



ECHOES

FROM

**MOUNT ECCLESIA
1913-1919**

Edited by MAX HEINDEL



THE ROSICRUCIAN FELLOWSHIP





MAX HEINDEL (CIRCA 1913)

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BY THE ROSICRUCIAN FELLOWSHIP

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PREFACE

These "Echoes from Mount Ecclesia" were first published from 1913 to 1915 in the form of a little magazine and then from 1915 to 1919 they were incorporated in the *Rays from the Rose Cross* magazine.

The texts, read and/or reviewed by Max Heindel have a great value for many reasons. They narrate the history and the story of Mount Ecclesia during the years Max Heindel, Messenger of the Brothers of the Rosicrucian Order, was writing about our Christian Teaching. As the "Echoes from Mount Ecclesia" and the *Rays from the Rose Cross* from the beginning of the century are out of print, the idea of a book came to mind, with the view of saving and preserving them for the enjoyment of interested readers.

The numerous pictures which are in the book all have an historic value which warrants their inclusion, even if the quality of some of the prints has been compromised. We trust our readers will make allowances for the effects that aging has made on the photographs.

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Echoes from Mount Ecclesia

No 1. June, 1913

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 elevate 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 newsheet 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 on 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, multigraph 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.



**MOUNT ECCLESIA ADMINISTRATION BUILDING WITH
DINING HALL & SCHOOL TENTS 1912-1913
(Notice well-worn 'water trail' on left side of photograph.)**

Echoes from Mount Ecclesia

No. 2 July, 1913

Virginia L. Kenney, Editor - Oceanside, CA

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 folks 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 physically and mentally always laughing and happy as a boy.



ROLLO SMITH

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 the 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 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, so 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 were 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, Ore., 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 a 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, NY, 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 is 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 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 Mount Ecclesia

No. 3. August, 1913

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 proven 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! 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 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 50c 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, 10c additional is charged, making a total of 60c 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 OF 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 everyone 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 disorganized 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 **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 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 molds 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 a 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 we have shown great forbearance.

The speaker claimed 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 may 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 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.



MAX HEINDEL & WINDMILL WATER SUPPLY SYSTEM 1913

Echoes from Mount Ecclesia

No. 4 September 10, 1913

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 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 are on a high tableland, but one little corner of 1½ 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, and 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; and 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, Mount 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 the 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 the 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 intent 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 property, 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 cannot 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 this 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 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 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 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 to 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 Mount Ecclesia:

Extracts from a paper by Mrs. Fannie D. Rockwell, of Springfield, IL, now a student at Mount 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.

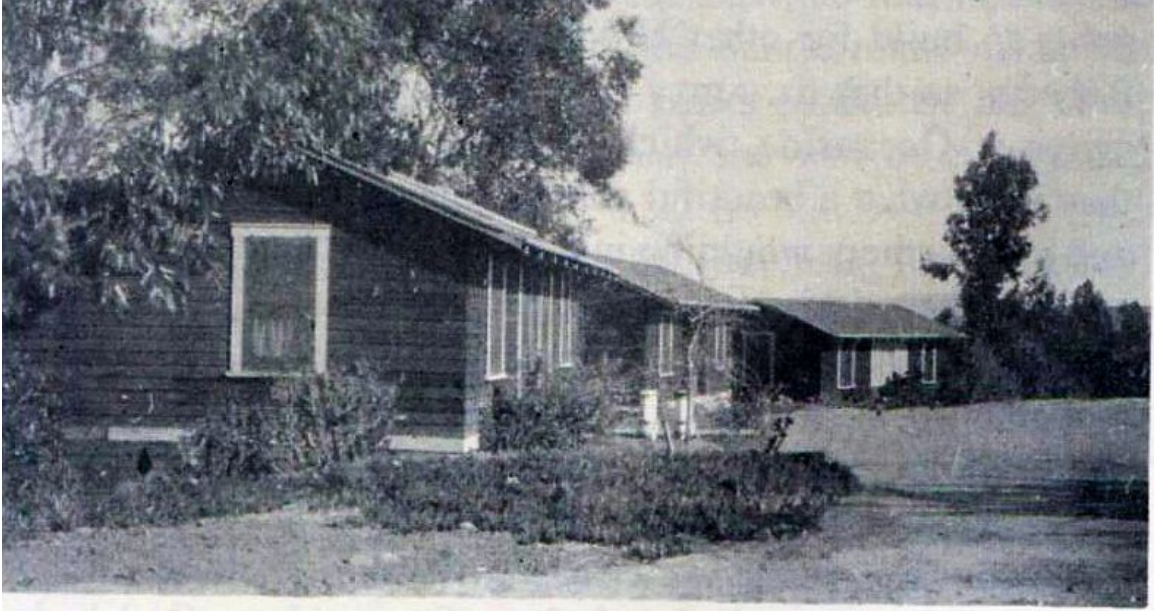
Another fact I seem to feel, that fighting does not fell my foe. When I use weapons to inflict, I create an opponent to master me. But when I face around and put this flimsy giant back of me, and let, just let the over-powering Love that is Life, victorious Life, and Life that willingly succumbs, flow 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 any more. 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.



LAYING OF FOUNDATION FOR FIRST COTTAGE



FINISHED COTTAGES

Echoes from Mount Ecclesia

No. 5 October 10, 1913

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 home sites. Mr. Pierce of Los Angeles, and Miss Lyon of Brooklyn, have already erected two artistic little homes, and Miss Lyon 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 since 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 McDuffee 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 efficient 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 are 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 Eetna 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 them 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 flood-gates 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 shortcoming 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, someday 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.**



1913 MOUNT ECCLESIA: ADMINISTRATION BUILDING, THREE NEW COTTAGES ON RIGHT OF PHOTOGRAPH, SUMMER SCHOOL TENTS AND INFAMOUS WATER PATH ON LEFT OF PHOTOGRAPH

Echoes from Mount Ecclesia

No. 6 November 10, 1913

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 the 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 elysian 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 shall 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 plenty 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 Mount 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 hatching orators. And from what we have heard we feel sure that Mr. Joel Hawkins and Mrs. Fanny Rockwell have ability, and that someday 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 someone 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 this subject for the monthly lessons, it will be superfluous for us to add excerpts from his interesting talks on this opera.

* * * *

Excerpts from a paper on "The Education of the Heart," by Mr. Ed. B. Warren, 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 a 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 passage of Scripture: In 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, "Wist 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 the 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 imagining, 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.

[Paragraphs describing school admission, Sanitarium rates, travel information are the same as stated on p 13.]



FIRST ECCLESIA DRIVE WITH NEW PALMS

Echoes from Mount Ecclesia

No. 7 December 10, 1913

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 from there to make a main road through the grounds, which we have named Ecclesia Drive.

