testament shows us the divine Hierarch Christ performing miracles such as never were done before. The blind see, the lame walk, the lepers are cleansed, the deaf hear, and all such; yes, even death is con-

quered by this great spirit in the name of the Father, who He proclaims as the Great Physician healing all ills. Furthermore, He stated that "the work which I do shall ye also do, and greater." He even sent His disciples out to heal; and of the two commandments given by Him to his followers—preach the gospel and heal the sick—one is as binding as the other.

The Rosicrucian Fellowship has been endeavoring to follow both commandments for the last few years. Probationers who, by faithful service in ordinary life from day to day, have earned the privilege to become Invisible Helpers, have performed a wonderful work, and letters of gratitude from patients all over the world testify to their efficiency. The work is directed by the Elder Brothers through Headquarters.

In order to increase the efficiency of this work, we have for years aspired to build the Ecclesia, wherein the spiritual panacea may be prepared; but thus far we have not been able to realize this ambition, which shows clearly that we are not ready for it; for were we ready, had we really earned the privilege, the funds would certainly be forthcoming.

How then may we earn this privilege? is the great question, and the answer is not uncertain. Only insofar as we utilize to the very, very utmost the opportunities and the faculties, and the talents which are ours, can we ever hope to be entrusted with greater opportunities, more talents, and better faculties. And we have now inaugurated a new activity whereby the whole Fellowship, which is not present at Mount Ecclesia, may take part and help us in this great work of healing.

You ought to have seen the speed wherewith we all worked, how we joined hands and fitted together in order that we might have the Pro-Ecclesia ready for the dedication service to take place on Holy Night; and why? Because on that night the spiritual power in the Sun cul-

minates, pouring out a benediction upon the air. From the 25th of December to the 25th of June the physical activities are in the ascendant, gradually gathering force, which culminates at the Summer Solstice; and then blesses man physically with the things needed for his material sustenance. During that time the spiritual activities are difficult to inaugurate, and therefore we waited quietly until the turn came recently, holding the first evening healing service on Tuesday, the 23rd of June, at half past seven, when the moon was in the Cardinal sign Cancer.

And in the future a healing service will be held in the Pro-Ecclesia at that hour on each day when the Moon enters one of the Cardinal signs. We decided to have these services that we might utilize the little Pro-Ecclesia to the very utmost, and thus earn the privilege of having the Ecclesia too. This was approved by the Teacher, and he suggested that the healing services be held when the Moon is in the Cardinal signs. But we want to go a step further in our efforts to secure efficiency; and this is where we want to add the help of every earnest student in the Rosicrucian Fellowship.

There is a passage in the ritual used at the Rosicrucian Fellowship services which says: "One coal cannot make a fire, but where a number of coals are gathered together the heat which is latent in each may be kindled into a flame, emitting light and warmth. It is in obedience to the same law of Nature that we have gathered here tonight, so that by massing our spiritual aspirations we may light and keep ablaze the beacon light of true spiritual Fellowship." The power of numbers is insignificant in the world of physical existence, compared with the power of the same number in the spiritual realm. Here, additions to the power of a community count as one, two, three, four, etc., but there, the power increases in a proportion that might be likened

to the square—two, four, eight and sixteen, etc.—for the first twelve who attend a spiritual service. The thirteenth then would bring it up into another higher realm of the spiritual universe.

For the sake of illustration, we may count the increase there by the power of three: Three, nine, twenty-seven, et cetera, and so on. Thus you will see how important even the very weakest one among us may become when it is a question of massing our spiritual aspirations. Nor can there be any question of the powerful influence that will have on the sick. To secure the help of all earnest students and give them the privilege of helping, we will publish in the *Echoes* each month the date on which the healing services will be held, and if each student will sit down in his or her home at half past seven, directing their thoughts to Mount Ecclesia, to the little Pro-Ecclesia, where the symbol of the Invisible Helpers will then be unveiled, the love, sympathy, and strength thus given these workers will enable them to do a much greater service for humanity; each one of course then having part in that work.

The symbol of the Invisible Helpers upon which we concentrate at Mount Ecclesia is a snow-white cross, with the seven red roses and a pure white one in the center; the usual star, with the rays going out from the cross; and the background is blue; the whole being beautifully illuminated, thus making it an apt emblem of the effulgence of that soul body wherein these workers travel.

It will not be necessary to make corrections in time for your place of residence, because the Sun will gather all the aspirations as he goes along, and when the rays at the proper angle arrive at Mount Ecclesia the influence directed here will certainly transmit itself and unite with our aspirations taking place at this time and help us in the work. As it takes several weeks for the *Echoes* to reach some of our stu-

dents, we will give the date in this *Echoes* for July and August; then it will probably be sufficient to give them for one month ahead in the next and following *Echoes*.

Another point occurs to us wherein we have been negligent in the past. We have been commanded to let our light shine, but modesty has kept us from letting it be known that numerous cures are really being brought about by the Invisible Helpers of the Rosicrucian Fellowship, who, of course, are working as the agents of our Father in Heaven, He being the Great Physician. That must always be remembered. And in order to remedy this defect, we have decided to publish each month a few extracts from letters of patients who have received help and who have been cured. So far since we started the healing work there have been but very few, surely not half a dozen cases, that have remained obstinate; the others have all received help.

Here is one who had abscesses in the breast: These were healed in a few weeks. She says in one of her last letters:

*In regard to the abscess in my breast, am glad to say that it is healing up nicely. I feel that you have helped me wonderfully.*

*Yours truly,*

*R. N. S.*

N.S.C. writes:

*Every week shows improvement in my case, and I am very thankful for it. I had no idea that I could feel as much better in so short a time. I shall be glad indeed if I can learn to help others as you are helping me.*

The following is a case of obsession, where the person writes:

*I am so much better, and feel quite a differ-*

*ent person now that I am entirely free from the influence, and more and more grateful for your help.*

A.B.

The following letter is from a mother who has applied for healing for her child. She says:

*My report for Eva this week is as encouraging as ever. Her head is healed up, and the hearing is fair. Her general health is splendid. I feel very happy over her recovery, and am very grateful to you.*

*Yours sincerely,*

E.G.S.

The greatest drawback to our healing activity comes from the negligence of patients. Our requirements are very simple. We only ask them to write once a week with pen and ink, so that the etheric effluvia coming from the hand during writing may furnish our Invisible Helper with a key of admission to the patient's system. But simple as is this rule, some fail to write. Here is a case where a person who had for many years had a vertebrae displaced and who was cured by our treatment, though osteopaths, chiropractors and several others who had tried had found it impossible to replace these vertebrae. The poor man was therefore in constant pain and sick in bed most of the time, entirely unable to work. The treatment of our Invisible Helpers replaced the vertebrae, and they are still in place. The man went to work and it seemed wonderful. But becoming so elated at the idea that he was so entirely free, he disregarded our instruction to keep on writing, so that our Invisible Helper might have the chance to keep his vertebrae in place, for a sufficient length of time till they would stay put. Now comes the following letter showing that we were right in requesting him to do this, and he did wrong not to obey.

He says:

*A short time ago I wrote that I was cured, and would discontinue my weekly letters, but I see now that I have made a big mistake. Since then my back has pained me nearly all the time and I am getting round shouldered again, though the vertebrae are in place where the injury was. It seems as though I'm asking a lot of you to take this up the second time, but I did not realize the influence the Invisible Helpers had over me and how much I was dependent on them.*

*Very truly yours,*

R.P.P.

The correspondence at Headquarters is very heavy, and not a small percentage of letters are those sent out to prod these neglectful patients into activity; therefore we have published this letter hoping that it may make some impression upon them and cause them to realize how absolutely necessary it is that they perform this part of the work and write their weekly letter with due regularity.

Healing Meetings will be held in the Pro-Ecclesia on the following dates at 7:30 P.M.:

July 13, 20, 27

August 2, 9, 17, 23, 30

## CHILDREN'S WORK

By E. G.

The crying need of the hour is proper environment and education for the children. The lack of it is due to the want of the Christ love in the world, and it causes wreck by the wayside. The Christ Child has stood for humanity from the cradle to the grave. There is a dreadful unrest everywhere. The cry of the children that are being neglected has gone out on the universal plane and reaches the Throne on High. The Father has heard and sent his messenger to earth to awaken the woman heart of the world.

Rosicrucians have a message to give that is more general than that to the woman heart alone—it is to the woman soul of the world. The purpose of this work that the Rosicrucians have just started (the children's work) is to teach the children how best to use the powers of imagination. This will produce normal and right thinking, which makes for normal, right lives. By so directing them to think rightly, they will learn to act rightly, and unfold as the rose—unfold eagerly and anxiously—open their hearts to drink in the morning sun.

If the imagination is rightly directed, the further happiness of the child is assured. The most powerful forces in the world are silent. They become beneficent when rightly directed, but destructive when wrongly employed. This is common knowledge in regard to mechanical forces such as steam, electricity, wireless telegraphy, etc. But few have yet learned to apply this knowledge to the realm of mind where the thought forces (the most powerful of all) are at work; where they are being generated and sent out as forces of salvation or destruction, for thoughts are things.

All the wisdom possible to man on this material plane is to be found in self-mastery, and by following the command of Jesus: "Love

your enemies," the doing of which gives us sublime wisdom. By mastery and by transmuting these thought forces man will make himself master of the world about him, as wars, plagues, famine, are the meeting and clashing of wrongly directed thought force, which brings all such things into manifestation.

Children should be taught to adjust their thoughts so as to cooperate with God. They should be taught to realize within themselves the solution and destruction of evil by good thought, and thus to work in harmony with divine law.

## QUESTION DEPARTMENT

*Question:* I am very grateful for the answers about the body of Jesus and its real relation to Christ, but am still in the dark as to how the body of Jesus could be scattered by the vibratory force of the Christ spirit after that had left; also how the atoms could pass out of the tomb when that was sealed.

*Answer:* It is one of our illusions that the body, which we inhabit, is alive. As a matter of fact it is nothing of the sort. At least there is such a very small portion of this body which can really be said to be alive that our statement is practically true. The larger portion is absolutely asleep, if not entirely dead. That is a fact well known to science, and something which reason must teach us is so. That is because our spiritual power is so weak that it cannot furnish this vehicle with life to a sufficient extent, and in the measure that we fail thus to vitalize the body it seems like a heavy clod of clay which we must laboriously drag along with us, until after a few years it crystallizes to such an extent that it is impossible for us any longer to keep up the vibratory action; then we are forced to leave the body and then it is said to die. A slow process of disintegra-



tion takes place to restore the atoms to their original free state.

Contrast now the state of affairs when one of these same earth bodies is taken possession of by a powerful spirit like that of the Christ. You will find an analogy in the case of a man being resuscitated from drowning. There the vital body has been extracted, and the vibratory action of the physical atoms has ceased almost, if not altogether. Then, when the vital body is again caused to permeate the physical body, it begins to prod every atom into action and vibration. This attempt to awaken the sleeping atoms causes that intensely disagreeable pricking sensation which persons who have been resuscitated from drowning describe, and this sensation does not cease until the physical atoms have attained a rate of vibration one octave below that of the vital body. Then they are insensate and nothing is felt save as we ordinarily feel.

Take now the case of Christ entering the dense body of Jesus. There the atoms were naturally moving at a speed much lower than the vibratory forces of the Christ spirit. Consequently, an acceleration had to take place, and during the three years ministry this marked acceleration of the vibration of these atoms would have shattered the body had not the powerful will of the Master, assisted by the skill of the Essenes, held it together. Had the atoms been asleep at the time when the Christ left the body of Jesus, the same as our atoms are asleep when we leave our bodies, a long process of putrefaction would have been required to disintegrate the body, but they were, as we said, highly sensitized and alive and therefore it was impossible to keep them in bondage when the spirit had fled. In future ages, when we learn to keep our bodies alive, we shall not change atoms and therefore bodies, so often, nor, when we do, will it take so long, as at present, to complete the process of

putrefaction. The tomb was not hermetically sealed, and would not offer obstruction to the passage of atoms.

---

God, the Absolute, in abstract understanding, that is, as understood through the Rosicrucian teachings, is that Power which manifests in the cosmos in all things, both great and small, visible and invisible.

It is often said: "God is Perfection." To me, this is true, only in a limited way; only as far as our human comprehension can take us. "Perfection" is defined as something complete in itself with nothing desirable lacking. If God is really Perfection from God's own standpoint, why does God manifest as sun, planet, earth, Christ, man? It must be that it is, at any rate, desirable to God; hence, that to God, Itself, there is something lacking which can be obtained through manifestation, even as lowly man. What then is the motive? Why desirable to God? It surely cannot be "just for fun"! Our understanding of happiness, both earthly and spiritual, rejects such an idea. It must be then for the sake of what is gained through experience as man; for the sake of evolution of God itself!

How different, therefore, may appear the necessity for earthly embodiment, for conquering its difficulties, for attaining unbroken consciousness, than if we take the supposition that God in the highest, from God's own standpoint, is already Perfection; with nothing desirable lacking. With the latter stand we may well ask, why all this misery and unhappiness through earthly manifestation, through manifestation in Christ, in us; why any manifestation at all, if God is not in need of something to be obtained through it?

If we can feel that by our lives, we as individuals can help on, however infinitesimally, the evolution of God itself, would we not be more eager to live the life that Christ did,

which was of service for the sake of the Father? If we try to make the motive in all thought and action for the sake of God, we shall find that the inner self becomes more and more the guide through life. We shall not wish then for earthly reward or for treasure in heaven, but only to glorify God. Then we may with better grace try to follow Christ's injunction: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

### IMPORTANT NOTICE

(From S.A.S.)

"Sas," the venerable Secretary of the Astrological Section, has handed us the following:

*If you have sent in an answer to a lesson in Astrology and have not received the next lesson in return, you may be sure it is because you have failed to write your name and address on the paper. So many students forget this important matter as proved by a large bundle of answers on my desk to which I can find no owners.—S.A.S.*

The Esoteric Secretary, on hearing the plaint

of "S.A.S.", requested us to jog the Probationers also about neglecting to put their names and addresses on report blanks. So now will you be good!

*Rosicrucian Cosmo-Conception*.....\$1.50  
(4th edition; by Max Heindel)

*Rosicrucian Philosophy* (Heindel).....\$1.15  
(In Questions and Answers)

*Rosicrucian Mysteries* (Heindel).....75¢

*Rosicrucian Christianity Series* in  
20 lectures (Heindel).....\$1.20 set

*How shall we Know Christ When He*

*Comes?* (Heindel).....15¢

*Christ or Buddha?* (Annette C. Rich).....30¢

*Simplified Scientific Astrology* (Heindel) ... ..40¢

*Message of the Stars* (Heindel).....50¢

Foreign Translations.

*Rosicrucian Cosmo-Conception*.....

Spanish (3 vol.).....\$4.50

German.....\$4.50

Dutch.....\$2.50

*Rosicrucian Philosophy*, Spanish.....\$4.50

3 vols.

*Rosicrucian Christianity Series*, Spanish

In 20 lectures.....15¢ each

*Simplified Scientific Astrology*, French..... ..50¢



# Echoes From Mt. Ecclesia

AUGUST 10TH, 1914

Oceanside,

NO. 15

California

Entered as second class matter  
November 3rd, 1913, at the Post Office  
under the Act of August 24, 1912.

## MOUNT ECCLESIA

In a land of spiritual promise,  
Mt. Ecclesia lifts its head  
High above the sheltered valley  
At its feet—in panorama spread;  
The dawning day awakens, smiling  
On the mountains' snowy height,  
While the sunset's golden splendor  
Slowly shades to twilight—night.  
When the starlit skies that shine above us  
From their azure depths aglow,  
Whisper softly—waking memories  
Of inner worlds we used to know,  
With fragrance sweet all round about us  
Nature's incense fills the air,  
That to subtler regions wafting  
Lifts our hearts in living prayer;  
Boldly free, salt breezes blowing,  
Rhythmic waves attuning sing,  
While old ocean's murmuring music  
With its harmony seems to bring  
Loftier aims and aspirations

For a nobler, better life,  
For humanity's uplifting,  
From its selfishness—its ceaseless strife.

For a better understanding  
Of the birthright of mankind,  
That the tangle of existence,  
May for all, at last unwind;  
And we strive to make the union  
With Christ's spirit from above,  
That within each heart is singing,  
"God lives in thee, God is love."  
And we know it, feel it dimly,  
Though we seem each one, apart,  
While in truth, we all are really,  
GOD'S GREAT SOUL, in nature's heart.



There are few if any among us who have not some ideal for right living. Especially does this apply to those interested in the Rosicrucian philosophy. This ideal may be in crude form or cover only that particular thing which looms up to the individual as the all important one, and which for him, no doubt, is the most important. Again, the ideal may cover life in general with many specializations; it may take the form of endeavoring to follow the example of some saint, or, as with many, the life of Christ. In any case the ideal will be very hard to live up to, it may even seem well-nigh impossible ever to do so. Also, it is not going too far to say that we often waste our time wishing that someone else would live up to the ideal we have for him, which is not always the same ideal we have for ourselves.

It has been said to the writer, "Oh, of course, we don't expect to live up to our ideals!" With such an attitude should we then expect others to live up to some particular ideal we hold for them, even if it is the same ideal we hold for ourselves? Decidedly not. But is such an attitude, this attitude that we expect to fall, a proper one? It certainly is not. It is agreed that our ideal or ideals—for the one is made up from the many—may be well-nigh impossible of attainment, either in this life or in lives to come; but just as a building must be built up block by block and section by section, so should we strive to accomplish our greater ideal through the smaller ideals, with the attitude that we can and will. If the builder expected the blocks to fall and break, it would presuppose a wrong attitude of mind. Even so with our ideals. Unless

we build or hold one ideal solidly upon another so that we shall not expect a fall, we shall certainly find our "temporary" status becomes habit; and to cure it will require an increased fund of future endeavor. Also, it still holds good that we should not necessarily expect our particular ideal now to be used by others, for just as we may build (according to our method) on different sides of our building with equal benefit to completion of the whole, so may different particular ideals (according to our need) advance with equal degree the realization of the One ideal. Thus, some particular ideal seems of greater importance to one person than to another.