Mr. Stewart Vogt of Cincinnati, Ohio, a 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 palms 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 Savior 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 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. Some time ago, the Teacher spoke regretfully of this lack to Mr. Heindel, and suggested that simple morning and evening devotional exercises be taken up and the 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. W. 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 cannot come in person please be with us in spirit at midnight on the 24th 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 MOUNT ECCLESIA

Thanksgiving Day started with us here at Mount 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 shovel full 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 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, Chapter 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 sense. 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. 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 am 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 molded about its bulwarks—strong, impregnable. . . . The faces of little children laugh out from every cornerstone; 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 cannot 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.

[Paragraphs describing school admission, Sanitarium rates and travel information are the same as on p 13]

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.



MAX HEINDEL AT CONSTRUCTION OF PRO-ECCLESIA 1913



COMPLETED PRO-ECCLESIA (CIRCA 1970)

Echoes from Mount Ecclesia

No. 8 January 10, 1914

Flora M. Kyle, Editor

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 run 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 9th 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 Mount 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 Mount 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 everyone. 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 at 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 24th.

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 worshipped as told in the Gospels. And

while she read, Mr. Heindel operated the stereopticon from the back of the hall, projecting the 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.



STEREOPTICON

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 cornerstone. 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 wherewith we must abide in the world, and take part in its work, to bring about the Kingdom of Christ. Who for our sake is now groaning and travailing awaiting our manifestation as Sons of God.



Manson

"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 Mount 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. Besides, 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. Altho' I could not measure love Divine, I lifted all myself 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 worldwide 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 dept, 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 depth 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 his

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 savior 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, bold, 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.

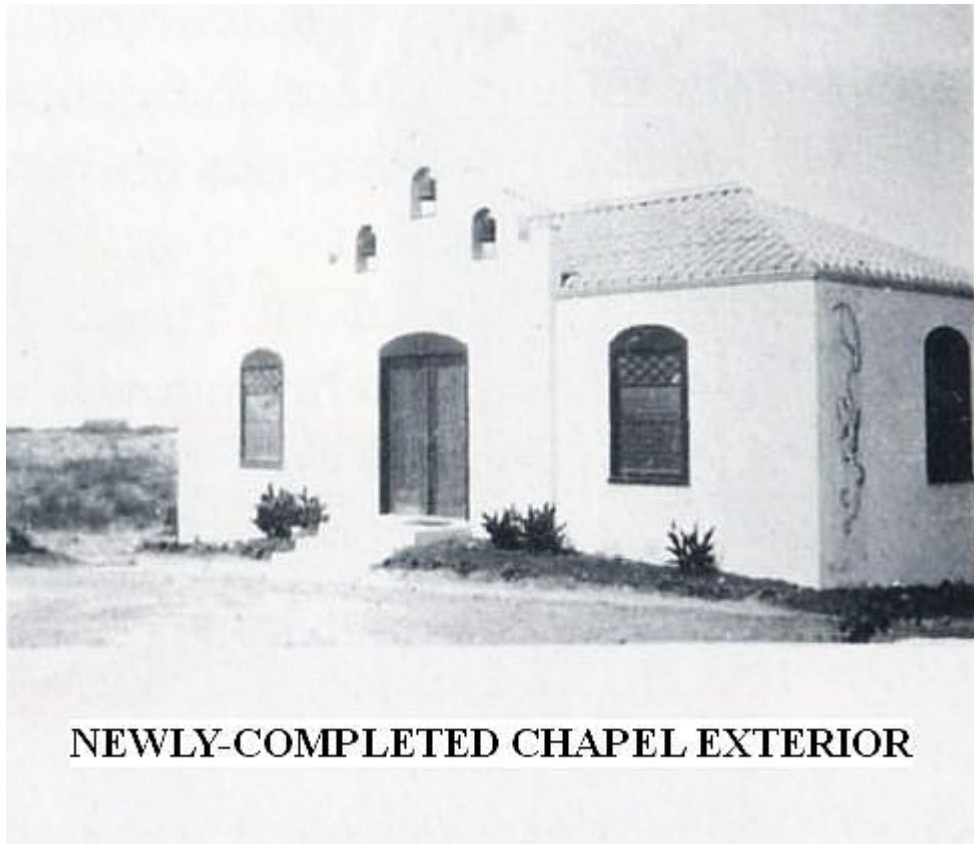
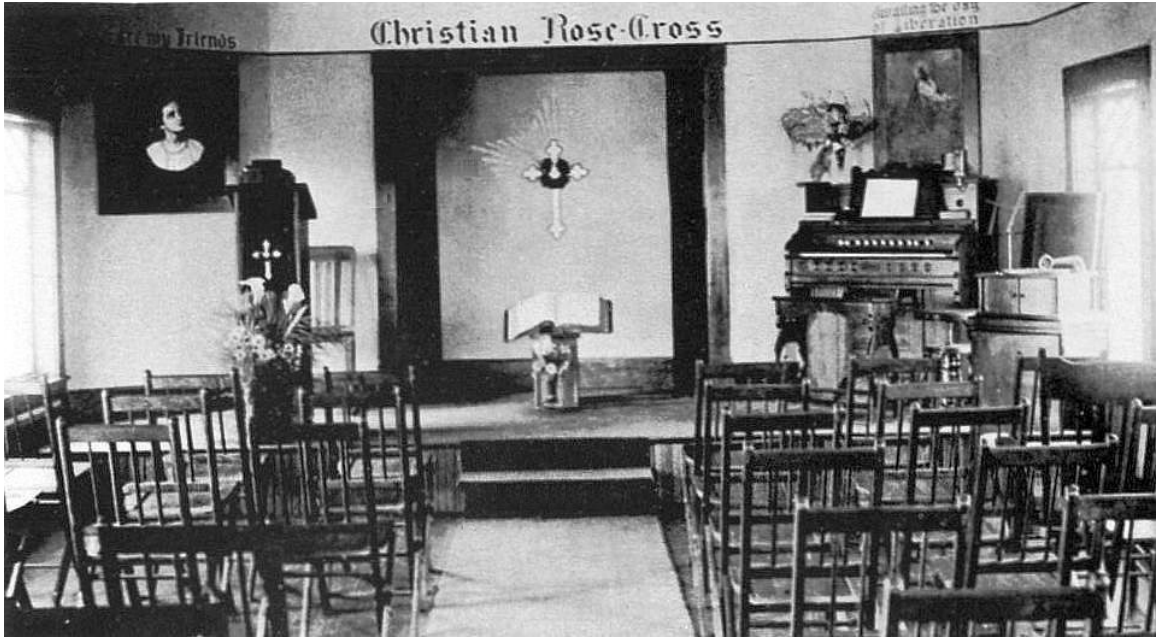
There is no depth so great but the love-filled heart can fathom; there is no goal so grand that the heart may not attain. Without us and within us, around us and above us, there dwells the ever beating life of God. The heart and the heart alone, can ever know its presence, can ever feel the thrill that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



MAX HEINDEL IN NEWLY-CONSTRUCTED PRO-ECCLESIA



NEWLY-COMPLETED CHAPEL EXTERIOR

NEWLY-COMPLETED CHAPEL, INSIDE & OUT

Echoes from Mount Ecclesia

No. 9 February 10, 1914

Flora M. Kyle, Editor

The builder's hammers are still echoing from Mount 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 "Free Masonry 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, CA., where they are also in stock.