---

For some time it has been a strain upon the leaders to keep the work going without shutting off our poorer brethren who positively cannot contribute. Our membership is steadily growing, and all seem to be appreciative; that is to say, they return their postcards to show that they have received the lessons and have enough interest to mail these receipts back to us. Likewise, when some one forgets, as is not infrequently the case, and we write to ask them whether they are tired of the lessons, and would like to have the name taken off our correspondence list, the answer almost invariably comes back that they are very much interested and want to be kept on the correspondence list, but had forgotten on account of some pressure of business. Thus we know that the interest is kept up in the lessons, and that which we give is appreciated; but alongside of this fact, how is it that the contributions have decreased during the present year to such an extent that it

is now only with considerable strain that the leaders are able to keep up the financial part of carrying on the work? It is absolutely contrary to the teachings and principles of the Rosicrucian Fellowship to ask for contributions, but we feel that it is no violation of this principle to put the matter plainly before our membership, leaving each one to act as heart and pocketbook dictate in the matter.

This condition brings up another point. It seems very strange that no matter how emphatically we say that we do not cast horoscopes for any other purpose except for diagnosis of disease and to help suffering humanity, people nevertheless continually bother us with requests for readings, often enclosing money and checks for considerable amounts, which would tempt one not thoroughly grounded in the principle that a spiritual science may not be prostituted for material gain. Such people cannot evidently believe that there is something that cannot be bought for money. They put an extra tax upon our clerical force which has to spend valuable time writing letters of refusal, and also money for postage to return these checks.

Meditation upon this matter makes one sad, for when one compares the generous amount of the checks people who want horoscopes send in—\$10, \$50 and even \$100—with the voluntary contributions which keep up this work, it is only too evident that the charlatan may live at ease and in opulence; that **people want phenomena and fortune telling**, and that they are willing to pay lavishly **on the longest chance** of getting something to gratify their sense of wonder. Were I to advertise that I would give a course of lessons in Clairvoyance at

\$1000 during the coming month, Mount Ecclesia, or Oceanside would not be able to hold the applicants, the work would be supported for years and we should not have the strain under which we now labor to make ends meet.

Nor would I be deceiving the people; I have helped to put six into the invisible world. I know how, and have been told that the next who attains shall be entered under my instruction. Neither could this knowledge be taken from me in this life, no matter how I misused it, but God pity me hereafter. Judas, who betrayed Christ, would suffer no severer penalty.

The phenomenon hunter should also realize his or her danger, however: As a child born prematurely is subject to dangers not threatening the full born, so one inducted into the beyond by illegitimate means rarely, if ever, finds his or her balance, and physical complications may also be expected. Better bide your time and content yourself with the safe methods given in our teachings; their value cannot be measured in money, but that commodity is necessary to their promulgation, I am sorry to say.

On account of war the local bank will not take foreign checks. Students in Europe will therefore kindly remit by Money Orders.



## HEALING DEPARTMENT

Healing services will be held on August 17th, 23rd, 30th and September 6th, 13th, 20th and 26th at half past seven in the evening. At that time the workers and resident members of Mount Ecclesia will endeavor to aid the Elder Brothers in their work of healing by concentrating their thoughts upon the Rose Cross, which will then be unveiled in the Pro-Ecclesia. On each of these days the Moon enters one of the Cardinal signs, and at that time a maximum spiritual energy is generated by the minimum of effort. Thus all matters undertaken at that time are speedily brought to a conclusion. Students all over the world can aid us by quietly concentrating and sending their thoughts to Mount Ecclesia when the clock at their place of residence points to half past seven. As the Sun then advances, it will bring with it these spiritual aspirations, and they will all be directed into the emblem of the Fellowship at the time of our meeting here. This is an important opportunity, and we trust that all will avail themselves thereof, every time we hold these meetings.

In order to encourage those who are suffering, we append a few more of the letters received from patients:

This is from a mother with two children dependent upon her for support. When she first wrote us, she was in bed the greater part of the time, on account of operations upon the generative organs. She had indigestion, cough, and was in a general run-down condition, seemingly a confirmed invalid. About a month later she wrote that she was able to take a position and her last

letter says:

"Kind Friends: I am now feeling so good again, working hard and getting fleshy. I realize that this is all due to the work of the Fellowship. A. A."

On the tenth of this month, two of our members suffered an automobile accident; one escaping with a bruised arm, but the other was thrown some distance. Concussion of the brain followed for the latter, a serious matter always, and one that requires several weeks for recovery. Owing to the prompt attention she received through the Invisible Helpers, she was in much less time, up and about once more. Special healing services in which everybody joined at the Pro-Ecclesia were held twice daily during the critical period.

There have been many visitors during the past month from distant places as well as nearer by who have enjoyed *Tannhauser* and *Parsifal*, in stereopticon lectures given by Mr. Heindel with piano accompaniment by Mrs. Berghall.

The present quarters of the culinary department were intended for only temporary use—a sort of camping out, as it were—and they naturally lack in many ways the comforts and conveniences of permanent quarters, which will be ours when the new dining hall is completed. Then we shall feel more like encouraging students, patients, and guests to come to Headquarters. We use food as medicine, and the more perfect the surroundings in which it is prepared and partaken of, the greater its health-giving efficiency. Scarcity of funds is unfortunately delaying completion of the building.

## How shall we Know Christ when He comes?

By Max Heindel,  
15¢ postfree.

The title indicates sufficiently the scope of the book.

It is direct and to the point like all the writings of this author.

---

## Christ or Buddha?

By Anett C. Rich,  
with a  
Foreword by Max Heindel,  
30¢ postfree.

The idea that India is the main repository of occult knowledge is held by many who have forsaken the Christian Religion to embrace Hinduism. *Christ or Buddha?* shows most clearly that

**THE WESTERN WISDOM TEACHING** throws a light upon the problems of life, which is much more intense, far reaching, and soul satisfying in every respect. A partial list of contents will indicate its scope.

Involution, Evolution and Epigenesis.

Trance.

Dreamless sleep

Dreams.

The Waking State.

The Mystery of Blood.

The Mystery of Sex.

The Mystery of Death.

The Christ of the West is not the Christ of the East.

The Christ of the West.  
The law of infant mortality.

When sending articles for the Echoes please write plainly on one side of the paper only, and leave plenty of space between the lines.

Be sure to use only Western terms, we positively cannot print anything which smacks of Hinduism.

## QUESTION DEPARTMENT

**Question:** When a man lives a life of sorrow and suffering we may account for the fact by saying that he is reaping now what he has sown in former lives, but how can we reconcile the awful suffering and torture of animals with the justice of God? What will be the fate of those who now mistreat animals?

**Answer:** To view life from the standpoint of present conditions alone is just as inconsistent and impossible as it is to look upon a man as having neither childhood behind him nor old age before him. We are what we are today because of all the yesterdays which have preceded since our birth, and that past experience also in a very large measure determines our future, from now until the time when we pass out at death. Similarly this life, and many lives before it, have made us what we are now and from that past is determined, in a wide measure, the life which we shall lead in future lives. At the beginning of manifestation the spirit was free and like the Father, save in this one thing, that it had no self-consciousness. The pilgrimage through matter was undertaken in order that this might be gained. To

further this object, the spirit was crystallized into vehicles during the process of involution. A physical, a vital, and a desire body were gradually drawn around it to limit it and shut it off from all other spirits. Then by the gift of mind the Ego or individual was finally formed. Imprisoned in the various veils mentioned, the spirit could no longer contact the outside world directly, but turning its gaze inward it sees itself and recognizes itself as I. At the same time, however, it feels also the limitations; it longs for the Father's house and recognizes the fact that it is feeding upon husks and that it is necessary to return to the Father's house in order to take again its place as a Son of God.

This resolution to return to the Father is made more vehement by the fact that pain and sorrow are experienced on account of the limitations of this mode of existence. The cramping prison house, which the spirit feels, is a goad to drive it on. "No one cometh to the Father but by me," said Christ, and it is a fact that whenever the Christ is born within us, we become men of sorrows and acquainted with grief. The path of probation, of purity, and of spiritual endeavor draws the face with lines of pain, and thus gradually the body is broken up; it becomes more ethereal and leaves the spirit more free. In the measure that we subdue our passions, we kindle the fire of fellow-feeling which shall eventually burn up the dross of the flesh and leave the spiritual increment of our natures free to function in the new heaven and the new earth, where pain, sorrow, and death are overcome. This will be a foretaste of the state of humanity during the Jupiter period when we shall function in our vital bodies and be free

from the physical vehicle with its attendant discomforts. At present the thought of the ordinary individual has little or no power, but in that day our thoughts will be capable of giving life to certain lower orders of spirits, and therefore it is of the greatest importance that we should first become thoroughly purified before such a terrible power is given us.

The path of evolution is not a circle but a spiral. We are a better humanity than the angels were when they were human during the Moon Period, and the animals, which will be human during the Jupiter Period, will also be a better humanity than we. As the lowest globe at that time will be in the etheric region, only a vehicle made of ether will be used by any being; thus the finer forces of nature will be available to all at that time; and the humanity of the Jupiter Period will be able to wield the lighting as well as ourselves. Therefore it is necessary that they also should know by experience the nature of pain which may be inflicted by the misuse of a superior power, and to give them that compassion they have been made in certain respects like ourselves, capable of feeling the pain and suffering incident to physical existence. Thus, from the present evil there will come good to both man and beast.

But though a great good in the future will come from the evil of the present, the fact must, nevertheless, be taken into consideration that there is woe in store for him by whom evil comes. The lower kingdoms act as stepping-stones for the higher. Did not the mineral exist, plant life would be an impossibility, for they could not take root and obtain the sustenance necessary to their growth. If there were no plants, man and

animals would also have no means of finding earth bodies. Thus, on account of the service rendered by the lower to the higher as stepping-stones, the higher owe the lower a debt of gratitude, which can be paid only by service. Christ recognized this, that without pupils there could be no teacher, and in gratitude for the opportunity of obtaining the privilege of teaching and bringing into the world this wonderful Christian religion, he washed his disciples' feet. In future aeons those lower kingdoms now acting as stepping-stones and as means of growth and experience to us, will need help and service which must then be given in return by us. Thus the human race, which abuses the animals, will then have to act as their servitors, aiding them to attain the very utmost from the school of evolution, as it will be carried on in that day. The spirits whose bodies we now torture and destroy will in that day become our pupils and it will be our duty as their guardians to help them grow and propagate the life we now destroy.

**Question:** Why was the color of the veil in the Tabernacle purple, scarlet and white? Why were not the three primary colors, blue, red and yellow, represented?

**Answer:** Blue is the color of the Father, who rules over the whole universe continually from the beginning of manifestation to the end thereof, omnipresent in everything that lives, breathes, or has its being.

Red or scarlet is the color of the Holy Spirit, which generates living creatures when life takes a wrong expression if restrained by a code of laws, and the Holy Spirit thus becomes Jehovah, the Lawgiver.

Yellow is the color of Christ, the Lord of

Love, who by that divine principle supercedes the law and brings us again in direct contact and harmony with the Father.

Thus you will see that under the ancient regime it was impossible to have included the yellow and made all three primary colors emblematic of the Temple. For the time being, the Father and Jehovah reigned. The blue and the scarlet, their colors, were on the Temple, and purple, which is the color resulting from the intermingling of the two primaries before named, was also there, showing not only their separate existence, but their unity. In the last place there was the white space emblematic of the fact that still something remained unmanifested, and that was the third color, yellow.

From the time of Christ, the true Western mystery school, the Rosicrucians, have as their emblem the red roses, emblematic of the purification of the desire nature, the golden star, showing that the Christ is born within the disciple and radiates from the five points which represent the head and four limbs. This is reflected upon the blue background emblematic of the Father. And thus it shows that the manifestation of God, unity in trinity, has been accomplished.

I have often thought that there was one lack in the literature of the Rosicrucian Fellowship; namely, a devotional book, and thousands of our students have probably felt the same. To supply this lack many have taken up books of Eastern origin, which is a very bad practice, for though many lives ago, when we of the Western World were in Eastern bodies, at a time when there was no Western World, as we know it today, then these things fitted us; but today we have advanced beyond, and should rather look to our Christian saints

for guidance on the path of devotion. My own special book has been Thomas à Kempis' *Imitation of Christ*. It is a wonderful volume. There is not a case in life that cannot find some fitting passage in this book; and the more one reads it the more one grows to love it. As you probably know, the residents on Mount Ecclesia take turns alphabetically at reading during the morning and evening service. Whenever it comes my turn I pick up Thomas à Kempis and read a chapter, starting from the beginning and going through to the end. Then

one can begin over again. There is never a dull moment in the whole book, and it would be well for students who feel the desire for something to accelerate their devotional nature to take up this little book as a reading. It can, I believe, be procured from most booksellers all over the world, but if you should not know where to get it you may send to Headquarters. We have written to some of the publishers to obtain their prices and believe we can supply them before long.



# Echoes From Mt. Ecclesia

SEPTEMBER 10TH, 1914

OCEANSIDE,

NO. 16

CALIFORNIA

Entered as second class matter  
November 3rd, 1913, at the Post Office  
under the Act of August 24, 1912.

## 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.

# Echoes From Mt. Ecclesia

OCTOBER 10TH, 1914

OCEANSIDE,

NO. 17

CALIFORNIA

Entered as second class matter  
November 3rd, 1913, at the Post Office  
under the Act of August 24, 1912.

Our Esoteric Secretary is much encouraged by the hearty cooperation of the students, who have, since the last *Echoes* went out, been writing their full names and addresses much more clearly and on most of the letters. Now it is felt a better understanding by the students of our methods will further enlist cooperation and help the office force. Hence the following request and suggestions:

When you write asking for report blanks, please be sure to put your request on a separate slip with your full name and address. Sometimes such a request or an order for books or other important things are put in the middle of ten-page letters, and naturally such voluminous communications are always put aside because we have not the time to read them through at the time of receiving them. They are put in a basket where they must wait their turn.

Therefore if a request for report blanks or an order for books is sent in such a manner it is not to be wondered at that they are overlooked for some time, and students therefore may be annoyed at not receiving the books or the report blanks; but if you will help by always writing anything that you want specially attended to on a separate sheet of paper, putting your full name and address thereon, these important matters will receive attention so much quicker that it will be a surprise to you.

## Food is Medicine

The new dining hall is nearing completion and we hope to be in it the first week in October. This will indeed seem a treat, after being in the old dining room, which was only built for temporary use and a sort of camping out purposes, to get into this permanent, new, beautiful building.

As you know we believe that food is the only right medicine. Proper food given at the right time and under the right conditions will not only cure but prevent disease, and therefore we feel that although we advocate frugality and the simple life, there is no inconsistency in the fact that our dining hall is the most pretentious building on Mount Ecclesia at the present time. We have bestowed a great deal of care upon it, and feel that it is well warranted, for is not this body of ours the temple of the living God?

Only through a perfect, a good and a healthy temple can we really express ourselves here in this world and do our best work and the simple but sanitary food that we put into our bodies under such pleasant conditions is naturally going to do much more good to those who come here in a run-down condition, and those who are suffering with diseases than when prepared in an unsanitary kitchen and served in a stuffy place. This place and the food that will be served in it will in itself be a powerful factor in healing.

The windows in this new dining hall are facing the ocean, mountains and valley on three sides, and the wonderful California sunsets will be plainly visible to all who are fortunate enough to be on Mount Ecclesia and partake of

their evening meal there. These sunsets over the Pacific Ocean, with islands in the distance, sometimes the sky overclouded and the thousand tints of such indescribable beauty, from the most fiery and deepest red to the very faintest shades of violet, are blended in such a manner that I have never seen equaled in any other part of the world.

During the summer we have discouraged students who wanted to come to Mount Ecclesia, as we felt that the conditions in the old dining hall and kitchen were not as they ought to be. Perfect sanitation could not be had, especially for a large crowd. But now that it is possible to give them better accommodations in the new dining hall, and we have a bath department in connection, so that it will be possible to give students bathing facilities and thus take proper care of the physical man, we intend to start classes in November, we shall partition the dining room off so that we may use part as a class room, and thus take care properly of the students along the mental lines. Last, but not least, the spiritual work will be carried on as usual in the little Pro-Ecclesia, which we all love so dearly.

### **A Flagraising**

On or about Thanksgiving, Nov. 26th, we are going to have a flagraising on Mount Ecclesia. One of the students in the East has given us a flag with the Rosicrucian Fellowship's emblem. It is a beautiful flag, we feel very proud of it and long for the day when we can hoist it on the flagpole on top of the dining hall. But it occurs to me that, according to American law, it is not allowed to hoist a flag without having the American flag above it. Now I would like to hear from some of our legal lights in regard to this matter. Does this apply to flags of nationalities only, or does it include also religious orders or societies? In other words if we hoist the emblem of the Rosicrucian Fellowship over the dining hall, will it be necessary to put an American flag above it? I have no objection to

putting the American flag up. I think it is a good idea to have the emblem of our glorious land of liberty, but the Rosicrucian Fellowship is a spiritual institution, and, as such, it is above, it is something higher, than the kingdoms of men or nationalities. It beckons to everyone, no matter under what national flag he or she belongs, and therefore I do not feel that I want to raise the flag of any one nation above this universal international emblem, unless it is necessary to fulfill the law of the land wherein we live, for that, of course, has been inculcated as a principle by the Christ when He said, "render unto Caesar what belongs to Caesar" and we must obey to the law in all matters.

This will be a good time for students to come to Mount Ecclesia, for we are now entering upon the most delightful time of the year in Southern California. We have already had a little rain, and we hope soon to have more, so that the hillsides will become green and beautiful and add their share to the general tone of the landscape. As you know, the winter here in California is really much more like summer than the summer itself, for the rainy season brings out the verdure upon the fields and on the hillsides, covering everything with a carpet of flowers that is so wonderful that no pen is adequate to describe it. Besides, the atmosphere is so much clearer. The snow-capped mountains one hundred miles away seem almost so near that it looks like an easy walk before dinner, and it seems as if it were but a step from the shore to the islands sixty miles out in the Pacific Ocean.

### **A Dilemma**

Have you ever been in the situation described as "between the devil and the deep sea?" I am there not infrequently, on account of the injunction placed upon me by the Elder Brothers, that under no circumstances may I put a price on the Rosicrucian teachings, or solicit money for buildings or any other purpose. This I was told



was to be left to the men and women who became interested; they must do that among themselves. With this idea I am heartily in accord, and have obeyed it in the spirit as well as to the letter, as far as I knew how; but continually something comes up and I don't know just how to act on the right side.

Now we have received a letter from a friend in Chicago, one of our worthy members, a man who, if I remember rightly, once collected \$150,000 wherewith to build the Chicago Press Club, and did this in a very short time. He has made propositions at different times for raising money to build the Ecclesia, and, as you know, that matter was taken up last year by the Finance Committee. I don't know how I shall keep my hands entirely off it; I can't help myself, it seems I must publish such communications, must give the men and women who want to help a chance to express themselves, or else they really cannot do the work. At the same time, I hope that you will understand that personally I have nothing to do with it; that I have not suggested it; that I am not taking any active part in these attempts to raise money for anything, but that all that is done in that way is an outcome of the feeling of these members that they want to do something to realize the plan of the Elder Brothers that an Ecclesia should be built during the second decade of the present century, as the philosophy was published before the end of the first decade. So we have until the thirty-first of December 1920, to realize this plan.

In the first decade of the century we made a start at preaching the gospel, publishing the literature and the teachings given out by the Elder Brothers of the Rosicrucian order. In the second decade the effort must be made to start the second part of the work; namely, healing the sick, and in this effort there is nothing, of course, to compare with the spiritual panacea, and the Ecclesia in which that is to be prepared should therefore be started before the expiration of the

second decade of the century or else we shall have lost the opportunity for the time being, and a new start may not be made until the second half of the century has dawned upon the world.

With this explanation of my position, I give you herewith a part of the letter received from our friend, G.W.W., in Chicago. There is one sentence, however, that I would call your attention to; the one that says that whatever donations are made to the Ecclesia should not interfere with the monthly contributions. When the Finance Committee last year endeavored to start the work, many of the students sent their monthly contributions to the Finance Committee for that work, and deprived Headquarters of the wherewithal to carry on the ordinary work of publishing our literature and carrying on the correspondence, and this was felt keenly by the staff at Headquarters, so I hope that no mistake will be made like that again.

And I trust that you will understand that while I pray for the Ecclesia to be built as earnestly as any one, and am willing to publish whatever the members have to say in regard to this matter, I myself personally must stand outside the discussion, and can have nothing to do with solicitation of funds for this or any other purpose. That must come spontaneously from your own selves. Moreover, when any more buildings have to be built, I do hope and pray that some one will be here to take that work off my shoulders, so that I may devote myself to the spiritual side and not have to do any more of this work. I feel that I have given so much of my time now to this material pioneer work, to the building up of Mount Ecclesia, that really someone else should come in to take the work off my shoulders, so that I may do the other work. Of course, if nobody comes I am willing to stand in the harness and remain there as long as it is necessary, but I feel really that it is not for the best interests of the Fellowship when my time is devoted to such work as printing, pumping, contracting, etc., instead of to the work that

really belongs to me, for I assure you that it is an awful wrench to have to work with builders and to do with material things like that all day and then get to the Dictaphone and do the spiritual work at night. It is so foreign, they are so far apart, that it is almost impossible to get into the swing, and, as a result, I do neither branch as well as it ought to be done.

Chicago Ill., Sept 18th, 1914

Friend Heindel:

If for any reason you feel the time too short to raise the money for the Ecclesia between now and Christmas, I suggest we at least start the work, and to that end I will give one hundred dollars and send it at a moment's notice if the work is started so that you may place the money in some good bank at interest; that is, you can take a certificate of deposit for it and get probably five per cent per annum. We could, if we all make a Christmas offering for this purpose, have a great portion of the money raised between now and Christmas, and this ought not to interfere with our regular monthly offerings; in fact it must not do so, as with your new kitchen and other expenses that should be increased rather than decreased.

I feel we should make a start for the Ecclesia, if we do nothing more, and we should do it and do it at once, as the time is already short. I will, if the work is commenced, mention the matter to all here, and if you could get one good worker in each town to get the members together, this would so accentuate the matter that the money could and would soon be raised, as our Christmas offering to the suffering Christ and as a tribute to Christian Rosenkreuz. Such a work would inspire the members, and nothing would so help the Fellowship as to get them enthusiastically at work, as this would be real service. Think the matter over and communicate with some of the members in whose judgment you have confidence. A call for volunteers in *Echoes* to push this work would not be a bad

idea. If it were not for giving the names to the proselyters, the names could be published so that it might inspire others to work and to help.

The Esoteric Secretary has stated how energetic the Los Angeles lodge is and how New York and Brooklyn are pushing forward for first place on all occasions, and has expressed hope that Chicago might and she believed would not be outdone in the end. Here is an opportunity to test and to enthuse the whole of the membership everywhere it seems to me. What could be better than to have the Ecclesia paid for before we even begin it?

Churches lock their doors and hold their members as in prison till they get the money out of them. May we not raise the money by voluntary subscription before we strike a hammer, and as we build without noise or sound of hammer, may we not set our young Hiram Abiffs at work between now and Christmas? My money is ready and I know in my own mind that many others are equally as ready to help the Fellowship and yourself in the work as I am, yea, perhaps even more so. We claim to be builders. Let us make good our assertions, or else refrain from such assertion.

Fraternally,

G.W.W.

## MEMORY

By C.K.

How often, when I read the beautiful teachings of the Elder Brothers and realize their wonderful truth and also the necessity of living up to them, do I wish that I might always remember them and act accordingly.

When, in particular, I meet a vital truth which seems like a living inspiration, I have often wished that I might seize it and hold it forever; but, alas, it soon fades and when the time comes when it would be most useful, it is gone and forgotten until too late.

The seat of MEMORY is the vital body, and the vital body is built by REPETITION; so then,

the teachings, which I would hold before my consciousness, must be indelibly imprinted there by constant repetition. From this may be inferred that progress along this line depends pretty much on repetition and the question naturally presents itself: How can this repetition be best effected?

Now there are many ways of going about it, I know, but here is a good way for those who are in earnest. When you find a pointed truth which applies to you in particular, a virtue that you lack very much, or one which you desire very much to attain, write it out very neatly (I use a typewriter) on a piece of paper together with a few others that you wish to remember in particular and endeavor to read and realize them every morning before you start to work. I say "endeavor" because you will find yourself forgetting to do it many times at the start. But don't let this discourage you. Try to form a habit like the habit of using a toothbrush or washing your face every morning. This is repetition with a vengeance and unless you are sincere, you will soon find soul-growth out-stripping your desire for it.

The first few mornings will be all right and a realization of what you wish to do will sweep through your very soul, but there will soon come a time when you find that you don't want that virtue after all, not for a few minutes anyway.

Now this is the critical point, this is the reason you never had that virtue before. This is the time when an ounce of RIGHT FEELING properly planted will bring forth several tons of fruit later on. It may be a hard pull, but don't give up! Straighten your mind out and force the same realization on your consciousness that you felt before. When you feel the same desire to do good and fully realize your mistake in thinking and acting, the Rubicon is crossed and the next time it will be easier.

By slowly adding the things which you yearn most ardently to know, you will never again

have to sigh for the knowledge that slipped your mind at the psychological moment and attainment will be nearer to your grasp than ever before.

## QUESTION DEPARTMENT

**Question:** When an arm or a limb is amputated, does that exist independently in the desire world after amputation? And after death does the person appear minus hand or foot in the desire world? I have known people to suffer pain in a limb long after the amputation even years? How is this accounted for?

**Answer:** When an arm, a limb, or an organ has been removed from the physical body by means of a surgical operation, the dense part or organ permeated only by the planetary ether is taken away. The four ethers, which constitute the vital body of the man or woman thus operated upon, remain; but there is a certain magnetic connection between the part decaying in the grave and that etheric counter part which remains with the person. Therefore he or she feels the pain and suffering in the organs for some time after an operation, until decay has taken place, and the ether has then vanished.

You will find some interesting cases demonstrating this point and some further teaching on this matter in the *Cosmo*. When a person who is injured passes into the invisible realm, he thinks with the same mind, pictures himself there as he was in this world; consequently, a scar on the forehead or the loss of an arm or limb is reproduced by his thought in the matter of the desire world and he appears there disfigured as he was here.

In the present European war this is very noticeable, for all the soldiers who pass out with wounds which they can see and which they knew how to determine the effect of, they have reproduced these wounds in their desire bodies, and they feel at the present time pain similar to what they would feel if they were here, because

they fancy that there must be pain connected with it. However, they are very quickly convinced by one another and by those who have been helped by the Elder Brothers to see the matter right that there is no actual pain. They wake up to that fact, but still they carry about with them their lesion, and as these lesions have not been bandaged in the physical world they go about exhibiting in their bodies the frightful wounds of bayonets and similar instruments of slaughter. All this however is only illusion, and as soon as they are convinced of that fact and taught that by thought they may shape their bodies in the normal and healthy state, these things will probably not continue to be an eyesore to those who behold the present conditions of the invisible world.

**Question:** Why is it wrong for a Probationer to use alcohol and tobacco?

**Answer:** This question does not only apply to Probationers, but to every one who endeavors to live the higher life, and therefore we answer it in the *Echoes* so that all students may know that it is not only sentiment that dictates our ideas that we should not use any intoxicants or drugs which muddle the brain, for that is the great and important instrument whereby we are doing our work in the physical world, and without being in good condition, we cannot expect to make progress.

Flesh and alcohol have the tendency to make man ferocious and to turn his spiritual sight away from the higher worlds and focus vision upon the present material plane. Therefore the Bible tells us that at the beginning of the rainbow age, the age where we live in an atmosphere of clear and pure air, so different from the misty atmospheric condition of Atlantis spoken of in the second chapter of Genesis, Noah first brewed the wine. Material development has taken place in consequence of the present focusing of our energies upon the material world, which resulted from partaking of meat and

wine.

Christ's first miracle changed water into wine. He had received the universal spirit at the baptism and had no need of artificial stimulants. He changed the water to wine to give to others less advanced. But no wine bibbers can inherit the kingdom of God. The esoteric reason is this: that while the lower ethers vibrate to the seed atoms in the solar plexus, and the heart and thus keep the physical body alive, the higher ethers vibrate to the pituitary body and pineal gland. By imbibing this false rebellious spirit that is fermented outside the body and is different from the spirit that is fermented inside, by sugar, these organs are temporarily dazed and cannot vibrate to the higher world, and so, because of age-long abuse, man has ceased to function in the higher worlds.

If he takes too much of this spirit of alcohol, the organs named may be slightly awakened so that he sees the lowest realms of the desire world and all the evil things therein; that happens in the disease known as *delirium tremens*.

To sum up, as the evolution of soul depends upon the acquisition of the two higher ethers, from which the beautiful wedding garment is made, and as these ethers are attuned to the organs named in the same manner that the lower ethers are attuned to the seed atom in the heart and the seed atom in the solar plexus, you will readily understand the deadly effects to the spiritual man of alcohol and drugs. To elucidate further I quote an incident of life.

There is an old saying: "Once a Mason always a Mason"; that means that when any one has received the initiation in the Masonic order, and by virtue of that becomes a Mason, he cannot resign, for he cannot give up that knowledge and the secrets which he has learned any more than a person who goes to college can give back his learning received at that institution; and therefore, Once a Mason always a Mason, and likewise, once a pupil, a lay brother, of a mystery school, always a pupil and a lay brother of



said same mystery school. But though that holds good and life after life we come back connected with the same order that we have been affiliated with in previous lives, we may in any one life so conduct ourselves that it is impossible for us to realize this in our physical brains, and I will, as said, cite for the benefit of all students a case which is very much to the point.

When I was taken into the temple of the Rosicrucian Order in Germany, I was surprised to see a man who I had known on the Pacific coast; that is to say, I had seen him a few times; we had never spoken. He seemed at that time to be in a station in the society where we were connected much above mine, and I had never had personal acquaintance with him. However, he greeted me there warmly, and seemed to understand all about his connection with said society, about our meeting there, and so forth; and I looked forward upon my return to America to getting much information from this brother when I should be fortunate enough to meet him here in the West.

When I arrived at the city where he was, I was told by mutual friends that he had been expecting me and was looking forward to meeting me very anxiously. So that when I did meet the gentleman, I at once went up to him and shook him by the hand. He also seemed to recognize me and called me by name. It seemed there was every indication that he knew all that had happened while we were both out of the body; besides, he had told me in the temple that he remembered everything that happened to him when out of the body; this, of course, I believed, for he was of a much higher degree than the first, into which I had just been admitted.

On the day of our physical meeting, after a few moments' conversation, I said something that caused him to stare at me blankly. I had referred to some incident of our meeting in the temple, and he showed plainly that he knew nothing whatever. I had however said so much that I was forced to say more, or appear very

foolish; so I told him that he had professed to remember everything. This he denied, and at the end of the interview he begged me very earnestly to endeavor to find out why it was that he was a lay brother of the Rosicrucian Order, yet could not remember that which took place during his absence from the body. He was, as I knew, at various temple services; he took part, and still in his physical brain he was absolutely ignorant of that which passed.

The mystery was solved a little later when I learned from him, out of the body, the fact that he smoked cigarettes and used drugs, which clouded his brain to such an extent that it had become impossible for him to carry anything through of his psychic experiences. When I told him that in the body he made a valiant effort to rid himself of this habit, which he acknowledged, but after some time of abstinence, he found that he could not do without the drugs and cigarettes and therefore he has been, up to the present, shut out from any consciousness of the higher life.

This is a very pitiful case, and I have no doubt there are more; and they illustrate how careful we should be to be clean in our habits, in everything to regard this body of ours as the temple of God, and refrain from defiling it, as we would refrain from defiling a house of God built of stone and mortar, which is not one millionth part as holy as the body wherewith we have been endowed.

## HEALING DEPARTMENT

A correspondent writes: "In Tannhauser II you say sickness attends soul growth to a greater or less extent. I also see in Lecture No. 11, *Spiritual Sight and Insight*, that you say disease is a manifestation of ignorance. In proportion that the Christ is formed in us we attain to health. These two passages don't seem reconcilable to my mind."

Answer: They are nevertheless very much



reconcilable. Until the Christ life illumines us from within we do not comprehend, neither do we follow, the laws of nature, and consequently we contract diseases by our ignorant contravention of these laws. As Emerson puts it, a man who is sick is a scoundrel in the act of being found out; he has broken the laws of nature. That is why it is necessary that the gospel of Christ should be preached, that every one of us should learn to love our God with our whole heart and our whole soul, and our brother as ourselves, for all our trouble in the world, whether we recognize it or not, comes from the one great fact of our selfishness.

If the alimentative function is deranged, what is the reason? Is it not that we have overtaxed our system because of selfishness? Or if we have a nervous breakdown, is it not because we have been angered and exhausted our nervous force by trying to get someone to serve our selfish ends, and we feel resentful because we have not succeeded? In every case, selfishness is the prime cause of most diseases, sorrows and pain; selfishness is the supreme besetting sin of ignorance.

We append, as usual, a few letters from those who have been benefited during last month. H.C.O. writes,

“Another week has gone by, and can say am feeling very well. I still have the spots in the eyes, but they do not appear constantly as before. The Invisible Helpers have done wonders in helping me to health so far; with God’s help and theirs I expect to some day reach this goal of being entirely well.”

This letter from a patient in England is self-explanatory:

“I may say that I am free from that spirit control or hypnotic condition; also I have promised myself not to allow it to take hold of me again. I have steadily avoided associating with my so-called friends since the occurrence. Thank you. I will take your advice and give up worrying over this and other mistakes I have made. I will

try again more ever before to rise above the past.

Yours very sincerely,  
B.H.”

C.A.P. was troubled with indigestion, insomnia, and a general nervous breakdown. He writes:

“My health has been very good during the past week, and I have felt well except for feeling of uneasiness sometimes along towards night. I feel that Invisible Helpers are doing me an immense amount of good, and am very thankful for same.”

M.M. was troubled with chronic headaches, nearly driven insane by the pain thereof. The doctors wanted to operate, but told her that even an operation would not be sure to give her relief. We advised against the operation, and she took up the healing as done by us. She writes now: “I am so glad and thankful to report that I have not had one single spell of pain since writing last week, and I am really feeling fine.”

H.P.C. was subject to fainting spells, especially when going into crowds alone. Fear and weakness would seize her at the most inopportune moments. This condition is passing away under the treatment of the Invisible Helpers, who are not only able to aid in physical but also in moral and mental troubles. She writes:

“I have been quite well during the past week. I am so lighthearted when I see how the things that tortured me so much are becoming as nothing now, and I am very grateful for this help.”

M.P., whose letter we gave last month, has since written as follows:

“My health has improved so much since I have written to you for help, and I have gained much in flesh. I will follow out all your instructions, and being a Probationer I feel I can now do for myself. Yours in Fellowship.”

# Echoes From Mt. Ecclesia

NOVEMBER 10TH, 1914

OCEANSIDE,

NO. 18

CALIFORNIA

Entered as second class matter  
November 3rd, 1913, at the Post Office  
under the Act of August 24, 1912.