In the Ancient Mystery Temples, 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 classroom. But this classroom 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 yesterlife 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 Á. 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 some things 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 conditions. 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 now. 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 rose bushes. 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 Mt. 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. Someday, 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 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 someday 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 place, 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 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.
[Paragraphs describing school admission, Sanitarium rates and travel information are the same as on p 13.]



1914 MOUNT ECCLESIA VIEW FROM THE RESERVOIR

Echoes from Mount Ecclesia

No. 10 March 10, 1914

Flora M. Kyle, Editor

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 correspondence we put out. Under the old methods of handwriting it would probably require one hundred people to do the same work, which is done nowadays 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, compliments 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 expression 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 successful and so productive of good, the board of trustees have decided that lecture courses should be given both in San Diego and San Francisco while their Fairs are on. As the distance between Mount 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 1st, 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 or 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 is 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 which 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

Question: 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?

Answer: 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 great 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 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.

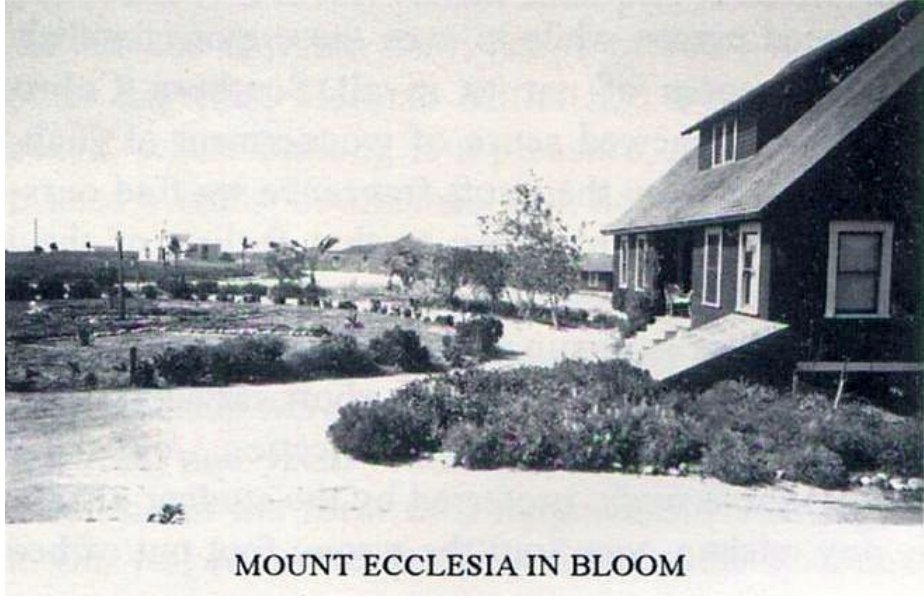
Now with respect to these Initiations, please understand, and get this very thoroughly into your mind, **there is no ceremony of any kind connected with the true Initiation.** The elaborate ceremonial of pseudo-occult orders as today seen in the visible world of fraternal orders or of churches, does 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 with 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 pictures—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 re-read 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 fact**, is directed to their connection with the effects of the material plane. All this with a view of blending both sides and develop 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.



Echoes from Mount Ecclesia

No. 11 April 10, 1914

Flora M. Kyle, Editor

Health!—in mind, in body!

Acquaintance with Mount 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 Mount 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 unmistakable 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 snowflakes, 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 Mount 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 25c.

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 crying need of their times.

(By Miss Elizabeth McDuffee)

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 trusting 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-division carrying health and strength and God given power. We shall see that 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 nonresistance—the apostles of love—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 was 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 mayest 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 earthy 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 proof reading, 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 "seed-atom" has been substituted for "other vehicles." The sentence then reads: "Upon the death of the dense body of Jesus, **the seed-atoms** 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 seed-atoms, 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 seed-atom 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 seed-atom 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 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 downwards 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 redound 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, 1914 to October 1

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 other teachings.

When considering application for admission the second and subsequent times, inquiry will be made to determine if improvement in the life of the students 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 weeks 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 snow-capped 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 export 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

No. 12 May 10, 1914

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 something of a lull in doings at Mount 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 all right.

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, wanted 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 action) 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 action, 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 certain 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 sidetrack 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 cannot 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 travailing 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 Hierarchies 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, and 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

Question: 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 this 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, a part, 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 someday 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: That 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 cord 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 cord 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 downhill 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 trituration, 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

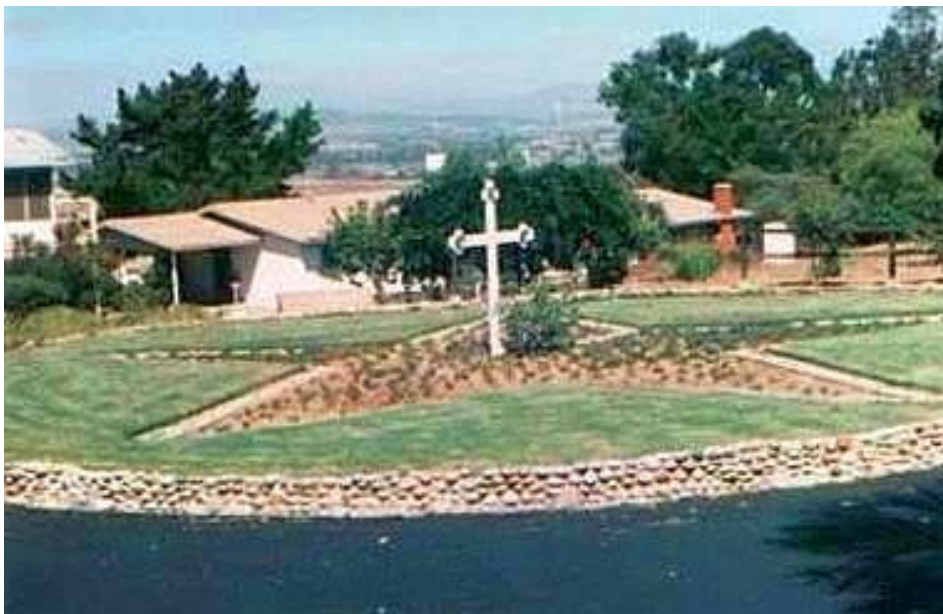
pain comes from it, there is a rough piece of the surface worn off, and a brilliant polished part appears instead. Likewise it is with the soul that aspires to higher things. God there is the lapidary, who polishes the stone, and it is not pleasant when the rough portion is being taken off us, when we 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.