## Thanksgiving Number

In America, the last Thursday in November, is set aside as a special day of Thanksgiving for the blessings received during the past year.

Today, the 31st of October, while we are writing the Thanksgiving *Echoes*, our spirit of thanksgiving is especially fervent, for this is the first day for many months that we have been free from workmen, buildings, machinery, etc.

### The Pro-Ecclesia

The progress made during the last year at Headquarters has been gratifying in all directions. A year ago last Thanksgiving we laid the foundation for the Pro-Ecclesia, and what a blessing that has been. We built so fast that it was ready for occupancy, and the first service was held there on Holy Night the following month. Since then prayer and praise has never ceased to go up thence morning and evening, Sunday, at the New and Full Moons—all these times have been observed, and we have since then been building faithfully and diligently upon the real temple. It was particularly emphasized at the time that it is not built of stone and mortar, but of the human hearts, of the human aspirations that have been centered upon that place. You in the world, everywhere over the whole globe, have helped us in this, particularly during the Healing Services,

which are held every time the Moon enters a cardinal sign. The students have centered their thoughts upon the emblem in the Western part of the Pro-Ecclesia, and on the white rose signifying the purity of lives we are endeavoring to lead. In that emblem of chastity and beauty there has been centered the thoughts of healing, thoughts of strength, of purity, and moral uplift, which we have been endeavoring to radiate all over the world as the Rays from the Rose Cross radiate from a common center.

So this material building has served as the vehicle of spiritual blessing many times. Powerful have been the thoughts that have been projected from that place, and many are the letters we have received at Headquarters testifying to the benefits that have been thus received, not only by those that have come here and personally entered into the Center, but by everyone that has been in need of help.

### The Dining Hall

Then we have built the Dining Hall, wherein now the food will be properly prepared for those who come here to be built up, as well as those who come here for study.

### The Electric Plant

Last, but not least, we have just finished installation of an electric light plant, the munificent gift of one of our Northern California members. But why do you think that he gave that plant to us, why do you think we wanted that plant? Not so much that we might get the electric light, as that it might aid us in our spiritual work during the daytime. Some mem-

bers, several, have come to Headquarters and have said that it is unwise to tell people how much machinery is being introduced here, how we are getting Dictaphones, how we are using addressing machines and all of these newfangled things. It may be, but secrecy is an abomination to us, and these things, while material, are nevertheless our greatest aids; they are our tools in the distribution of the teachings all over the world. Without this paraphernalia it would be impossible for us to accomplish the enormous amount of work done here.

The local electric plant runs only when they feel like starting it; the last three weeks in October we had no electricity at all. As a consequence of this lack, our Dictaphones were idle sometimes weeks at a time, and the Esoteric Secretary was forced to dictate her letters by shorthand to the stenographers, that time therefore was wasted and the delay in getting out correspondence was felt keenly by students and still more by patients. When a person is sick, sending for help, looking anxiously day-by-day for a word of encouragement and hope from Headquarters, then time counts and we cannot respond too quickly. Expedition was made impossible by the lack of electricity and our Northern friend saw that, he being himself a large business man; therefore, he gave us the plant, and it is proving an inestimable blessing to have electricity any time we want.

At night, after working with men in the building all day, it was possible with these Dictaphones to dictate letters and lessons so they can be transcribed the next day by a stenographer, and sent to the printing. This would have been impossible had we used the old method of shorthand dictation, for we cannot have the stenographer at any time during the twenty-four hours the same as we can have the Dictaphone. Today it is Sunday and the stenographers could not be expected to work, but the writer can sit down, as he is doing now,

before the Dictaphone, and thus get out the *Echoes*.

So you will see the money that is expended for Dictaphones and the installation of electric plant are all things that benefit you, even though you may be on the other side of the globe from Headquarters, and we trust you will realize these benefits, and not say, as some have said, that it is "all physical" here. Yes, indeed, there is much physical here. We have been entrusted by the Elder Brothers with the work of disseminating their teachings, and with building a Mystic Shrine here. To do this we need offices and a printing plant, Dictaphones and various paraphernalia. This all had to be installed, everything has to be put in place and properly housed, and without the physical pioneer work which we have done, there would be no base for a spiritual structure.

The Rosicrucian Fellowship would be far behind in efficiency and the promulgation of the teachings of the Elder Brothers would be handicapped were it not for these material things. And so, though the electric plant, though all these other things are material in themselves, they have helped to serve the purpose of the spirit and they are of a truly beneficent nature and should not be sneered at or deprecated.

### **A Stick in the Desert**

By the way, the other day a San Diego reporter was at Headquarters asking permission to take pictures and asking also for copy for a story in the mid-winter number of the *San Diego Union*. Permission was given, and later in conversation he mentioned that he had been at the first ground breaking on Mt. Ecclesia, October 28th, three years ago. He saw our little party going out to Mt. Ecclesia, followed and saw us plant the cross and turn the ground, and he said it looked foolish, like driving a stick in the desert. He was amazed at all that had been accomplished in the three years, all

the buildings we had built, the pumping plant that we had installed, and, by the way, it was just three years from the day of the ground breaking that we started the electric plant, which will be our greatest help in promulgating the philosophy and in sending letters of health and healing all over the world through the Dictaphone. Thus you see what strides have been made in the past three years, when helpers were very few and funds have been very, very scarce. Now then think of what we are going to do in the coming year where we confidently expect that many students will come to Headquarters when visiting the Expositions, and when many of them will have a chance to take a hand in the work, which is here being done, in a manner that cannot be accomplished by mail.

### Chance, or What?

G.W.W. is starting to realize the Ecclesia in earnest and, judging from the enthusiasm he is already creating, it looks as if the time were ripe for getting to work. It is a curious fact that always, when help was needed in a special sense, there has come to us at the right moment, the right information, and the right help. Never once have we been left in the lurch. And this help usually came in the most unexpected manner. A incident comes to mind, one of many very peculiar happenings: We had just moved to Mt. Ecclesia, and as we were so far away from a print shop, it became necessary to get our own printing press. This we went to Los Angeles and bought, with the understanding that it should be disconnected in a certain way so we could get it through the door of the office, for that is where we had it at first. It was not thus disconnected when it arrived, and we were in a quandary how to get it in. It was a cold morning, about 7 o'clock, and just then a typical "Weary Willie" wandered up to the Administration Building. He asked for a cup of warm coffee and some

breakfast. The writer told him we were about to have our own breakfast, and if he would sit down and wait we would be glad to have him share it with us. He looked at the press, which was standing on the porch, remarked about it, and when told we were puzzled how to get it through that door because of the axle being too long, he answered, "Oh, that is very easy, a screwdriver will unfasten the pocket on the farther side; you can then pull the axle right out." He had been working in by-gone years for the very concern which made this printing press, and the coincidence was rather startling to say the least. In similar manner financial and technical help has always come at the time it was needed.

When we were going to start the Pro-Ecclesia on Thanksgiving last year and broke the ground, we said we would hold service in it Holy Night. At the time we had no money wherewith to erect the building, but the need was there, and during the day a check for \$200, also other funds, came in, so that before we sat down to our Thanksgiving dinner, erection and completion of the Pro-Ecclesia was assured **without our having mentioned it to anybody.**

### The Stone of the Corner

And so we believe it will be with the Ecclesia. If the time is ripe, this effort that is now being put forth will bear fruit, and the erection of the building start right away; but if it is not ripe, then do not be discouraged, do not think that the Ecclesia is not going to be built. We have made up our minds that this chance shall not slip away from the Rosicrucian Fellowship and wait for another century or half a century. **The Ecclesia is going to be built in the specified time** even though it has to be done piecemeal and in sections, and for this end we have decided, in addition to the flag-raising, which was announced last month, we will make a corner-

stone of concrete with a hollow space, so that at some later day this cornerstone may be placed in the building and the letters bearing upon this matter, both for and against, viewing the thing from all points, may be placed inside, that the erection and every event that led up to it may be made a matter of record for future ages.

Please understand this aright, the cornerstone is going to be **made, but it is not to be sealed** or placed—that event will be reserved for some future day when our plans are more definite and we know better how we shall do this. In the meantime, between the day of Thanksgiving when we make this cornerstone and the day when we finally place it and seal it up, we will have time to thoroughly ventilate the matter in letters by correspondence and in every way you see fit. Then we will place all these letters in the stone so as to give an account of how the building came to be erected.

And we now invite all members of the Fellowship who can come to be with us when we take this first step on Thanksgiving Day towards the realization of the plan of the Elder Brothers. We must make a start, and we thoroughly believe when we do this, when we not only talk, but when we really, honestly and earnestly do something, then the Elder brothers will lay their blessing on our work and we shall be given that privilege of completing the building and bringing to the world this panacea that is a blessing beyond all that has yet been bestowed upon humanity.

We will make a report of how the cornerstone was made, this will be signed by all who attend and deposited in the center thereof.

In this undertaking, do not worry about the money, but put your hearts in an attitude of aspiration. By consecrated love, **let us first build the Ecclesia in our hearts**, and when we show that we are working out the aspiration of our soul, we will find that the way will open

up, and that we will have the wherewithal with which to do.

As that tramp came and gave us the help needed at that particular moment, as the check came in just at the time when it was needed to build that Pro-Ecclesia, so will also the wherewithal come with which to build the Ecclesia, and from sources we least expect. We may hasten the day by our deeds, so let us live individually a life consecrated to the uplifting of humanity; let us live the life of helpfulness; let us long more and more to be instruments of healing and help to our needy, suffering brothers, and then we shall certainly be given the larger and greater opportunity, which will come through the vehicle of the Ecclesia.

We are receiving many letters of encouragement and also with contributions. We cannot publish all these letters but will print a few, and when you read the letter of our friend J.P., do not conclude that he is a wet blanket, or that he wants to hold things back. He writes just as he feels, and he has done excellent translator work for the Fellowship, and he has also been a very generous contributor; so we know that he really is writing as he feels about it, and the reader should give due and careful consideration to his viewpoint, even though he may not agree therewith.

Chicago, Ill., October 24, 1914

Rosicrucian Fellowship

Oceanside, California

Enclosed please find \$110.00 as a starter towards building the **Ecclesia**, which is to bring the **Panacea** promised by the **Elder Brothers** the moment that we the **Members of the Great Rosicrucian Fellowship bless ourselves** by completing this building.

I say as a "starter," because I feel certain that every member of the Rosicrucian Fellowship throughout the world will esteem it a **privilege** as well as a pleasure to contribute to this fund



that is to enable **Headquarters** to bring **Health** to suffering humanity. The **Ecclesia** is the only thing that will bring the **Panacea**, for it requires a building set apart to insure the effectiveness of the work performed therein.

In the last *Echoes* we saw that Friend Heindel's hands were bound, that he could not solicit funds. While he refrained from stating the facts, we all know that his hands were bound that our hands, your and mine, might be **loosed**. This, therefore, is a clarion call for immediate contributions and for volunteers to take up this work in **earnest among their friends**.

It is only by helping others that we help ourselves. Our Leader's hands were no doubt tied to give us this opportunity of **service**. He has had wide-open hands to impart to us the **Spiritual** teachings; let us acquire the law of balance by giving materially all that we can to assist in the work. Remember that the **closed hand** is not in a position to either **give** or **receive**.

**Thanksgiving** and **Christmas** are both drawing near. Let us be mindful of what they symbolize. Let us put our hearts into this work and see if we cannot raise a goodly portion of the money necessary to build the Ecclesia between now and **Christmas**.

If every man and woman in the **Fellowship** will remit something and will when remitting notify **Headquarters** that they are at work among the people of their community, it will not be long 'till the **Ecclesia** will be a fact instead of a dream.

Let us start a friendly competition right amongst each other and see who can do the most in the shortest time towards raising the money for the **Ecclesia**. Let us not confine our efforts alone to our members but let us seek aid among the businessmen, as all church workers as a rule do as much among outsiders as within their own ranks. Let us not only seek subscriptions but let us see if we cannot place all

the books—*Cosmo-Conception* and *Questions and Answers*—that they have on hand at **Headquarters**. This will help to bring new members into the **Fellowship** and at the same time broaden the minds of all who read the great **Truths** the two books contain.

The Fellowship, in its last analysis, is nothing more than a big family, so let us devote our best efforts at once to this work. Let us make this **Thanksgiving** and **Christmas** a **Thanksgiving** and **Christmas** long to be remembered at **Headquarters** and by the **Teacher** back of the work, and may we bear in mind that we are not giving so much as receiving, since we take nothing along in our cold dead hand except what we have given away.

As some of our members and many outsiders, who I feel certain will be glad to assist in this noble work, may not know just what the **Ecclesia** is, I hope Friend Heindel will have a picture made of the proposed building and explain the matter fully in the next *Echoes*. A photographic copy could be enclosed with the *Echoes* without expense.

As the **Ecclesia**, which brings the **Panacea**, insures health in almost all cases, we who think we are **giving** may as a matter of fact soon find that we are **receiving**, especially when we remember that the **Fellowship** can make no charge for the priceless treatments it bestows. While the **Ecclesia** will be the greatest of all physicians; it renders no doctor bills, the patients voluntarily contributing for service.

The **spirit** must have heard Friend Heindel's call, for help for a great Architect and Contractor, a member of the **Fellowship**, has been found who will take the work off his shoulders and attend to the entire construction of the **Ecclesia** when the money is raised. This should encourage us all to be indefatigable in our efforts to see that the funds are soon in hand.

G.W.W.

Washington, D.C., Oct. 21, 1914  
Rosicrucian Fellowship  
Oceanside, California

Dear Friends: Enclosed find \$12.50 which I am glad to contribute towards erecting the **Ecclesia**. While I am not a member of the Fellowship, I am in sympathy with all esoteric work.

I think I know what the **Ecclesia** is to be but I would be glad to see a picture of the same and to know how it includes the twelve signs of the Zodiac and, etc.

To learn that there is a place where the sick could be restored to health, where doctor bills were a thing of the past and that mankind had risen to a point where they could and would voluntarily contribute for services rendered would indicate that God's promise of the **Messianic Age** was a certainty.

Sincerely,

B.

Joliet, Ill., Oct 21, 1914  
Rosicrucian Fellowship

Enclosed please find check for \$25.00 to be used for the building of the **Ecclesia**. Mrs. F. and I are glad to have the privilege of helping and hope to do more a little later.

Yours in service,

J.W.F.

Joliet, Ill., Oct. 22, 1914  
Rosicrucian Fellowship:

Sister and I are enclosing \$25.00 to you which is to be placed to the **Ecclesia** fund and which we so gladly send and hope that the great day of the **Lord** is near, so that the earth shall be filled with the knowledge of the glory of the **Lord**, as the water cover the sea. Then there shall be one fold and one shepherd.

Wishing you great success in your glorious work.

A. and M.D.

Maywood, Ill., Nov. 1, 1914  
Dear Friend:

Praise the Lord! Because His spirit has descended upon Bro. G.W.W. to help hasten into material existence the Spiritual Panacea for healing, which this world of people, made sick by sin (the transgression of the law), stands much in need of.

If we can only help people to be well and strong they are then in a position to help themselves, for as we all know who have tried, it is a most difficult task to help those who cannot help themselves.

We who are in this movement are continually praying (or should be) "Lord, help me to serve in an efficient manner." Now let us all embrace this splendid opportunity, and lift with all our might, bringing our gifts of love and gratitude. Not one of us can afford to forego the blessed privilege of helping, in a most generous manner, in hastening the building of this material "Temple of Healing."

"Bring ye all the tithes into the storehouse—and prove me now herewith," saith the Lord of Hosts, "if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Yours in Fellowship and faithful service,

M.A.B.R.

Schenectady, October 19, 1914  
To the Rosicrucian Fellowship,  
Mount Ecclesia, Oceanside, Cal.

We should not build an Ecclesia out of artificial enthusiasm—it should be the work of the Vital body, the Unifying Life spirit, the Christ-Spirit in us, it should not be the short-lived expression of our Desire bodies.

An Ecclesia built with money gotten by the method suggested in the October 10th *Echoes* would not answer the high purpose.

We do not want money, but people who have the suffering of their brothers at heart; and, by the way, I think Mr. Heindel is doing more

toward a Real Ecclesia, as I understand it, by teaching the people to get the right conception of God's ways, than all that unnecessary talking about money wherewith to build a wooden structure for more wooden paraphernalia can do.

There is only one choice, even if it takes another century—don't let us talk about money; it is a waste of time. The money for the Ecclesia shall and must come forth as a secondary incident, from such who have it and see the point.

**The Ecclesia will not be lasting** unless it is built by people who understand its inner purpose and will work for it and with it.

I have all due respect, but no more, for all the intentions of stirring up enthusiasm to get the money for that Ecclesia; but after we build that Ecclesia, what then? He, who answers this to the point, has a right to contribute towards building it and none else.

Hoping that I create no hard feelings by speaking to the point, I remain sincerely yours as ever,  
J.P.

### A NEW FIELD

We are most delighted to announce that the student who has translated our literature into Spanish, and who has been instrumental in having them published in Buenos Aires, is coming to Headquarters and is going to have charge of the Spanish correspondence course. There is a list of more than a thousand students in Latin America who are unable to read the English language, but who are anxiously awaiting this course in their native tongue, and this Spanish secretary will also answer the Spanish letters in healing which are required; these will be dictated to him by the Esoteric Secretary, and in that way a new avenue will be opened for the Rosicrucian teachings with the new year. We expect this young man to be here in January, as he leaves Buenos Aires in December, and so trust to have this course

going before spring.

We are also happy to learn that the German publishers of the *Cosmo* have issued another edition, which is sold at a reasonable price, or at least at a price within the reach of the great majority of people. Fifteen marks or \$4.00, which he charged before, was beyond most, but the price has now been reduced to six marks or about \$1.50, and we hope that this will give the *Cosmo* a wider circulation among the German people. We have not these books on hand, and we know not whether he will send us any on account of the war, but students can get them by writing to Hugo Vollrath, 18 Solomon Strasse, Leipzig, Germany.

### QUESTION DEPARTMENT

**Question:** In part four of Tannhauser you stated, "the man must find the woman within himself." Also, "We must confront the dweller on the threshold." Will you kindly make these two points clear?

**Answer:** As a matter of fact the Spirit is neither male nor female, but during the present state of manifestation it became necessary to devote one-half of the creative force to development of the brain, wherewith we may create mental images which we then reproduce in concrete matter of the physical world. This therefore necessitated developing a physical organism with two sexes; one expressive of one quality of the Spirit—will, and therefore male; the other expressive of imagination, which is feminine.

As each Spirit is born alternately in a male and a female body, it expresses also alternately the twin faculties of the Spirit: Will and Imagination. One of these qualities predominates in each life and, accordingly, makes the manifestation of the masculine or feminine; but as the Spirit returns day after day, or life after life, to the Great School, it becomes more and more soulful and therefore more capable of expressing the two qualities of the Spirit

simultaneously, and in an even measure, so that by degrees the man finds the finer feminine qualities in himself, and the woman finds the noblest traits of the man. When that point has come where there is a perfect balance, the mystic marriage takes place.

You know it is said that in Heaven there is neither marrying nor giving in marriage, because there the Spirit is untrammelled by the fetters of the flesh; there sex plays no part; there the dual soul qualities are useable, and consequently the marriage of one to another is not necessary. Each there creates the archetype of his or her coming body without assistance of anyone else, save the Divine Hierarchies, and thus provides for the future embodiment. It is only when we leave the realm of soul, and enter into the realm of sex that the co-operation of some one else is needed for the formation of a concrete physical vehicle to fit into that Archetype, which was in the first place made by the Spirit itself in Heaven.

Now the sooner we learn to see in ourselves a whole creative unit, the more we preserve our own creative force, and send it upwards for Spiritual purposes, the sooner we shall find the man or woman within ourselves and the mystic marriage will then have been performed, which forever links the two together, and leaves us with a consciousness which is creative in all realms of nature.

At the same time, let it be understood that while we are here in this physical world and have lessons to learn here, we must have instruments wherein to learn. We ourselves have by the sacrifices of others attained to this privilege; they have helped to give us a body and we should never shirk the responsibility of giving someone else the opportunity of obtaining a body through our services—provided we are in proper health, and other circumstances are right; also, that we feel that we can give the Spirit which comes to us the proper environ-

ment in which to grow.

About the dweller on the threshold: It was said that it is always manifested as being of opposite sex, because all our temptations and the evil we do, everything that is reprehensible, comes from the hidden side in us, and in each life this hidden side takes shape as the opposite sex. Through the opposite sex we are tempted to commit the sin which drove mankind out of the state of purity, called, symbolically, the Garden of Eden. It dwells upon the threshold to the higher realms, and each one who dares seek entrance must first vanquish this demon.

---

On Sunday, November 22nd, Mr. Heindel will give a lecture in Los Angeles, on "Infant Mortality—Its Cause and Cure," Lincoln Hall in Mozart Theatre Bldg., 7th and Grand Ave., and on Monday, the 23rd, he will speak in the Fellowship Hall, Coulter Bldg., South Broadway, near Second St.

---

Healing services will be held in the Pro-Ecclesia at 7:00 o'clock on the following dates: Nov. 14, 20, 26; December 4, 11, 17 and 24.

---

As usual we append a few healing letters of patients who have been benefited during the past month, so that this may serve as an incentive to others to avail themselves of the services of the Healing Department.

---

October 29th, 1914

Dear Mr. Heindel:

I am gaining every day; am able to do more work than I have had the strength for in many years, and my trouble with constipation, which has been chronic for nine years, has been entirely cured by the Invisible Helpers and the diet you prescribed for me. I never have to take physic any more.

B.C.

# Echoes From Mt. Ecclesia

DECEMBER 10TH, 1914

Oceanside,

No. 19

California

Entered as second class matter  
November 3rd, 1913, at the Post Office  
under the Act of August 24, 1912.

## THANKSGIVING ON MT. ECCLESIA—THE FLAG-RAISING

It was a beautiful day, and at eleven o'clock we all gathered in front of the new dining hall, ready to hoist the Fellowship emblem, and Mr. Heindel then said, in part:

"Although numerically we are but few, the eyes that are upon this place this morning are many, and an epoch-making event is about to take place. Six hundred years before the beginning of the Christian era, a wave of spiritual endeavor was started upon the eastern shores of Asia; Confucianism then began to shed its light upon the problems of the people who lived there at that time. It became to them a stepping stone to further attainment, for it was suited to their race, and thence under another guise it swept westward over Hindustan and Persia into Galilee, where it took on the present garb of the Christian religion, and as such it has been promulgated over the Western World.

"But there has always been a hidden side in all religions; milk for the babes, meat for the strong was everywhere the rule in ancient as well as modern days, and the mystic symbols which gave this deeper teaching moved along with the wave on its path westward. Six hundred years ago the westernmost outpost of the mysteries was fixed in Germany and the Rosicrucian Order commenced to teach the

few who were then ready. Today the outpost then established has nearly accomplished its work, so far as it is possible in that place. It is now sending a farther outpost to the shores of the Pacific Ocean; here, upon the westernmost edge of our western continent, the Rosicrucian Fellowship has been established as the Exoteric Center to prepare the way of the Rosicrucian Order, and some day, we know not when, but probably when the sun enters Aquarius, the Brotherhood itself will follow and be located somewhere in this vicinity.

### The End of the Cycle

"This, then, is the last change in the present continents, and whatever future spiritual movements may be inaugurated will have their inception in **a new cycle on other continents** to be raised to the west and to the south of this present location; therefore we stand now at the end of an old cycle, and at the beginning of a new. We are now about to raise the flag of the Rosicrucian Fellowship, which is the highest spiritual emblem upon the earth: the beautiful white cross, with its red roses, its golden star, and with that heavenly blue background. The primary colors in their unique relation, signifying the Father, Son, and Holy Spirit, shall float over this place henceforth until its work is



done and a higher vehicle found. God grant that a great host may rally to the flag to war against the lower nature, to exalt the higher life, to bring light and healing to the world that is now groaning in pain and suffering."

The flag was then raised and Mr. Heindel continued:

### **Making the Corner Stone**

"But while we have faith that in due time the darkness, the sorrow, and the suffering will cease, that the glorious Millennium, the Kingdom of Christ, spoken of in the Bible, will in time become a reality, faith without works is dead and it behooves all true temple builders to do our work in order that we may make these ideals which we hope for a reality. Therefore we have gathered today for the momentous purpose of making the corner stone, the first block of concrete for the last material temple to be raised upon the continent now inhabited by men. Mark, I say the last material temple, for it is necessary for our present undeveloped condition to have the concrete building before we can build about it **the true temple** made up of human hearts, of which we have spoken so many times.

"Some time, as has been stated previously, at a future date, probably when the sun has entered Aquarius, the Order of the Rose Cross will follow. They will also build a temple here, a temple of far greater potency than we can ever hope to make ours; and in it the work now done in the temple of the Rose Cross that is now located in Germany will be continued; perhaps that temple may be moved. The writer does not know definitely, but that structure is entirely etheric. We who are unable to even see the church as it appears to the spiritual vision are, of course, obliged to first build physical structures as skeleton framework of a truly spiritual edifice, which then becomes a force in the world. And if we make this concrete material building beautiful and inspiring,

the inspiration, which we gain from this visible building, will reflect itself in our unseen spiritual church. Thus the concrete structure is the handmaid of the spiritual work.

"Did we understand the lines of Cosmic force, were we able to see as the Elder Brothers, we should not have the need of thus building a concrete structure, of waiting a long time until the materials are placed in their proper positions, but we might begin the work of building right away; we would at once be a force for great good in the world, for the speedy liberation of Christ. Now, however, that we are not that, we must do the best we can—that is, to make a material structure, embodying cosmic lines and principles, so that everyone who enters within its portals may be inspired, and thus we shall aid everyone to build the invisible **living temple** which is the true church.

"This morning we have gathered for the purpose of making the first stone, the stone which shall contain all the letters, and all the documents, together with the writings and the literature as at present we have them in the Rosicrucian Fellowship. This will give to the future ages the reason for the building of this structure and why it endured. May God grant that this first stone may speedily be followed by other stones and that soon we may commence the work, and be ready to establish the real Headquarters upon Mt. Ecclesia.

"The Bible tells of the visit of the Wise Men at the birth of our Savior and the legend completes the story by telling us that Caspar, Melchior, and Balthazar, which were the names of these sages, belonged to the three races on earth. It is very peculiar, to say the least, that on this momentous occasion there are also present on Mt. Ecclesia representatives of the Lemurian and Atlantean and Aryan races. To the open mind the presence of representatives of the different races at the birth of Christ must

certainly have been illuminative of the fact that the religion which He came to establish was to be universal. Likewise the unexpected-to-the-present-moment unnoticed presence of the three great races at Mt. Ecclesia seems an auger that this great movement will also become universal, a vehicle of glad tidings, of deeper understanding, and a true feeling of fellowship to all who live upon earth.”

---

The members then started toward the place where sand and cement had been piled up, and each one, ladies and gentlemen, took part in mixing the cement, in wheeling it to the waiting form which had been decorated with palm leaves, and in making the stone which will form the corner of the Ecclesia, when that is started.

---

### “PRAISE GOD FROM WHOM ALL BLESSINGS FLOW”

By N.A.G.

Did you ever sing this grand old hymn from the very bottom of your heart, with the happy consciousness that you could sit down to a sumptuous Thanksgiving dinner and really, truly praise the Great Father that you were celebrating without the guilty knowledge that one or more of His creatures had been deprived of life to make your holiday? Now, did you ever? Some have, we are sure; but did you?

Well, that is just what we did at beautiful Mount Ecclesia on Thanksgiving Day, A.D. Nineteen Hundred Fourteen. We gathered around the white covered tables, arranged in the form of the Cross, decorated with smilax, holly berries, geraniums, and evergreens, with an array of tempting good things, which would cause even old Lucullus' mouth to water at the sight, and not a single tragedy marked its preparation. No defunct fowl raised its poor footless legs to heaven in silent protest, nor was there any slaughtered and dissected birds

concealed under browned crust in a pie. Thank God for that.

The good old Doxology rolled around the room, to the accompaniment of the piano, and all heartily joined in what was certainly a thoroughly heartfelt hymn of true Thanksgiving to God for His many gifts, and especially for the inestimable privilege of being here present to celebrate the third anniversary of the foundation of this Rosicrucian Fellowship Headquarters. May the next three years be blessed as abundantly and may the progress exhibited here today be more than eclipsed by that of the following years, is our earnest prayer.

And not the least noticeable feature of the feast was one which is not very often observed anywhere else save at such a gathering as ours was at Mount Ecclesia. The head of the table, the top of the Cross, was set for the **Invisible Guest**; and that He was present we had no doubt, for His gracious presence was felt in our hearts even though not apparent to our eyes.

Our flag is a beauty; the body is a deep, beautiful heavenly blue, the five pointed Star in yellow, the white R.C. cross, with its black border, surrounded with the garland of blood-red roses, made a most imposing appearance and attracted more than passing attention from all passers by, and there were many.

The celebration of the "flag-raising" and the making of the "corner-stone" for the now almost begun "Ecclesia" will be elsewhere commented upon, but we desired to make just these few humble remarks about the Feast of Thanksgiving which was a **real Thanksgiving**.

What we at Headquarters need be most thankful for, however, is the fact that we who were here on this most memorable occasion should feel that we are the recipients of more than passing favor; for we were the witnesses to one of the most remarkable events in this world's history—namely, the establishment of the new Center of Spiritual activity which is to

mean so much to humanity.

It was observable also that there were representatives of the **three great races**; none of them before the occasion having any real conception of the significance of their presence here at this time. The fact that all present took an active, manual part in the formation of the Corner Stone for the Great Ecclesia was most significant, and a fact which will never be forgotten by any who so acted as temporal sponsors for this work; no, not even in all our future lives. Truly may God be praised for bestowing upon us this great privilege.

Altogether this has been the one great Thanksgiving Day of the writer's life, and one which shall never, never pass from memory, and one for which true thanks shall always arise from a grateful heart.

Again we say, "**Praise God from whom all blessings flow.**"

---

Chicago, Ill., Nov. 24, 1914  
Rosicrucian Fellowship  
Oceanside, Cal.

The Thanksgiving number of *Echoes* showing what **the Fellowship** had already accomplished within the last three years demonstrates what can be done when our **heads, hands, and hearts** work in unison and to a central purpose.

I feel sure that every reader of *Echoes* felt as though he was in some mystic manner opening the doorway to his own fairyland, or at least sensing the smile of the South Wind while perusing what he or she had helped Friend Heindel and his glorious little band of workers at **Headquarters** to attain.

We were told that in addition to the **flag raising** the **cornerstone** of concrete with a hollow space in the center was to be made to receive all letters relating to the building of the **Ecclesia**, so that future generations might know how it came to be constructed.

Shall we all have a part in this glorious work? This can receive but one answer, and that in the **affirmative**! Why in the **affirmative**, you may ask. Listen, friends: Until we **relate** ourselves to a **thing**, it does **not exist** to us, for we can bring nothing into our consciousness until we have made it a **part of ourselves**. Hence all that help in this work do as a matter of actual fact help to **open the Ecclesia** or **the House of Health** within themselves, and this is but the stepping stone to **liberation** or **freedom**, or what the Rosicrucian Mystics call getting out of the body. In my last letter I spoke of how we would help ourselves by helping to secure the **panacea** promised by **the Elder Brothers**, the moment we, **the members of the Fellowship**, bless **ourselves** by erecting this glorious building, the **Ecclesia**, which has its outer and inner correspondence.

Let every member of the **Fellowship** throughout the whole world meditate on what is here stated and let him not fail to secure his share in this blessed work of Glory. The **Elder Brothers** have **promised the panacea**. Let us build this building at **Mount Ecclesia**, and build it at once. Let us pursue the **Elder Brothers** instead of permitting them to pursue us, and the blessings that will follow I could not, if I would, put on paper. On **Thanksgiving Day**, though, I shall not be on the grounds at Oceanside in person; I shall climb the Flagstaff and touch the Flag, and shall stand right in the center of the **Ecclesia** and shout to you all in a tender and loving voice, **will you not build this Ecclesia**, the **cornerstone** of which is now made? Why stand ye idle? Come, let us perform **the great work** and remember that the closed hand is not in position to either **give or receive**.

Open your hands and by that action you will aid in opening a center in your heart, so that the **King of Glory** may enter. Let every member of the **Fellowship** throughout the world

participate in constructing this building and give according to that with which he has been blessed. We all know that "The Widow's Mite," when interpreted, means he who sacrifices most shall receive the most.

If we do this, the vision in which Friend Heindel a few years ago saw thousands of people coming from all quarters of the earth to **Mount Ecclesia** will soon be brought down from the other side into manifestation and the **Fellowship** will have fulfilled the mission for which it was formed and we shall have made glad the hearts of the **Elder Brothers** and almost to a unit have opened the **Ecclesia** in our own hearts. G.W.W.

### HEALING DEPARTMENT

The Healing meetings in the Pro-Ecclesia will in future be held at a quarter to seven.

We thank the students all over the world most heartily for their co-operation in this great work. We have certainly felt at Headquarters a vibration during these healing services which is unequaled at any other time, proving even to those who have no spiritual vision the power of concentrated thought of all those who are helping in this work. Distance is no barrier, for thought is without limitation in that respect, so please continue the good work with unabated energy.

As the *Echoes* take a long time to reach our Australian and South African friends, we will, in future print the dates of Healing Meetings three months.

In December the dates are 11, 17, 24 and 31.

January 7, 13, 20, 28

February 3, 10, 16, 24

March 3, 9, 16, 23, 30

On these dates please center your thoughts in loving sympathy upon those who are sick and suffering. Send these thoughts to Mt. Ecclesia, focusing your concentrative powers particularly upon the white rose in the center of the

emblem as we then have it, and it will certainly be of help. Do not mind correcting the time at your home; just concentrate when your own clock is a quarter to seven.

We append a few letters, as usual, from friends who have found help through the Rosicrucian Fellowship:  
Ogden, Iowa, Nov. 17, 1914  
Rosicrucian Fellowship.

Dear Friends:

I have been feeling so well this past week it all seems so strange; I can hardly make myself believe it real.

Respectfully, A.P.

Denver Colo., Nov. 10, 1914

Dear Friends:

Am feeling much better. The soreness has almost entirely left my lung and I cough much less.

Sincerely, J.C.

Seattle, Wash. November 1914

Dear Friends:

I thank you for your kind help. I have studied just as hard and longer than before and do not feel the tired strain I felt before and know it is from your kind help. The growth in my throat is getting smaller and causes me no pain. Thank you again.

Yours in fellowship, M.W.

Mr. Heindel lectured as scheduled in Los Angeles on November the 22nd. There was a large audience, although the lecture was given in a new quarter for the express purpose of finding a new people who had not had the privilege of hearing the law of infant mortality explained. The lecture was followed by many questions from the audience, showing that a great interest had been taken, and the next day, November the 23rd, Mr. Heindel continued the subject in the rooms of the Rosicrucian



Fellowship, which was filled by a goodly number of strangers who had been to the lecture the night before.

On Holy Night, the 24th of December, services will be held in the Pro-Ecclesia at twelve o'clock to celebrate the mystic birth of the Christ Spirit. Members who wish to come will find the open door at Headquarters, so it will not be necessary to apply for reservations beforehand, although, of course, if it is possible, it is in order to let the Esoteric secretary know, so that we may be prepared in case more come than we can accommodate under usual conditions.