1998 VIEWS OF MOUNT ECCLESIA:





1998 Site of First Building and Summer School Tent City #1



1998 Site of First Building and Summer School Tent City #2



SITE OF FIRST COTTAGES



ECCLESIA DRIVE 1998



ECCLESIA DRIVE, CIRCA 1995



EAST GATE, ADMINISTRATION BUILDING, 1998



ORIGINAL EAST GATE, 1923

Echoes from Mount Ecclesia

No. 13 June 10, 1914

With this number the "Echoes" from Mount 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 secret**. Being himself consumed with soul hunger, Mr. Heindel realized the burning desire of millions of starving souls and refused to accept for self 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 him 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 rewriting 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 textbook 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 really wishes to know.



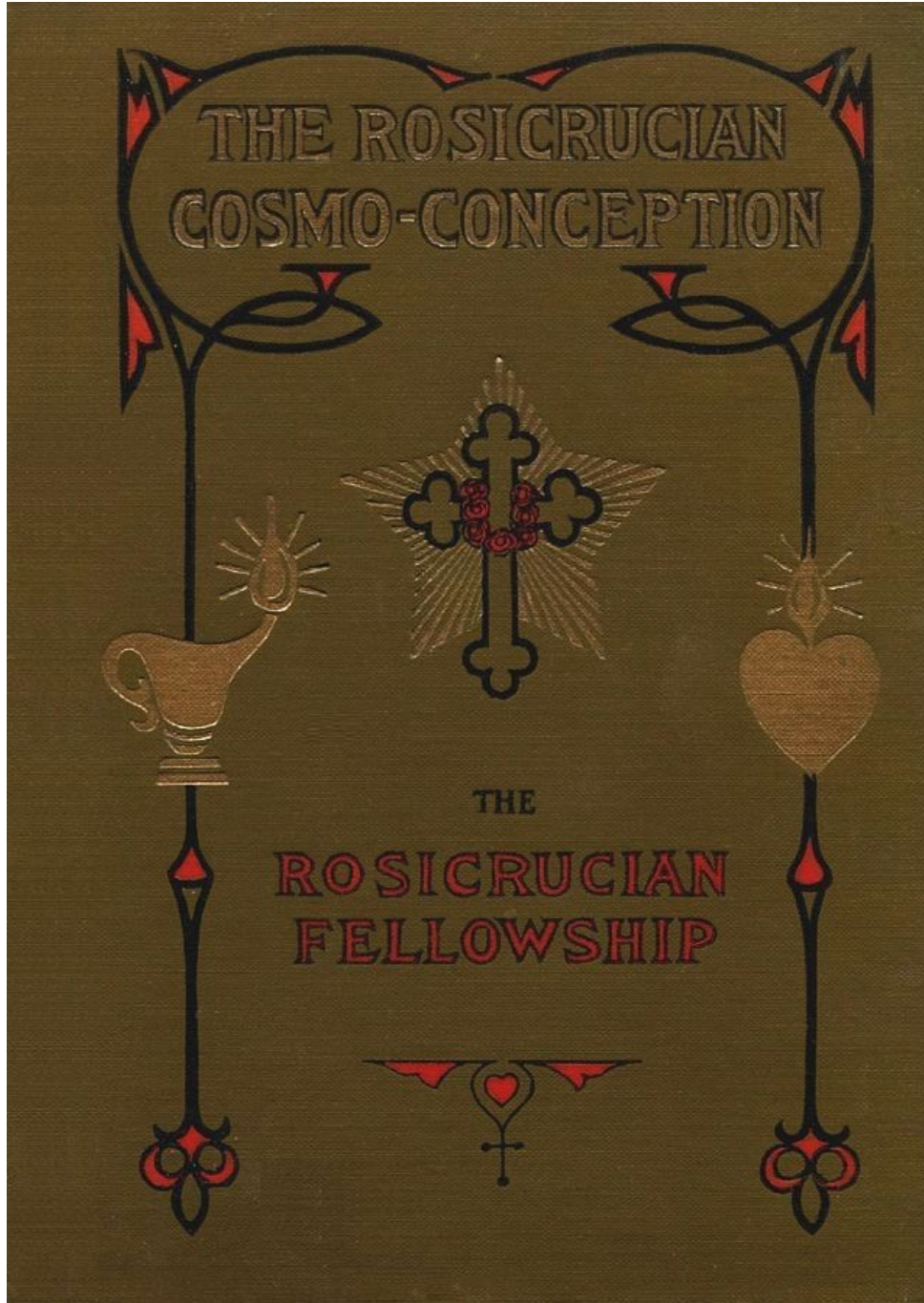
H.P. Blavatsky

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, Washington. These, with 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 Rosicrucian 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 book sellers had already bought one third of the quantity, so great was the claim for the new book.



The Rosicrucian Cosmo-Conception, Second Edition Cover

THE ROSICRUCIAN COSMO-CONCEPTION

OR

CHRISTIAN OCCULT SCIENCE

AN ELEMENTARY TREATISE UPON

MAN'S PAST EVOLUTION, PRESENT CONSTITU-
TION AND FUTURE DEVELOPMENT

BY

MAX HEINDEL

"PROVE ALL THINGS"—PAUL

SECOND EDITION

Revised and Enlarged

PRICE, ONE DOLLAR

ROSICRUCIAN FELLOWSHIP
POSTOFFICE BOX 1802, SEATTLE, WASH.

M. A. DONAHUE & CO.,
PRINTERS, BINDERS, PUBLISHERS, CHICAGO

It had been Mr. Heindel's custom to answer questions after each lecture, as he travelled 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, Ore., 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, appeals to a class which is not prepared to go into the deeper teachings, and is particularly **the book 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 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 *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 instruction 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 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 manifold 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 of 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 to be reconciled?

Answer: It was the mission of Jehovah and His Angels to multiply whatever is upon 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 also 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** to do this or that or prohibits 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 taskmaster 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 upon 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. We rely upon the law of the expansion of gases for our motive power; 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. Corr. 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 daytime 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 five 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 hand, that as 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 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 the seed 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 wherein 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 haven 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 concentration
Shows the fuel loss.
In glowing coals 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 snowstorm. 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 that 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 backward step. I had such a good dinner that I guess it made me forget it. That whole wheat salt-rising health break is very satisfying.

I got 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.

Books available: *The Rosicrucian Cosmo-Conception*(4th edition; by Max Heindel); *Rosicrucian Philosophy in Question and Answers* (Heindel); *The Rosicrucian Mysteries* (Heindel); *The Rosicrucian Christianity Series in 20 lectures* (Heindel); *How Shall We Know Christ When He Comes?* (Heindel); *Christ or Buddha?* (Annette C. Rich); *Simplified Scientific Astrology*(Heindel); *Message of the Stars* (Heindel).Foreign translations: *The Rosicrucian Cosmo-Conception*, Spanish (3 vol.), German, Dutch; *Rosicrucian Philosophy*, Spanish (3 vol.); German, Dutch; *Rosicrucian Christianity Series*, Spanish in 20 lectures; *Simplified Scientific Astrology*, French.