Students at Headquarters are profiting by and enjoying instructions in Astro-diagnosis given by the Esoteric Secretary, who has relieved Mr. Heindel of this branch of the study at the present time, and we hope she will continue to take this class, as it is always best to have several viewpoints on the subject.

---

### Question Department

**Question:** Does the purgatorial experience of the soul continue from death to birth of the past life, or are there periods of respite between the end of suffering for this that or the other deed and the beginning of suffering for the next?

**Answer:** Nature, which is God in manifestation, always aims at the conservation of energy, attaining the greatest results with the least expenditure of force and the least waste of energy. The law of analogy also applies in this case. If we study the effect of change in the physical world, we shall learn something of its consequences in the realm above us. A person who is here suffering acutely for a short time usually feels pain very intensely, whereas those who suffer for years in succession, though the pain which is inflicted upon them may be as severe, do not **seem** to feel the suf-

fering in the same measure; they have, as it were, grown used thereto and their frame has in a certain sense become emaciated and adjusted to pain; hence suffering is not felt as keenly by them as by the first named person.

It is similar in the purgatorial experience, when a man or woman has been very hard and harsh in life, when he or she has thought nothing of the feelings of others, when they have inflicted severe pain here, there, and everywhere on whatever occasion offered, we shall find that their suffering in purgatory will be very severe, intensified, of course, by the fact that the purgatorial experience is shorter than the life lived upon earth; but the pain also is intensified in proportion. Now, therefore, it is evident that if their experience were continuous, if the pain engendered by one act were followed **immediately** by the next, much of the effect of the suffering would be lost upon the soul because it would not feel the full intensity, and therefore the experiences, as it were, come to them in waves, so that there is a period of respite between each period of suffering that the full intensity may be felt.

Some may think, of course, that this is cruel and that it is inflicting pain needlessly, taking advantage of every finesse to make this suffering as acute as possible. It is not so, however; while the effect is there, **the motive is a greater good**, for nature, or God, never seeks to revenge, or avenge, any wrong, but only to teach those who permit themselves to do wrong from repeating the act by giving wrongdoers exactly pain for pain. The tendency in a future life is to teach him to respect the feelings of others and to be merciful to all the world. Thus the very highest efficiency in pain is necessary for the conservation of energy and to make him good and pure sooner than he would otherwise become if the pain were continuous and the suffering correspondingly lessened.



**Question:** The Bible says: "Blessed are the poor, for theirs is the Kingdom of Heaven." Also that it is more difficult for a rich man to enter Heaven than for a camel to go through the eye of a needle. Many other passages seem to show that poverty is a blessing, and riches a curse. Why then do the Churches solicit money, acquire riches, and why is the Rosicrucian Fellowship starting to do the same?

**Answer:** We are well aware that a superficial reading of the Bible may and does give a semblance of justification for ideas such as set forth in the above question, but even by applying common sense apart from Scripture it is self-evident that poverty cannot be regarded as a virtue in itself, neither are riches as such to be classed as a vice. The passage quoted from Luke: "Blessed are the poor, for theirs is the Kingdom of God," requires a qualification. This, Matthew gives when he writes: "Blessed are the poor in spirit, for theirs is the kingdom of Heaven."

In the beginning, mankind was set on the earth to till it, make it fruitful, **to have dominion** over everything there. In other words, they were to labor and naturally the fruits of their labor must accrue. As time went on, possession has accumulated and also man's desire for possession, therefore, instead of man having dominion over the world and over the things therein, as Emerson said, "**Things** are in the saddle and ride mankind." Many and many a man thinks that he owns a store, a business, or a factory, but if he were to sit down and take actual and unbiased account of things, he would find that the factory and the store owned him, that he is a slave to his possessions, that they demand his time and the joy of life which otherwise might be his. He lives in constant fear that he may be robbed or that a business failure may take away his possessions; he is never at peace, always afraid because of his

riches. Such a condition is all too common and under that condition riches are certainly a curse. That man, however, is not poor in spirit.

Another may legally own a factory, giving employment to a large number of men and yet may feel himself God's steward, taking care of a certain part of the world's work. As he does not consider himself as the personal owner of the things around him, he is **really** poor in spirit, though he may be rich in a legal sense. Moreover, if he is consistent in carrying this attitude of mind to his death, then it is an absolute certainty he has laid up a great deal of treasure in heaven, and therefore he is rich in that place and will enter with flying colors, no matter if the gate were microscopical.

Similarly, churches may also acquire great riches on earth and gain treasure in heaven if they use them well for the alleviation of suffering. That does not mean, either, that we should give to everyone that asks **indiscriminately**. Discrimination is certainly a great factor in soul growth, and we have every precedence and incentive to use that faculty in giving as well as in all other departments of life, for indiscriminate giving often makes paupers of people who would otherwise be useful.

Certainly the Bible is not so illogical that it would hold that poverty in itself is a virtue, for then we could all just lie down and idle, which is, alas! all too common among people who profess to follow the higher life. As a matter of fact, many poor people may have to give an account of the reason they are poor; opportunities come to each and every one of us, and if we have failed to grasp them, if we have been spendthrifts of time and of the little which we have and thereby prevented ourselves from getting more wherewith to do good, then we shall certainly have to render an account of the reason why we are poor, while the rich man who has used his riches well may be com-

mended for the way he has conducted his Father's business.

As for the reference to the Rosicrucian Fellowship, it is scarcely worth answering, though, of course, anyone who has used discrimination knows that the Rosicrucian Fellowship as such has not been soliciting funds for the Ecclesia or anything else. Certain members within the Fellowship have started an agitation and there is no reason why that may not go on among themselves, the paraphernalia wherewith to do the work has to be obtained, and if the members feel that need and want to supply it is certainly their privilege; the writer has absolutely no right to interfere. Therefore, the letters are published and the opinions that are expressed are in order. Only if instigated in any sense by the writer would they be out of place and detrimental to the work of the Fellowship, for, as is often said, it is not permitted to him to solicit contributions for anything whatever.

**Question:** Do you think it advisable to ask for treatment in such serious diseases as Consumption, Cancer, Sclerosis and the like, or should we accept these diseases as incurable, as the result of some cause in the past, and wait for a more efficient body in another life?

**Answer:** Cancer and consumption are seemingly incurable, yet there is always a possibility that they may yield, and they certainly will yield, if the force directed against them is sufficient. Like all other physical manifesta-

tions, they are the result of a Spiritual cause, and if we can get at that, offset it with something of an opposite nature, there is a chance; whereas the attitude of resignation and non-assistance will certainly never bring the patient out of his or her condition. Given life in a salubrious climate, a strong desire for health, a hope that knows not nor permits of discouragement, and a simple, nutritious, and healthful diet will cure even the worst case of consumption.

As for cancer, no one can ever tell when the debt of destiny which has caused the trouble has passed and there are many cases on record where cancer has been cured; that is to say, of course, in its milder forms; but even in its advanced forms there is no reason for giving up hope as long as there is life.

As for Sclerosis, there are several methods whereby the deposits may be eliminated and these removed. The patient may become as well as ever; particularly if he or she can be brought to recognize the breach of the laws of nature which has caused the disease in the particular case, and it is to this end that we should labor, for whether the disease be cured or not, if the person can be taught now what laws have been transgressed; if he or she can be led to see what is the Spiritual cause of the disease, and learn to walk in the ways of virtue, which are according to the laws of God; then in the future there will be no disease for them. It is that we are laboring for, that we may hasten the day of liberation; that we may bring all mankind towards a realization of health.

---

# Echoes From Mt. Ecclesia

JANUARY 10TH, 1915

OCEANSIDE

No. 20

CALIFORNIA

Entered as second class matter  
November 3rd, 1913, at the Post Office  
under the Act of August 24, 1912.

A HAPPY NEW YEAR

This is the twentieth issue of the *Echoes*, and as it comes to wish you a happy New Year. May your life be made happy in making others so, for only in that way can happiness be true and lasting beyond the grave

## CHRISTMAS ON MT. ECCLESIA

For some time the Choral class had been practicing Holy Night and the Christmas Carols, the festive feeling pervaded Mt. Ecclesia and grew in intensity as the eventful Holy Night came closer. Usually the electric light plant is shut down some time between nine and ten, for here on Mt. Ecclesia we believe in "early to bed and early to rise," but on the evening of December 24 it was stopped earlier than that and many of us went to bed. Everybody left their lamps on so that at half past eleven, when the plant was started up again, Mt. Ecclesia was ablaze with light in the various rooms, telling students to hurry up, dress and go quickly to the Pro-Ecclesia to be ready to celebrate the great event of this time of the year, by an appropriate Holy Night service. Before twelve o'clock all were gathered at this beloved spot, and we remembered with intense thankfulness that it was just a year ago that the first service was held here on Holy Night. We spoke then of the wonderful Spiritual Temple pictured by Manson in the *Servant of the House*, than which better description has never been published. In the year that has passed, between the initial ser-

vice and the service which we held here Holy Night, that which was upon that first Holy Night only a mass of stone, mortar, and timber has since grown into a beautiful **Spiritual** structure, vibrant with Life and Light. That fact was very, very patent to the writer, as it has been to everyone who has come within its sacred precincts in the proper attitude of mind. Sometimes the Spiritual vibrations, especially in the western part where the pictures of Christ and our beautiful emblem are, are so overpowering that they have been actually painful to those who came up there to serve. Oh, what a source of thankfulness that we have been permitted to build this spiritual temple, and, moreover, how grateful we are that faithful students all over the world have helped to erect this, the true Pro-Ecclesia, and thus shared this great privilege of the workers at Headquarters.

Some time ago one of our devoted friends, who contemplates giving a number of thousands of dollars to the Ecclesia, said he hoped that he would not by giving too much deprive others of the privilege of giving, and that showed a fine appreciation of a very impor-

tant point We know that unless it is built by the many, it is not a **true** Ecclesia; the subscriptions to date aggregate less than a thousand dollars, if the writer remembers rightly, but this has been received from students in amounts varying from 25 cents to \$100.00, and though we realize that it will be necessary for a few well-to-do friends to give larger sums, we pray that by means of the many small donations we may build the **major part** of this contemplated structure, in which we hope that the highest aspirations of the pioneer race may be expressed.

That nothing short of an Ecclesia built by the Fellowship **as a body** will answer the lofty purpose, you can readily see when you consider how worthless is the Temple of Peace built at the Hague by one man. If a Croesus should come to Mt. Ecclesia today and tell us to go ahead and build the Ecclesia, giving us carte blanche to draw on him for whatever amount, we would not for one moment hesitate in declining with thanks, for as the little Pro-Ecclesia was built of many hearts to fill a common need, so must the Ecclesia be in a still higher degree an expression from the whole Fellowship.

The Pro-Ecclesia was built by faith, and we shall, as said in a former *Echoes*, go ahead and build the Ecclesia piecemeal, in faith hoping to see it finished within the time set for completion. Let no one give to the Ecclesia except he, or she, feels it is an enjoyment of a great privilege. A small donation which involves sacrifice of some personal comfort may pay for only one brick in the physical structure, but the love wherewith it is impregnated will add more luster to the spiritual temple than tons of material bought with the coin of loveless contributors. So, whatever you give, **be sure to give your heart** with it.

Repetition is the key-note of the vital body, and that vehicle is the one upon which all spir-

itual development is commenced; therefore we do not, like the Athenians of old, endeavor always to get hold of **a new thing**, but we endeavor to get into our hearts, to etch and engrave there, deeper and deeper, those truths which are the main features in the development which leads to God. Therefore we have our beautiful Service read **every Sunday** in the Fellowship Center; therefore we have the same topic as the address at **every new and every full Moon meeting**, though new phases are constantly brought out to illumine the pathway of attainment; therefore the service on Holy Night was similar in every respect to the one held on the year before. Pictures showing the story of the birth, a few words explaining the immaculate conception from the mystical standpoint, the singing of the beautiful Christmas Carols, "Holy Night" among them, and an address by Mr. Heindel constituted the chief features, after which all went to their several places of rest, thanking God that the Christ Spirit had again come to aid us in lifting ourselves to a higher stage and to free ourselves from the clog of matter which we have crystallized about ourselves in the ages past, and resolving anew to imitate Him more closely than ever before.

Christmas morning there was a surprise in the dining room. Santa Clans had been there the night before and left a beautiful tree for the children, both the large children and the small children, and the fruit which grew upon that tree was in the form of presents to everyone on Mt. Ecclesia; when these had been distributed, we all partook of our usual morning meal. At dinner the table was laid in the form of a cross, the seat at the head reserved for the invisible guest, whose presence we felt. In the evening there was an illustrated lecture on *Faust* by Mr. Heindel.

---

### A NEW TERM OF SCHOOL

A new term of school will open at Headquarters on Monday, the 15th of February, so the students who desire to visit Headquarters en route to or from the Exposition to San Diego may have the chance of studying with Mr. Heindel. Application for admission should be made to the Esoteric Secretary, but as we are now better prepared to take care of those who come here it will not be necessary to send the booking fee, which was formerly insisted on when the room was very scarce.

---

### WANDERLUST!

The writer has for some time been feeling the urgent need of drastic measures to increase the usefulness of the Rosicrucian Fellowship, to spread the message farther afield and to reach a class of people who have not been reached by the literature we have put forth. To this end he contemplates a lecture tour of the East in the fall, probably September, October and November. Only a short stay will be made in each city, just sufficient to give people who are seeking an answer to the problem of life a chance to hear what the Rosicrucian Fellowship has to say on the subject. We will carry a stock of literature, which will then be left behind to bring them in touch with Headquarters. We may get up a special number of the *Echoes* to serve that purpose.

Nor will our absence be detrimental to the work at Headquarters, except sofar as our actual presence is concerned, for we can write the various lessons and send them in; we can also have important letters mailed and answer there

as well as here; neither can it entail more work, for we are working now to the limit of our capacity—that is, we think we are, but when something new comes along, something which must be done, we always find time, there is always a means of doing it.

---

The Seattle study center of the Rosicrucian Fellowship has moved to 314 Marion Street, where they have a beautiful hall, with separate entrance. Students who are going to visit the Pacific Exposition during this coming year will do well to go by way of Seattle and visit this center. The hall is centrally located and the cars from all parts of the city go within a few steps of the door. We believe, as usual, the rooms are open every afternoon, but we are sorry that the Secretary in sending us this notice omitted to state when the Sunday services would be held; presumably though it will be about half past seven in the evening.

---

### MAKE THE ECHOES RING!

We have just received the following letter from our friend, G. W. W. of Chicago:

Chicago, Ill. , Dec. 18, 1914

Friend Heindel:—See the *Geographical Magazine* or the sample pages. This is a Fellowship, just as our Fellowship is; that is, they do not take subscribers; they ask for members to their Society. They have now over three hundred thousand paid subscriptions; they have their own building in Washington, D. C. They spend hundreds of thousands of dollars on their magazine, it is of a broad scope, but the *Echoes* should in time reach this



if our membership responds as does the Geographical. Their membership has done the work, and they have done it all by requesting the members to recommend it to their friends, and then they went after the people the members recommended. We should do this and do it with a will, and with a vim and then make the *Echoes* so it would draw and contain that which the members are seeking, so they could widen its scope among their friends.

Lovingly,

G. W. W.

Yes, friend G. W. W., there is no doubt that the *Geographical Magazine* has a wonderful circulation, but the secret of it is that it tells people something about the Earth on which they live, and of places which they may hope some day in the future to visit. If they cannot, they can at least through these pages see what is doing in other parts of this world. The Geographical Magazine has been made so beautiful and interesting that it naturally appeals to a large number of people by spending hundreds of thousands of dollars thereon, and this magazine is all the Geographical people give their subscribers.

The *Echoes* is not an only child, other lines demand our attention, but the writer believes, nevertheless, that it is possible to increase the membership of the Rosicrucian Fellowship beyond the three hundred thousand claimed by the Geographical Society; yes, in fact, he believes that in time three hundred million will subscribe to the Rosicrucian teachings now published by the Elder Brothers through our organization. Its growth today is normal and steady, and, moreover, the membership at Headquarters is not a paper membership acquired by payment of a few dollars, but people who have heart in the work; otherwise they cannot stay on the membership roll. Every lit-

tle while the list is gone over, and it is ascertained whether the members have lived up in some measure to the requirements. If not, they are warned and again warned, till it appears there is no possibility of rousing them to life or activity; then their card is taken out and they are pruned from the Fellowship tree.

Could you see the cases of these cards, of people who applied for membership, who stayed with the Fellowship some little time, but who, when they realized that they were required to work and bring forth fruit, gave up the struggle, you would probably be amazed; you would realize that it is really true that **“many are called, but few chosen”**—the grain of the Gospel which falls by the wayside is a very large proportion, for hosts of people who are ready to be amused by the Geographical, or any other magazine, are not yet ready to take up the Cross and follow the Christ upon the path of attainment. There are some organizations along our line even who have enormous membership lists, consisting of every Tom, Dick, and Harry they can prod into their ranks, unwilling victims who pay an annual fee because it is the easiest way out.

The Rosicrucian membership is different, very different in this respect: Unless those who affiliate with this association live the Life in a certain measure, they cannot remain; nor is any human being the judge of whether they do or not, the verdict is based on their own negligence, for the trustees, as stewards, feel that it would be unwarranted to spend the Fellowship money to send lessons and letters to those who do not respond by returning the postcards and thus show that they are interested.

Besides, the Rosicrucian Fellowship is probably the only organization which has been expressly forbidden to solicit money or sell the teachings, so if a prize is set on our magazine at all, it could not include more than the bare

cost of printing and handling, like the *Cosmo*. Neither could we solicit advertisements, which compose a very large share of the revenue of the ordinary magazine, the Geographical included.

But need we therefore be discouraged? No, indeed not; the *Echoes* can and will be enlarged; they shall be made interesting so as to appeal to a very large number of people, but how soon? As G. W. W. says, **that will depend upon you**, the Rosicrucian Fellowship members, how soon you are ready to devote your talents to this purpose, for there is plenty of that commodity within our membership, of that there is no question.