VIEW OF VALLEY FROM PRO-ECCLESIA

Echoes from Mount Ecclesia

No. 14 July 10, 1914

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 Mt. 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"? Thus 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 cooperating, 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 piece-meal, and many new points would open up to anyone 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 to 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 Hierarchy 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 conquered 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 commands 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 culminates, 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, the rays, goes 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 Mt. 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 students, 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 cares 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 different 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 distribution 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 it is then said to die. A **slow** process of disintegration 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 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.)

"S.A.S.," 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!

[Book list followed. See Page 69.]



MR. & MRS. HEINDEL & WORKERS ON PORCH OF FIRST BUILDING

(He Is In Chair at Far Left, She Is In Front Of Him)

Echoes from Mount Ecclesia

No. 15 August 10, 1914

In a land of spiritual promise, Mount 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, or, without any specialization; 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 pre-suppose 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 someone 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 their 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 inclosing 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.

Mediation 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 keeps up this work, it is only too evident that the charlatan may live at ease and in opulence; that **people want phenomena and fortunetelling**, 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 15c postpaid

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 Annet C. Rich - with a Foreword by Max Heindel
30c postpaid.

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 many 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 that, 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, and 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 lightning 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 respect 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 which can be paid only by service, owe the lower a debt of gratitude 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 in to 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, who 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 guardian 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, The Holy Spirit thus becomes Jehovah, the Lawgiver.

Yellow is the color of Christ, the Lord of Love, who by that divine principle supersedes 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 make 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.



New Dining Hall, Pro-Ecclesia and Reservoir

(Reservoir On Far Right)

Echoes from Mount Ecclesia

No. 16 September 10, 1914

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 intercommunication 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 an 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, 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 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 maybe 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 cooperation 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.

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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.

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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, 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 Abel 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 hearts 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 subject 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 anyone 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. Sometime 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 anyone 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 whom 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 the condition is 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 is 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. Both 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 hand 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 and 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 outwards to the suffering and sorrowing world.

The healing service will be held on the following days: September 13th, 20th and 26th; October 3d, 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.



NEW DINING HALL (MR AND MRS HEINDEL ON PORCH, FRONT VIEW)



NEW DINING HALL WITH MR AND MRS HEINDEL ON PORCH,
ANGLE VIEW

Echoes from Mount Ecclesia

No. 17 October 10, 1914

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 purpose, 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 rundown 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 both 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 FLAG RAISING

On or about Thanksgiving. Nov. 26th, we are going to have a flag raising 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 I pray that someone 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 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, IL. Sept. 18, 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 percent 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 this money by voluntary subscription before we even 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 outstripping 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 that 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 constitutes 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 counterpart 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 everyone 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 that is 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 known as delirium tremens. To sum up, as the evolution of soul depends upon 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 anyone 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 whom 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 moment's conversation I said something which 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 someday 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 than 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 toward 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 Mount Ecclesia

No. 18 November 10, 1914

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, building, 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 that 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 members, 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 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 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, the right help. Never once have we been left in the lurch. And this help usually came in the most unexpected manner. An 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 the 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 cornerstone 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 place 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 souls, 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 view point, even though he may not agree therewith.

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Chicago, IL. October 24, 1914. Rosicrucian Fellowship, Oceanside, CA.

Enclosed please find \$110. 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**, yours 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** 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 that 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 services.

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 City, 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, IL., 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, IL., 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 waters 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, IL., 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, Oct. 19, 1914, The Rosicrucian Fellowship, Mount Ecclesia, Oceanside, CA.

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* has 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 of 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 untrammled 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 cooperation of someone 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 circumstance are right. Also, that we feel that we can give the Spirit which comes to us, the proper environment in which to grow.

About the dweller on the threshold: It was said that, that it 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 the shape of 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 Theater 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.



SIDE VIEW, DINING HALL FLYING FELLOWSHIP EMBLEM



FIRST DINING TENT 1913-1914



FRONT VIEW, NEW DINING HALL

Echoes from Mount Ecclesia

No. 19 December 10, 1914

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 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 western most outpost of the mysteries was fixed in Germany and the Rosicrucian Order commenced to teach the few who were then read. 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 western-most 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 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 CORNERSTONE

"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 are, 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 Casper, 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 present unexpected to the present moment unnoticed presence of the three great races at Mt. Ecclesia seems an augur 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 thievery 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 Mt. 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 this 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 "cornerstone" for the now almost begun "Ecclesia" will be elsewhere commented upon, but we desired to make just these few humble remarks anent 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, IL., Nov. 24, 1914
Rosicrucian Fellowship, Oceanside, CA.

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** that the **corner stone** 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 blessing 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 **corner stone** 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 cooperation 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 the future print the dates of Healing Meetings three months in advance,

In December the dates are 11, 17, 24 and 31. In January 7, 13, 20 and 28. February 3, 10, 16, 24. March 3, 9, 1, 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 power 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

Dear Friend: 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, CO., Nov. 10, 1914

Dear Friend: 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 view points on the subject.

QUESTION DEPARTMENT

Question: Is the purgatorial experience of the soul continued 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 suffering 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 suffering that the full intensity may be felt.

Some many 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 Whitman said, "**Things** are in the saddle and ride humanity." 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 commended for the way he has conducted his Father's business.

As for the reference to the Rosicrucian Fellowship, it is scarcely worth answering although 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 manifestations, 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 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 Mount Ecclesia

No. 20 January 10, 1915

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 MOUNT ECCLESIA

For some time the Choral class has been practicing Holy Night and the Christmas carols, the festive feeling has pervaded Mount Ecclesia and grew in intensity as the eventful Holy Night came closer. Usually the electric light plant is shut down sometime between nine and ten, for here on Mount 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 service 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.

Sometime 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 important 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 pioneered 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 Mount 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 piece-meal, 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 keynote of the vital body, and that vehicle is the one upon which all spiritual 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 Claus 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 Mount 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 in 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 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 so far 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.

THE MAKE ECHOES RING!

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

Chicago, IL., 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 someday 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 little 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 some 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 price 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 cooperation**, 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 also 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 really are 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 with 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 all 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 nor a month nor 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 with what measure ye mete 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 someone; 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 everyone can become an astrologer any more than everyone 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 everyone, 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 being 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); in square to the progressed Ascendant, the house of life and personality. Moon, "the minute hand," 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 decant 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, 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 several times wonderful demonstrations of the same power; at one time I felt my arm and shoulder being manipulated, as if someone 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 repugnant 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 etherialization 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, 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.