We ought to have a magazine of at least sixty-four pages, containing a department of health, which should be edited by one of our Doctor students; another on Astrology, taking up rudimentary as well as more advanced topics. There are plenty of students in the various centers who have been fitted for this work, and could supply articles. The writer could take care of a Question Department, which might be a sort of tribunal for all matters. Systematic lessons ought also to be taken up both in Bible study and in the study of the *Rosicrucian Cosmo-Conception*.

All these things are possible and capable of realization at a very early date, provided the students will give earnest, honest and, **above all, persistent co-operation**, for it is detrimental when one agrees to furnish articles for a certain department and then in a little while drops the work or grows cold. The magazines pay their contributors a certain amount for articles, and that keeps the supply coming, but when no material compensation is paid, we have, alas, too often found it difficult to get people to write articles or do anything else steady when the first enthusiasm has gone.

This is not all; it would be necessary to

install a larger press, as the press we have at Headquarters is only 8x12; that is to say, the present sheet is as large as we can print on that press. It will cost more for paper and mailing, but there is no doubt in the mind of the writer that these things will be taken care of when we are ready for it. Mark that **when we are really ready**, when we really want it, then these things will be forthcoming.

We also need a printer—again the question of men—up to the present time, with but little intermission, it has been necessary for the writer to print everything that has gone out from Headquarters himself, for people do not like to do menial work or soil their hands. No longer ago than last week we were forced to discharge a stenographer who objected to feed the press, and although the writer is willing to keep on this work as long as necessary, he is, after all, only an amateur and cannot produce a magazine that would really recommend itself to the people among whom we wish it circulated.

So you see that in order to realize Mr. G.W.W.'s aspiration, which is also that of the writer, we need **first, more workers, and then more workers, and then, more workers** still, and let us pray together that the voice of Christ may sound in the heart of somebody, "Son, I seek not thy gift, but thee," and may the listener respond, "Lord, I am ready to do whatever Thou will, not for a week, not for a month not for a year, but for my life."

---

## LETTER TO ECHOES

God has given our leaders at Mount Ecclesia a very large family of children (Spiritual Children, of course), and the fact is we have been born into this family within so short a time that nearly all of us are but babies. Now babies have to be tended and coddled and they thrive under the treatment; but as only a few can be held at one time, so of necessity we must soon leave our parents' arms and stand alone while learning the art of helpfulness and giving of self. For the law, "It is more blessed to give than to receive," applies to children as well as to parents; to pupils as well as to teachers.

When we constantly receive and give nothing in return, we are like the coal that refuses to burn and give out the required heat and so becomes the worthless "clinker," a clog and a hindrance.

Love grows by giving, so let us cultivate this art of giving in as generous a manner as possible, giving sympathy, hope, aspirations, time, talents, courage, and coin; let us place all on the altar of self-sacrifice, knowing that with what measure ye meet it shall be measured to you again.

During a visit to headquarters recently it was a source of regret, if not of sorrow, to note the many, many demands made upon the time, strength, and pocketbook there by all of us; and on the part of some apparently without a thought that we, too, may help a little while receiving so freely and gladly of the good things sent out every month.

Each member receives the letters and a copy of *Echoes*, and some of us have two letters sent us each month, making in all an expenditure of four cents per month for every member, to say nothing of the paper, cost of printing and the time. Multiply this by two thousand and you

will have a fair estimate of the demand made upon this much of the revenues at headquarters.

Now, Friends, if we cannot give much let us at least give postage and a little more with grateful hearts. The teaching is free; certainly it is, but the cost of getting it into our hands must be met by some one; now let that one be MYSELF. Let each of us say this to ourselves, and if we can give this little only, then let us be faithful in this little so that each and all may be true HELPERS and not LEANERS.

To the older children, those who have grown in grace and strength, let us seek continually to lift, with all our might, the burdens from off the shoulders of our leaders and seek in every possible manner to uphold their hands so that this Fellowship may grow and shine forth, that many of our brethren now in the world of doubt and uncertainty may perceive the True Light that enlighteneth every man that cometh into the world, and thus help hasten the "Day of Liberation of our Lord, the Christ."

M. A. B. R.

---

## DO THE STARS REVEAL?

N. B. G.

The more I study and work out problems for my friends in that absolute science of Astrology, the more with a feeling of reverence do I take up those problems; because I see thus unveiled some of the past or near future of the Divine Plan regarding those individuals or nations. As the student advances, the more it is impressed upon him that all beings and things are indeed integral parts of the mighty Whole.

I was recently asked if Astrology would indicate every main event in one's life. Of course it does; and for the student astrologer to be

helpful to his friends depends upon the former's mathematical accuracy and ability to interpret what he sees disclosed. Not that every one can become an astrologer, any more than every one needs to be inoculated with a virus to prevent that person from taking some disease, provided the latter is not indicated in his natal chart. However, I believe that even a brief study of the ancient science would be of great benefit to every one, bringing to the mind, as it does, some of the stupendous cosmic truths of the solar system in which we have our being.

Let us take up briefly a few cases in regard to revelation.

An American was in Germany for his health, when that country began mobilizing in the present war. With many severe troubles and numerous short journeys he arrived in London. After waiting there some time for passage, he decided to try the hardships of an overcrowded steerage, in order to return home. This aspect was: progressed Saturn, planet of impediments, from the house of trouble and confusion; in square to radical Mars in the house of short travel.

A lady, who was riding in an automobile when the car was struck by a fast train at a blind crossing, was severely injured by cuts and bruises on the right side of her body, especially a severe bruise on the hip, and the muscles of the neck were badly wrenched. Aspects: progressed Mars came into conjunction with the radical Ascendant—Sagittarius (which rules the hips). This aspect indicates liability to accidents or unexpected injury. Also Jupiter in the house of short journeys, in Taurus (rules the neck), square to the progressed Ascendant, the house of life and personality. Moon, “the minute hand,” is in the house of pleasure. All aspects being from odd houses, indicating injuries to the right side only.

Astrology used in diagnosis has frequently surprised me; its exactness is wonderful. Personally, I was recently ill with scarlet fever. Upon regaining strength I wished to note the aspect, readily finding the progressed house of sickness with Pisces on the cusp (sign which gives inclination to contagious disorders), was in parallel with natal Mars, the planet of feverish and inflammatory complaints.

One astrologer, to my knowledge, predicted the great war some years ago; but I suppose many students, like myself, did not have any reason to note the future national configurations until rumors of the war arose. However, if the student of Mundane Astrology will study the chart of the eclipse of the Sun on August 21, 1914, which fell on the place of the fixed martial star Regulus in the last decanate of the fixed and royal sign Leo, in reference to the chart of the summer quarter, and the charts of those rulers now at strife, he will be readily convinced that the war could have been foretold as long ago as it was possible to make these configurations.

The reader may say: “The eclipse occurred after the war began.” True, but the student must figure the converse arcs of the culmination of the eclipse in order to measure the beginning of the events, using the Johndro method. Thus, the eclipse was central at 12:26 P. M., Greenwich time; at Vienna, 1:31 P. M.; Berlin, 1:20 P. M.; Paris, 12:35 P. M.; Brussels, 12:44 P. M., etc. The time reduced to days as one day for every four minutes, gives the time to be taken from the date of eclipse, to find dates of its prenatal effects. Reducing Vienna's time to minutes gives 91, which divided by four equals 23 days; which taken from August 21st gives July 29th, the date Austria declared war on Serbia. Thus with the other dates: A day for a degree of longitude to be used in solving any other place.

Yes, the stars do reveal. Even if they do indicate the war will not end in 1914, suppose they do show the approximate time of termination, and give general hints of the great progressive changes that will follow; it seems to me we should give only brief time to these problems; but rather with our power of thought frequently send thoughts of sympathy to those sorrowing ones, and soothing helpful thoughts to those bewildered men suddenly thrust into the immediate confusion of another sphere of life. Thus we may aid in a small way those high Beings who are speeding the day of world peace.

---

It was a pleasure to note that W. A. R., who writes in the September *Echoes*, is also a wireless telegraph man. While not now engaged in that work, it was my good fortune a number of years ago to be connected with some quite important government work in that line, and there is no doubt whatever that the reading of messages from far-away stations and ships had a great deal of influence in making clearer the fact that "what we see is not all that there is." Before taking up that work, the writer was already a pretty firm believer in the possibilities of telepathy, having had sufficient experience in that line to make it certain that it was not a question of coincidence, and the act of communicating long distances without any visible medium made this belief in telepathy all the stronger.

It is well, as W. A. R. says, that we have these physical pointers to the worlds above, to open up our minds and get us away from the purely materialistic view. To be sure, in wireless telegraphy physical means are employed at both the sending and the receiving stations, but the connecting link is the ether of space, which is also the medium in which thought operates. If the sender projects powerful

thought-forms and the receiver is sensitive to such impacts through the ether, why should not the latter means of communication eventually become as reliable as the former?

This is one of the best reasons why our thoughts should be always pure and uplifting, for they surely affect not only ourselves, but others. It also shows how we may take a definite and useful part in the healing services at Mount Ecclesia on the evenings set apart for that important work, and that those who cannot be there in person need not feel that this work is something entirely apart from them.

G. S. I.

---

### HEALING DEPARTMENT

Healing services will be held in the Pro-Ecclesia on the following dates, when the Moon is in Cardinal Signs and accelerates activity:

January 13, 20, 28

February 3, 10, 16, 24

March 3, 9, 16, 23, 30

April 5, 12, 20, 27

Faithful students all over the world will aid the workers on Mount Ecclesia by sending thoughts of Health and Harmony at these times. We append a few letters from grateful recipients of help.

M. M. was a sufferer from chronic headaches. She was on the verge of insanity with pain and the doctors wanted to perform an operation, which they admitted was uncertain of results and dangerous. She placed herself in the hands of the Elder Brothers and now writes:

Mountain Home, Idaho

Dec. 7, 1914

Dear Friend:

Have never felt better in my life, and believe



it is due entirely to the help from the Rosicrucian Order.

Sincerely yours,

G. M.

Norfolk, England, Nov. 20, 1914

Dear Sir:

I really have nothing to say but "Thank you" for the help you have given me. I don't think I ever (but once, years ago) was so sleepy or slept so well. I am feeling stronger for it.

Sincerely yours,

G. S. A.

Brockton, Nov. 25, 1914

Dear Friend:

Again a steady improvement since last week can be reported. I am so thankful to God and the Invisible Helpers for this marvelous change in my conditions of health.

Respectfully yours,

E. P. L.

Vancouver, B. C, Dec. 7, 1914

Dear Friend:

Since last writing I have continued well. It is now so long since I have had that fearful pain. I really believe I am quite healed of it. There is nothing the matter now except that the least extra exertion exhausts me, but that will no doubt pass when I don't have to work so hard as at present.

Do you think it is necessary for me to continue on the Healing list, as I am now so well? I am in your hands and will do as you say. Thanking you heartily,

Yours in Fellowship,

M. M.

Dear Friend:

I have been reading how some of your patients have realized when the Invisible Helpers were at work on them. I have had sev-

eral times wonderful demonstrations of the same power; at one time I felt my arm and shoulder being manipulated, as if some one was doing so with physical hands, right at the time when I was visiting with a company of people; I noticed this more when I first began treatments at Headquarters, than I do now, and I wonder why?

Yours in Fellowship,

Mrs. J. S.

Department of Healing:

I am glad to say that I am feeling well; am gaining in weight, and can stand more work than I could up to a short time ago.

Sincerely yours,

G. R. A.

## QUESTION DEPARTMENT

**Question:** I find difficulty in arriving at Mr. Heindel's true meaning about Christ re-entering the Earth every Christmas, there to suffer until Easter. Can Spirit suffer? Kindly explain what you mean by Christ being in the center of the Earth and that when a sufficient number of Disciples have been perfected, the Christ will be freed and the Disciples will then have the control of the Earth. This theory would seem to involve the necessity of different Hierarchies to control different planets.

**Answer:** This question has been considerably abbreviated, but the main points are given. The first question seems to be, can the Spirit suffer? This is surely very easy to answer; you know when a person has been run over by a street car and a limb has been severed that limb will not suffer; it has been removed from the vital body and all feeling is gone; on the other hand, the man who has lost the limb is sure to suffer intensely and if he is of a high-strung nervous temperament, he will

stand small chance of recovering compared with one whose sensibilities are slight and who perhaps knows nerves by name only. But physical suffering is light compared to mental anguish. Who would not rather suffer the most severe headache than the pangs of remorse for some deed done on the impulse of the moment? Thus it is plain that Spirit can suffer, both from physical and spiritual causes.

Now, can you understand what it means to be a free Spirit and have to consciously draw into a certain vehicle of limitation? Perhaps that is impossible for anyone who has not experienced the feeling, but we may assure you that when the Invisible Helpers, who retain their consciousness while out and away from the body, return to re-enter it in the morning, the body which we prize so highly, which we look upon as being so precious, creates in him who views it from without a sense of the most intense disgust. He feels repugnance at having to enter that cold, clammy dead thing there on the bed, and only the very highest sense of duty can compel him to enter. As soon as he enters that feeling leaves him, for the viewpoint has altered, but it is there nevertheless as a memory all through the day.

Similarly the Cosmic Christ enters the Earth annually at the winter solstice, though not in the same full sense that we enter our body, but rather by a projection of a part of its consciousness which is then imprisoned in the Earth and labors for the etherealization of our planet. It suffers and feels everything that a consciousness can feel in a physical body. It feels the lack of morality as well as the physical surroundings and therefore the lot of Christ is so much the harder, and therefore is our responsibility morally so much the greater, for by our conduct we are either prolonging or shortening the time when He must continue to bear our burdens and suffer for our wrong doings.

You have surely read in the Bible about the

seven Spirits before the Throne; they are the seven star angels, very easily identified in the symbolism. To elucidate this matter fully would take far more space than can be given in the *Echoes*, but you will find the explanation in the *Cosmo-Conception*, and you know that Paul speaks of the Christ being born within you. Angelus Silesius also says:

*Though Christ a thousand times in  
Bethlehem be born,  
And not within thyself, thy soul will be  
forlorn;  
The Cross on Golgotha thou lookest to in  
vain,  
Unless within thyself it be set up again.*

This Christ principle we must all evolve within us; this also is the Golden Wedding Garment in which those who are "the bride" will meet their Lord when He comes; the name of that garment is *soma psuchicon*, in *First Corinthians*, 15:44; the English translation renders it "natural body," a word, which should be taken out and translated "soul body." It is said that we shall meet the Lord in the air. Truly, flesh and blood cannot inherit the kingdom of God, but when we have that soul body, which is made of ether, we can meet Christ in the air, and we can also support the Earth in its orbit, for that only requires a sufficiently buoyant ethereal body, which is now supplied by our Lord, and must be until we can take His place.

---

# Echoes From Mt. Ecclesia

FEBRUARY 10TH, 1915

OCEANSIDE

No. 21

CALIFORNIA

Entered as second class matter  
November 3rd, 1913, at the Post Office  
under the Act of August 24, 1912.

## LET YOUR LIGHT SHINE

While we have endeavored to let our light shine in the biblical meaning ever since the Rosicrucian teachings were confided to our care, the year nineteen hundred fifteen marks an era of greater light, for one of our friends in the north sent to the Fellowship in the latter part of nineteen hundred fourteen, an electrical emblem about seven feet high. The five pointed star of golden rays are outlined by a number of electric lights, and it has in the center the white cross and the seven roses, also electrically lighted; moreover, it is so constructed that while the cross remains lighted all of the time the lights in the star flash. When, in the course of time, we have an ornamental gate at the entrance to Mt. Ecclesia, we shall place this emblem over the entrance, but we believe in letting our light shine to the fullest extent of our ability, both spiritually and literally, using our opportunities as they come, doing day by day as much as we possibly can; so we erected the emblem upon two high posts which are partially hidden by a large bush. This emblem may be seen in the daytime over a wide area of country, for the white cross is very dazzling and naturally the golden rays also reflect the light of the sun.

On New Years eve the current was turned on by the donor's little son Herman, and instantly the Rose Cross appeared in fiery splendor, a flaming symbol of Light, its dazzling bril-

liance strikingly accentuated by the inky darkness of the surrounding landscape. Then, as if to add more wonder to this wonderful sign in the heavens, there appeared, a few moments later, a five-pointed star which surrounded the Rose Cross with a blazing halo, adding light to light, glory to glory. In a few moments the star disappeared as suddenly as it had appeared, to reappear a few moments later. And so in alternating cycles the blazing star and the Rose Cross preaches a silent but luminous sermon on the mystic Light which lighteth "Everyman", a sermon in light that may be seen for twenty miles by anyone who has the right eyes, the eyes of the seeker. Let us pray that it may guide many to Christ, whether they find the Kingdom through Mt. Ecclesia or another gate.

We have also placed ten opal glass balls on top of the dining hall; each is sixteen inches in diameter and has a light in the center. Two more balls of the same size are on the Pro-Ecclesia, and each of the three balls has a light. Thus Mt. Ecclesia has upwards of 160 lights in the grounds, and a luminous halo indicates its position even before the lights are seen by travelers. This will be a very important means of attracting strangers to our teachings, for we have two expositions in California this year, one in San Francisco, the other in San Diego, and Mt. Ecclesia is on the

Highway between them. There will be an enormous number of automobiles passing and it is certain that a large number of people will inquire about the light that is shining here. Curiosity has brought many people to study and practice these teachings, the writer among them, and it is felt that this physical light may perhaps be the means of bringing spiritual illumination to numbers of souls who are seeking for just what we have to give them.