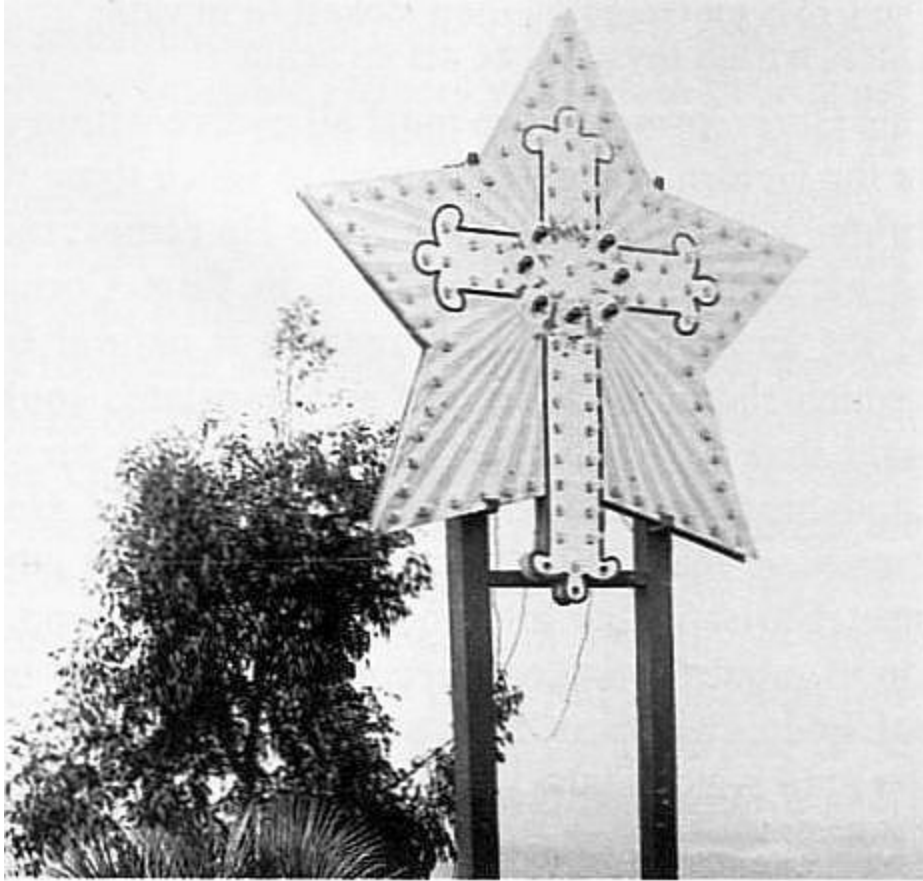
You have surely read in the Bible about the seven Spirits before the Throne; they are the seven star angels, very easily identified in the symbolism; to elucidate this matter fully would take far more space than can be given in the "Echoes," but you will find the explanation in the *Cosmo-Conception* 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.



PHOTOGRAPH SHOWING EMBLEM FLAG AT 1920'S SUMMER SCHOOL



ELECTRIC EMBLEM

ELECTRIC EMBLEM AT MOUNT ECCLESIA

Echoes from Mount Ecclesia

No. 21 February 10, 1915

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 red roses, also electrical 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 Mount 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 Year's 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 brilliance 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 lightest "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 Mount 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 bells has a light. Thus Mt. Ecclesia has upwards of 150 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 Mount 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 world a chance to come in and ask about our teachings.

"The Web of Destiny"

Shortly after New Year's one of our valued workers returned to Mount. 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 "Echoes" you also 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 on 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 a center there must be 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 is devoting his time to new investigations 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 be exploited.

THE LAST ECHOES

This may be the last Echoes, and we hope you have liked it enough to feel that it is to be discontinued.

There is no occasion for 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 "Echoes." 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 not be 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, 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 we know that they are being exerted, or without our realization of 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 are rejoiced 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 OK.

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, NY

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.

Alleghany 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 it 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 everyone 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 a 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 Probationer's letter the writer's thoughts have often reverted to the subject of man's relations to his younger brother, the animal. On Mount 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 shalt 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 kindhearted 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 speaker, 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 is asking for "bread", let us all prepare ourselves to give something more seemly than a stony state. E.H.

SCIENCE AND RELIGION

By W.A.R.

In the early days 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 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. It is as if a man, wishing to write a book on a certain subject, became too much engrossed with the first three or four pages correctly called the science of the soul, reaches to the goal which, as yet, the science of matter has not seen or even realized. Science does not go far enough. The more advanced and catholic it becomes, so will it approach Religion, until they both converge and meet, when, what once were two different lines of thought will become one.

Rosicrucian students are taught, and teach, that science and Religion are not absolutely opposite and antagonistic terms but are actually bound by the closest of 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 the 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? W.A.R.

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 these 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 stones preach. You must exercise great care in the selection of a 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 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 and 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 a while, yes, twice and even three times in a while he finds a name that refuses to be read. Then we commence to guess: can that be an L, S, F, or T, a P, Q, H or V? May the good Lord let us see! Can that name be Tunny?—looks over the T's —No such name. "It may be Lunny", Look at the L's. Well! that is funny, look at the F's. 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, CA.

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 appreciation. Yours Fraternaly,
A.T.S.

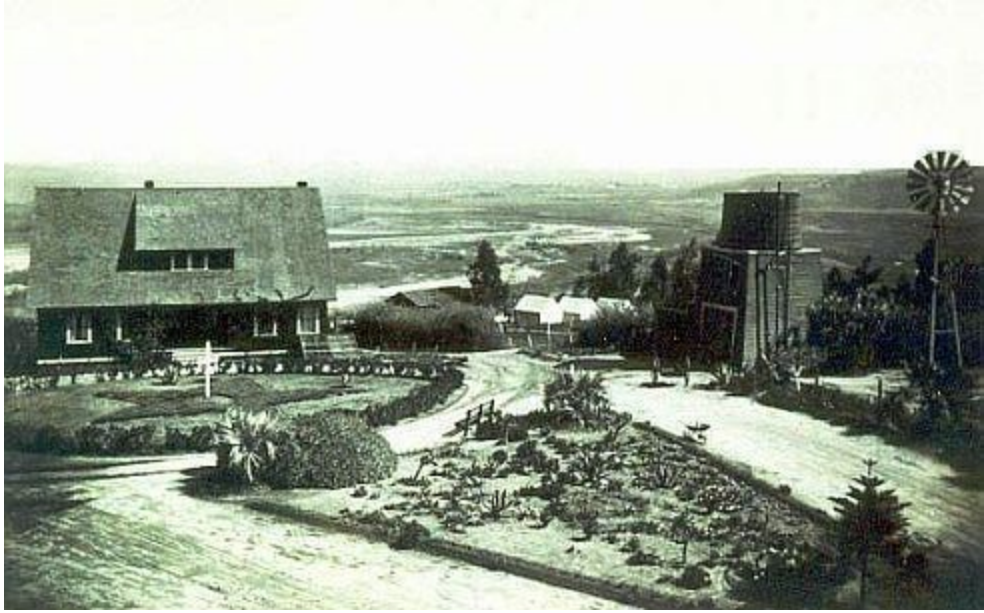
The Dalles, Oregon

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 30 Union Square West, New York City. There will be an attendant in the Room from 10 to 5 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.