Some who thus happen in may go out into the world carrying the message of light to others, so who can gauge the potential good of this light shining on Mount Ecclesia? And this reflection adds another note of appreciation of the friend who gave us the electric plant, for if we had had to pay the enormous prices asked by the local electric Corporation, we should not have been able to afford that much light. Now it is merely a matter of a little added fuel, which is well worth the chance of attracting someone seeking spiritual light to Mt. Ecclesia.

This brings to mind that we have also the flag, given by a friend in the East, that waves above the dining hall; hitherto we have used it on Sundays only, but it may be best to put it up every day, even if the sun does fade the beautiful emblem in time, for we have these things to use and it is of greatest importance that we display them and give the word a chance to come in and ask about our teachings.

### "The Web of Destiny"

Shortly after New Years one of our valued workers returned to Mt. Ecclesia. He could not stay out in the world, and that was fortunate for the Work, for he has relieved Mr. Heindel of all mechanical work, so that now he can attend to the spiritual side. By the time

you receive this *Echo* you also will have had the first lesson of the Web of Destiny, of which a whole series is now being written in time used previously for physical labor

When this series is finished, "Freemasonry and Catholicism" will be taken in hand again. Mr. Heindel's latest investigations have also put him on the track of some splendid information about the esoteric significance of Astrology in respect of the religions of the past and their development in the future. A part of this instruction given in a Question Class in Mt. Ecclesia aroused much interest. Mr. H. feels much relieved to be rid of building, printing, and machinery, able to devote his time to the spiritual matters that have been so long neglected, though not unnecessarily so, for there must be a center from which the teachings could be given out, and without the material means wherewith to do this the work would not have progressed as it has. Now, however, he in devoting his time to new investigations and putting down the results, so that they will be available to students, and when this work has had attention, probably it will be possible to take a trip as contemplated for the purpose of spreading the teachings into fields that have not been exploited.

### The Last Echo

This may be the last *Echo*, and we hope you have liked it enough to feel that it is to be discontinued.

There is no occasion to regret, however, as it is to grow into something larger and more representative of the Fellowship, a magazine that can be put on the newsstands of the U. S. and Europe; but before we can realize that ambition, we must have something that is mechanically perfect with respect to makeup

and printing, as well as attractive in subject matter; it must be a magazine of quality. These ideals we are now starting to realize one step at a time, so you will probably be surprised at the development which will take place during the next few months. In fact, one important improvement is shown in the printing of the present *Echo*. The type has been set on our own newly installed typesetting machine.

Mr. H. has made a beautiful cover design for the new magazine, which will be in four colors when we get a new press and a competent printer, but we may start to run it all black next month and we think you will like the new title even better than the old.

We believe that some of our friends are in the engraving business, and want to solicit their aid in making a horoscope cut, mortised, so that we can set our own planets and signs into them. That is a difficult job and we are afraid to trust it to a stranger who has no interest in the matter. The diameter should be no more than four inches, and if we had a few such cuts we should not have to make a drawing for each horoscope, send it to the engraver, and wait for the cut—and we should have a better product. We want to have a real good Astrological department, both elementary and advanced, and a profusion of illustrations will help materially.

### Question Department

#### *Question*

Is it wrong to interfere with Karma, or should we assert our divinity and rise above circumstances by the affirmation of Our Godhood?

#### *Answer*

A question like the above was asked Mr. H.

at one of his recent lectures in Los Angeles, and he answered about as follows:

While all great religions are God given, there is a Western religion for the Western people as well as Hinduism for the people of India, and I can see no good reason why we should copy their terminology and force people here to learn Sanskrit when we have an excellent language of our own, with terms capable of explaining everything.

To make the matter clear, we will take an instance which occurred a number of years ago. There was at that time a controversy in a certain society which makes the mistake of promulgating Eastern teachings, and using their terms here in the West. The dispute was about the meaning of the word *Avyaktam*. Not even the Hindus are certain about the meaning of their terminology. Tons of paper and barrels of ink were used to settle the controversy, and the following seems to be the definition upon which they finally compromised: "*Avyaktam* is *Parabrahman* clothed in *Mulaprakriti*, from which Its *Upadhis* are made during the *Manvantara*, and into which they are again resolved on arrival of the *Pralaya*." Mr. H. then said he hoped the audience understood the meaning of *Avyaktam*.

When the audience laughed and shook its head, the speaker expressed himself as being sorry for their lack of understanding of such a highly learned explanation, he would try the ordinary, garden variety of English and see if that would explain. "*Avyaktam* is Deity clothed in Cosmic Root substance, from which Its vehicles are made during the Day of Manifestation, and into which they are again resolved on arrival of the Cosmic Night."

When the audience had declared it comprehended this explanation, Mr. H. said that it is the same with the word *Karma*. Everybody in the U. S., and a large part of the world besides,



knows what "a debt of destiny" is without explanation and there are a number of other English words which may be used with better effect than the Hindu word *Karma*, which is meaningless to the majority of Westerners.

The speaker also held that such words as "Astral body" and "incarnation" were out of place because they have been conceived to mean something not warranted. He was sorry that the word "incarnation" has been used in our earliest literature, notably in the *Cosmo*. The Elder Brothers who gave him the teachings in German always used the word *Wiedergeburt*, which means rebirth, and there is a great deal of difference between the two terms, which may not appear at first sight. It is possible for Spirits to "incarnate" in an adult body by ousting the owner from his vehicle and obsessing the body, but when we say "rebirth", there is, and can be, only one meaning. In view of these facts he urges upon Students never to use the term "incarnation" but always the word "rebirth".

Continuing, he answered the question as follows. "We will now take up the first part of the question, Is it wrong to interfere with destiny? And to arrive at a conclusion, let us first realize who made the Destiny. We did! We set the force going which has now ripened into destiny, and having made it, we certainly have the right to change it in so far as we are able. In fact, this is the hallmark of divinity, to rule ourselves.

The very greatest majority of mankind is ruled by the Heavenly orbs which may be called the "Clock of Destiny." The twelve signs of the Zodiac mark the twelve hours of day and night, the planets may be likened to the hour hand and show the year when a certain debt of destiny is ripe for expression in our life. The Moon indicates the month, and attracts certain influences felt by us without

our knowing that they are being exerted, or without our realizing what they are for; but these influences will tend to bring our actions in line with the destiny which we have made in previous years or previous lives, and invariably the thing which is foreshown will come to pass, unless—Yes, there is an UNLESS, thank God; for if it were not so, if there were no possibility of changing destiny, then let us sit down, "Let us eat, drink and be merry, for tomorrow we die."

We should then be in the hands of inexorable fate, and unable to help ourselves. But, thank God, there is one chance which is not shown in the horoscope; namely, that the human will may assert itself and frustrate fate. You remember that beautiful little poem in the *Cosmo*:

*One ship sails east and another sails west  
With the selfsame winds that blow.  
Tis the set of the sail, and not the gale  
Which determines the way they go.*

It is of the utmost importance that we set the sails of the barque of our life as we want and never scruple about interfering with fate.

This disposes also of the idea of "affirmation" as a factor in life. This in itself is folly. It is work and action that we need in life, as you will readily see by an illustration. Suppose a little seed of those beautiful carnations were endowed with speech, and it came to you saying: "I am a carnation." Would you not answer: "No, you are not a carnation you foolish little thing, you have the potentiality in you, but you will have to go out in the garden and bury yourself for awhile and grow. By that process alone can you become a carnation, never by affirmation." Similarly with ourselves, all the "affirmations" of divinity are vain unless accompanied by actions of a

divine character, and they will prove our divinity, as words never can.

---

### The Healing Department

Healing Services will be held in the Pro-Ecclesia on the following dates, when students all over the world concentrate their thoughts upon the Rose Cross which is situated in the western part of the little meeting place, sometime between a quarter past six and a quarter to seven, by the clock in their place of residence. If you want to help, direct your attention to the emblem and pray with your whole heart and soul that the love of God may prevail over man's inhumanity to man, which is now making countless thousand mourn as never before in history. Pray also that healing may come to those who have applied to Headquarters for relief. Do this on

February 16, 24

March 3, 9, 16, 23, 30

April 5, 12, 20, 27

May 3, 9, 17, 24, 30

We rejoice to say that letters keep coming in telling of the benefit which patients are receiving through the Invisible Helpers and the Elder Brothers, and we append a few of these letters as usual.

---

Granite Okla.

Dear Friends:

I am still improving, and feeling fine. I weigh 135 pounds now, that is more than I have weighed for several years. I only weighed 117 when I joined the Fellowship so you see I have improved, and I thank the Elder Brothers.

A.A.

New York. N. Y

I thank you very much for helping me. The Doctor was surprised at my rapid improvement. I will send a letter every week for a little while, until I am well again. I have been happy all the time, even if I have been ill. I wish I could do something to make you all as happy as I am.

G. S.

Allegheny Station, Va.

It is with great joy that I am able to inform you that my obsession has been relieved, and I am again my own master, after having suffered more than three years of control by disembodied spirits, which at times were truly demoniac. It is impossible to tell you how grand is to realize that one is again a free agent, able to come and go at one's own wish, to do as one feels disposed, in fact, be what every one is intended to be, master of their own destiny. There were times when I believed that my case was without hope and the excesses that were forced upon me were so great that I strongly contemplated suicide as the only means of relief. My recovery came just a few days before Christmas and it was the most joyful Christmas gift that I could have received from any source. I thank you a thousand times for your kindness and assistance in the darkest hours of my affliction.

Sincerely yours,

L. O. G.

---

Since reading the last Probationers' letter the writer's thoughts have often reverted to the subject of man's relations to his younger brother, the animal. On Mt. Ecclesia we live and let live; rabbits, quail, doves, and all the other animals roam the grounds freely, among the ferns and flowers, for the group spirit feels

no anxiety for the life of its charges. This has entailed much labor and an expenditure of money to protect our vegetables and flowers without killing, but what a sad sight when we go to the city and see the show windows filled with the furs and feathers of our dumb friends. Surely, you sisters must have forgotten the commandment: "thou shall not kill" when you encourage this slaughter. Most of them cannot endure the sight of blood, they faint when they see anyone, man or animal, hurt, but are unmindful of the great cruelty and suffering incident to procuring articles of adornment for them. The little bird you are wearing may have been seeking food for its young when its life was taken to adorn your hat, and its nestlings left to starve.

If we wish to grow spiritually, we must learn to endure pain with fortitude, for that is a schoolmaster to teach us compassion towards others especially to the animal kingdom, our wards and charges for the present.

Oh, Sisters, who prepare flesh as food, and who wear furs and feathers for dress, realize that you are responsible for incalculable pain, realize also your power to stop this crime; Stop! Think and Act!

### **To Students Everywhere**

There is one phase of our work that is apt to be overlooked, one faculty so easily neglected, especially by an earnest student bent upon acquiring knowledge, and that is the art of self-expression; for it is an art just as much as painting a picture or writing an opera. How often do we meet earnest, thoughtful, kind-hearted people who by their silence appear hard and repellent, while others of far less knowledge and depth of feeling are credited with a great deal more, simply because, by a previous training in self-expression, the right

word, look, and tone comes at the call of the speakers, and the world is made richer by its "little" being again expressed in an intelligent and pleasing manner, while the silent person, with his store of knowledge, may go through life without adding a mite to the spiritual wealth of the world because of his inability to express. Knowledge should be outflowing, as well as inflowing, if we would maintain a proper balance. And it is most fitting that the class leader in all Rosicrucian Study Centers think of this and endeavor to bring out free and easy expressions from the students, so that they may be able at any time to give to inquirers, in a clear and appealing manner, the perfectly natural and convincing explanations of the "Why's" of life that are to be found in our philosophy.

The mind and heart of the world today are asking for "bread"; let us all prepare ourselves to give something more seemly than a stony stare.

E. H.

### **Science and Religion**

By

W. A. R.

In the early day of humanity, little attention was paid to experiment and logical conjecture on the material part of creation. Gradually, however, as brain power increased, man became aware of certain phenomena and carried out various experiments. Thus, in accordance with the Divine scheme, his mind was brought from simple living and innocent faith to a realization of his own powers.

He contemplated matter and worldly success. Therefore, today, man is so engrossed in the fascinating studies dependent on material and tangible elements, that character is tentatively held to be of less value than intellect. To the intuition, it is at once obvious that science

is not the only side of existence, and that although its discoveries are superb, they are inadequate and do not go far enough. The more advanced and catholic science becomes, the closer it will approach Religion, until they both converge and meet. Then what once were two different lines of thought will become one.

Rosicrucian students are taught, and teach, that science and Religion are not absolute opposite and antagonist terms, but are actually bound by the closest ties. The misunderstanding is chiefly due to too close an adherence to the actual phenomena of science, and in many cases, of a similar clinging to dogma and rites, on the religious side. When one realizes that a reconciliation is almost imminent and that the Rosicrucian Fellowship is already taking pioneer steps in that direction, it is gratifying to know that methods and reasons they intend to employ are feasible and accurate, for, after all, head and heart are reconciled and developed equally in our philosophy, and what are Science and Religion but head and heart?

### Help Us

Dear Friends: We read that the very hairs on your head are numbered, and a record is also kept of all who apply to Headquarters for membership as students, probationers, and disciples, or patients.

Each and every one has a card with his, or her name and address on file in alphabetical order and this cards tell much; so much that "he who runs may read". We will take one up. The blank emptiness shows indifference, for what we love and care for we will certainly show some mark of our appreciation. Look at another, this one shows selfishness, for only that part which is helpful to the owner is filled

in. Others are entirely forgotten.

Often letters come to us asking in an almost complaining way why it is that they are not getting more and better results from their efforts. Oh! Dear friend, we wish you could see your card and compare it with the results of your attainment, for we feel certain that you would then understand. Then too, there are cards and records that show deep earnestness, and a keen desire to be helpful. We have only to glance at them to understand that the owners belong to the True Fellowship. The writer did not intend to preach a sermon, but the very air is full of sermons which stoness preach. You must exercise great care in the selection of the stone to get one you may truly prize and this is just the sermon we want to preach and tell you how you may help. Please, Please! Please take care and pains to to write YOUR NAME and ADDRESS on all communications, and if you do not write clearly, please PRINT, especially your name. Here the patient VISIBLE helper takes out the long drawer of cards, places it at his side, picks up a card to note or record lessons or contributions, as the case may be. He looks at the name, turns to the file, finds the corresponding card, fills the record; takes another, and another, and so on; but once in awhile, yes twice and every three times in awhile, he finds a name that refuses to be read.

Then we commence to guess: can that be an L, S, P, or T, a P, Q, H or V? May the good Lord let us see!

Can that name be Tunny?—looks over the Ts—No such name. "It may be Lunny", Look at the Ls. Well! that is funny. Look at the Fs. We conclude it must be SINNER for we feel sure that someone is a sinner to make us hunt like that for a mere name that the writer should have written plainly just as easily as to have run his letters into one another.

And so goes on the search. Much time is

consumed and perhaps the whole office force takes a few minutes off to help and the entire routine is disturbed before this part of the work can be adjusted.

We are not writing this for fun or to find fault, for we realize that we ourselves are getting many strong lessons in patience and perseverance, but we believe that you truly desire to HELP in this work and we NEED your HELP and we are taking this means to HELP YOU to remember how you can help us.

One of the Rank and File  
(and a filer)

### FOR THE ECCLESIA

At the request of some of our students we have promised to publish these letters from time to time as space will permit.

Los Angeles, Cal.

Dear Mr. Heindel:

Please put my little bit towards building the Ecclesia—I have gathered it together with many loving thoughts for our Great Work. I would have liked to pay a visit to Headquarters but believed I could do more good by sending the money instead.

We have had several new enquirers, the result of the recent lecture by Mr. Heindel. We have some very earnest workers in our Fellowship now.

Helpful thoughts for the work.

Your sincere friend,

L. G.

Columbus, Ohio

Dear Friends:

Please find enclosed draft for twenty-five dollars, which I am sending you for "the Ecclesia".

I will send again later.

My Mother joins me in an earnest desire for the good of the Fellowship and to you personally we send our greetings, and our grateful appreciations.

Yours Fraternally,  
A. T. S.

The Dalles, Oregon

Dear Friends:

Enclosed find ten dollars, five to be placed in the Ecclesia fund and five to be used for any purpose that is needed. I am glad to be able to send my mite at this time of the year. I hope and pray that the Ecclesia may be built soon to bring healing to the suffering ones.

Yours in Service,  
E. B. A.

### NOTICE

The New York Center of the Rosicrucian Fellowship has opened a Library and study room at 31 Union Square West, New York City. There will be an attendant in the Room from 10 to 6 daily except Sunday and several evenings a week. After the first of March the Sunday evening Devotion meeting will be held there. The Tuesday evening Philosophy class will continue to be held at St Marks in the Bowery, 10th and 2nd Ave., until further notice. All who are interested are invited to attend all open meetings and to make themselves at home in the Library.



# Echoes from Mt. Ecclesia

MARCH, 1915

Vol. 2

Oceanside, California

No. 10

Entered as second class matter  
November 3rd, 1913, at the Post Office  
under the Act of August 24, 1912.

## The Mystic Light

\* \* \* \* \*

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 envelop 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

\* \* \* \* \*

### 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 it is 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 everyone 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 so pliable, nor 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.

Editor's 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 8<sup>th</sup> and  
 9<sup>th</sup> 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;  
 Sagittarius 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 everything 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, “Show 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 16<sup>th</sup>, 23<sup>rd</sup>, 30<sup>th</sup>  
 April 5<sup>th</sup>, 12<sup>th</sup>, 20<sup>th</sup>, 27<sup>th</sup>  
 May 3<sup>rd</sup>, 9<sup>th</sup>, 17<sup>th</sup>, 24<sup>th</sup>, 30<sup>th</sup>  
 June 6<sup>th</sup>, 13<sup>th</sup>, 20<sup>th</sup>, 26<sup>th</sup>

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 meet your approval.*

The Rosicrucian Fellowship

*Mount Ecclesia*

Oceanside

California