1915 Mount Ecclesia View of Snow-Capped Mountain

Echoes from Mount Ecclesia

No. 22 March, 1915

**Snowcap or Straw Hat,
Which tells the truth?**

We are in a quandary on Mt. Ecclesia.

Old Greyback resplendent in its dazzling white snow-cap seems to say Winter, Winter! and almost makes 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 PROGRESSORS AND THE TRANSGRESSORS

There is an old saying that "pride goes before a fall" and if anybody ever realized it, we poor printers did last month. Did you notice the easy offhand 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 progressors may be sometimes as hard and harder than the transgressors. Three of us worked for days to set up that "Echoes" and we worked until we were sick, the "Echoes" were delayed and there was a time on Mount Ecclesia such as never before. Several times Mr. H. was on the point of going off with the copy to some place nearby 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 "Echoes" was not proofread; it was proofread and proofread and proofread 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 everyone 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 let 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 person 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 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 unmeaningful pile of brick and timber. It is a living thing, a building formed of the beating of human hearts, the deep, yearning aspiration 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 alter of service and consecrating all our efforts to aid the Elder Brothers 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-handed, the accounts of the great need of helpers at Headquarters, decided to dedicate their services 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.

Echoes from Mount Ecclesia

May, 1915

We had hoped to announce last month that a booth had been secured in the San Francisco Fair, and that the Rosicrucian Fellowship would be represented there, but just about the time when the magazine was ready to go out we had the discouraging news that through a slip the concession had been lost, and it seemed as if we had missed our opportunity to present the teachings of the Elder Brothers before the multitude which is coming to visit that Exposition.

Dr. J. M. Rich of Seattle, who had the matter in charge, was undaunted however. He enlisted the services of Mr. Wm. Koenig of San Francisco. He could not have made a better choice, because Mr. Koenig is a Capricorn and you know that when the goat lowers its horns and starts butting, something has to move. According to all reports however, it seems that he needed all of the persistence and perseverance he could muster.

The site that has been assigned to us in the first place was one of the most prominent and valuable in the whole grounds according to reports, and the exposition managers were very wroth because of the way we had fallen down on the proposition. They did not want to talk to Mr. Koenig at all, but as said, the goat was not going to be put out of countenance, he was going to butt in despite all obstacles. Moreover, he had the means wherewith to build the booth and get things in shape and was not afraid to use it, so finally he succeeded in spite of it all. He purchased the booth of someone who had also been dilatory in taking up a concession and now we are pleased to be able to announce in this issue that the Fellowship will have its booth at the San Francisco Exposition and that any of our members and interested friends who visit there will be made welcome. Mr. Koenig is not working for thanks, but we all feel very grateful for his efforts.

Mrs. Rich of Seattle went down to San Francisco on the first of April to take charge and she will be joined by the Doctor later on. It is believed they will hold classes and in other ways endeavor to further the objects of the Fellowship, and we bespeak for them, all the assistance that can be given.

* * * *

We hope that you are pleased with the new magazine, of which this is the first issue, and that you will do all you possibly can to help it along by getting your friends to subscribe, there are many people who are willing to take a magazine but are not ready to join an association like ours, however, it does not really matter so very much about the number of members we have as it matters about spreading the teachings of the Elder Brothers, and that is what we hope to do in a most efficient and effective way by means of this magazine. It is being placed on the newsstands so that the public may have access to it all over this country and Europe, thus we hope it will be the means of guiding many to the Mystic Light, the Christ within. Our friend Mr. Geo. Wiggs of Chicago who spoke

about the National Geographic Magazine and its great circulation will perhaps have the pleasure some day to see it equaled by the **Rays from the Rose Cross**. If we all work together and push it along we can do it just as well as they can or anyone else, although we of course shall never be able to command that much money, for we are not going to solicit advertising, we just want to use the magazine to advertise the books that give the teachings of the Elder Brothers, and to bring these teachings before the public. As our subscription list grows and we have a little more capital to work with we can of course enlarge the magazine more and more so as to give better value for the dollar.

* * * *

This brings up a new point, the point of subscription; you will realize of course that it costs a whole lot more to put out a magazine like this than it did to put out the "Echoes", and also, if we are to put it on the newsstands we can only do so by placing a subscription price thereon, for the news agents and news dealers cannot afford to work for nothing under the present commercial system of the world, and therefore it is necessary that a subscription price must be placed upon the magazine. While this will not make any difference to a great number of our students who will as gladly and cheerfully contribute that Dollar for this special purpose as they have been contributing generously to the Fellowship fund before, there are, on the other hand, a number of members who are too poor to pay and we would not feel justified in shutting them off, they need these teachings as much as anybody else and perhaps more.

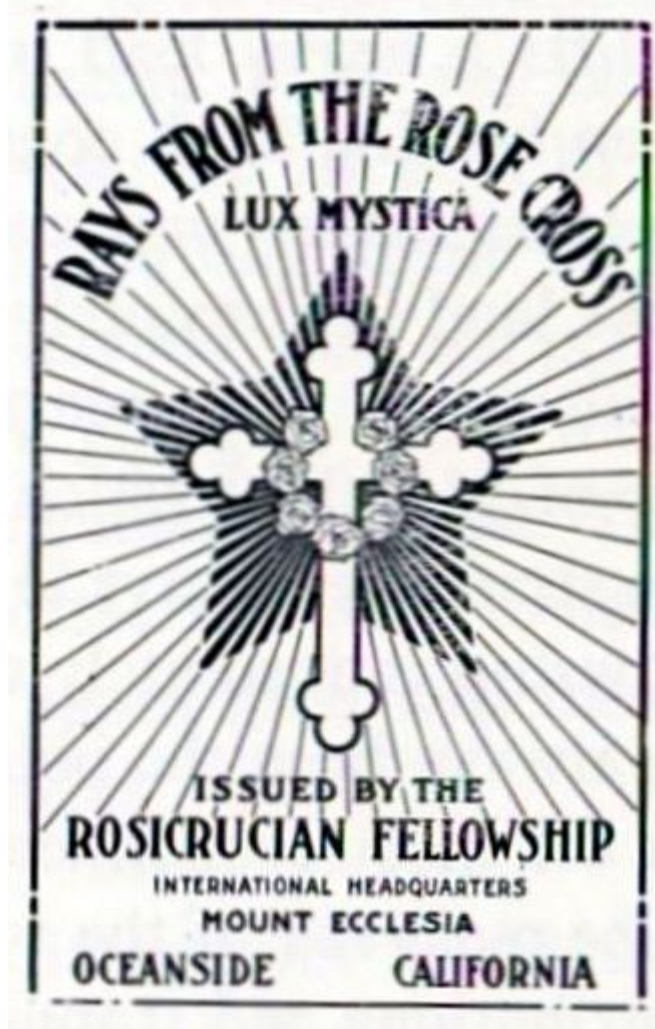
We are therefore going to carry a limited number of members free on the subscription list. To obtain the magazine free it will be necessary to write to headquarters, stating conditions, and the application will then be passed upon by the Board of Trustees.

* * * *

After a struggle lasting for over three years we have finally succeeded in getting the city to abandon the streets which cross the Fellowship's property, as they promised to do before we bought the land. We have a warranty deed given by the Bank of Oceanside, from which we bought the property, but although they would therefore of course have to defend our title, it looked very dark at times and it seemed as if we would have to go to court to obtain the proper ownership over the property inside the fences. At last however this has been accomplished. We had consulted the stars, and had decided that in the February lunation this year, would be the proper time to take decisive steps with greatest chance of success, and we were going to put a bar across the gate so it would be impossible for the public to cross the Fellowship property. Thus we meant to force the city to take the aggressive part while we took the defensive, and were backed by the bank. But just at that time the city council at last listened to reason and signed the agreement to abandon the streets, so at the time when the stars showed a favorable outcome, instead of having to go to law the object was accomplished by tact and

diplomacy which is of course a thousand times better than any controversy or strife. You may be sure this lifts a heavy load off our shoulders for we have really been holding back considerably because we did not know how that matter was eventually going to be settled, but now the land is absolutely clear and secure to the Rosicrucian Fellowship, there remains only one single debt: the mortgage of \$1000.00 which will be due in May, and we are going to strain every nerve to settle it then.

Then the Fellowship is absolutely without a single cent of debt, for it has always been the policy of the leaders to buy everything in the most economical manner and never to go into debt. The outbreak of the war which cut off all our European contributions and stopped the sale of books in European Countries, was a very severe handicap, and we have during that time had a number of bills on file which were nevertheless paid within the limit. We had started the dining hall, and could not for the sake of the prestige of the Rosicrucian Fellowship, stop the work, so it was necessary to skimp, save, and string out payments in every conceivable manner, to make both ends meet and pay the bills before they were overdue. Now however the bill file is cleared, there is no debt on Mt. Ecclesia save that \$1000 and won't it be glorious when we can take that up and burn the mortgage, and say that the Headquarters is perfectly free and clear. And, realize that this has been accomplished without ever asking any member, rich or poor, to contribute a cent. There are some who knew, and could have lifted this load off the leaders mind without ever missing it, but it was not in their heart, and Mount Ecclesia is built of love offerings, come straight from the hearts of members—grateful for the privilege of aiding in the Great Work of the Elder Brothers for the uplift of our Fellowmen.



Cover, First Edition, *Rays from the Rose Cross*, May 1915

Echoes from Mount Ecclesia

June, 1915

DON'T FORGET!

If you were preparing to go to a College such as Yale, Harvard, Stanford or any other kindred place you would be required to make application and would, if accepted, be told to present yourself on a certain day when the sessions begin. We have also made it a rule at headquarters that students who desire to enter the school must make application, and may not start before they have been duly accepted and told when they may come. In spite of all we can say, however, some persist in coming any time they desire to see fit and if it happens that they come when the school is not in session, they feel disappointed and sometimes take the attitude that we have misrepresented, for it is always so easy to see the "mote" in somebody else's eye even though the "beam" is very evident in our own.

If anyone came to Harvard or Yale expecting classes in vacation time, who would be at fault, the faculty or the student? And similarly in Mt. Ecclesia, if people "drop in" at any time without previous application and acceptance, we certainly cannot be expected to keep teachers waiting to teach one or two who straggle in for a few days expecting to learn to sprout wings before they depart. We therefore wish to reiterate, in order to save disappointment and annoyance, that those who wish to come to headquarters **particularly on account of the school**, must always first ask for permission to come and wait until they have been duly accepted before they start. Then they will be told when they may come, and what classes are to be given at that time. Visiting members, on the other hand, who are going to the Fairs and who wish to stay at headquarters for a short time, will be made welcome without the necessity of making application, but all must understand that until they have been accepted as pupils of the school there can be no obligation upon the part of the leaders to maintain classes for their benefit.

We hope you like the magazine we sent out last month, it is undeniable that we ourselves felt very proud of it, but O my! weren't we tired when we had it off our hands. In the first place there was the setting of the type, next getting ready the linotype for the advertising and the description of Headquarters etc., setting up the headings for the advertising and all the work incidental to the entirely new venture, moreover, it was between seasons so to speak, the students who have been here for the winter had all left with the exception of one, some of the workers had also been called away from headquarters and those who were to come and take their place have not yet arrived, thus we were unusually shorthanded. Besides, it was necessary to get out a much larger edition of the Echoes, because we sent the magazine not only to all the students on the correspondence list but also to a number of others who we knew were interested, and last but not least among the contributing causes of trouble, we did not feel that we could get a

large press until the mortgage had been paid which we told you about in last month's "Echoes" department, for it has always been the policy of the leaders to go slow and not get into debt. They feel that as Stewards of the Widows' mites coming to them to expend all for the work and not for interest on debts. Therefore we did all the printing on our little press which is only eight by twelve and can therefore print but two pages of the magazine at one time. Thus it required twenty-eight impressions to print each magazine, and when you multiply that by a number of thousands you will realize that although we speeded the press up to the point of the limit of a man's ability to feed it, it took almost two weeks constant running of the press for about twelve hours a day before the printing of the magazine was finished. Then we had to fold the separate sheets and put them in order, stitch them and address every copy so that it was really a prodigious task. We also had some mishaps to contend with but we had promised that we would get the magazine out, and it has always been the policy at headquarters that we never allow obstacles to hold us back; that, partly has been the secret of our success, together with the aforementioned method of always working and living within the limit of our means. We were all tired and fagged out in body, but we had the satisfaction that we had accomplished our task—as we always do.

* * * *

Some remarks of the writer in a recent "Echoes" provoked the query: Why there have been so many failures among those who come to Mt. Ecclesia as workers seeing that we had their horoscope, and there are some points involved which applies to all who endeavor to live the life and aspire to the acquisition of soul powers, it may be well to take this matter up for discussion.

When a ship sails the sea the same direction as the wind she sails on an even keel and goes along smoothly and beautifully. The force of the wind is not noticeable, and whatever motion may be felt will be of a pleasurable and delightful nature. But the moment that the ship turns about and heads against the wind and sea there is another story to tell. She keels over with the gale, her deck becomes awash perhaps on the lee side, and the wind howls through her sails and rigging, her timbers begin also to groan as she buffets the wind and the waves, much to the discomfort of all on board. It is similar with those who endeavor to live the life: while they are drifting with the tide in the world the motion seems unnoticeable, everything is pleasant on the ship that sails before the wind, but the moment they begin to buffet the winds of habit and indulgence of the senses, the struggle commences which is analogous to the buffeting of the waves upon the ship that strives to go against the wind. Where the lower nature requires indulgence and has been in the habit of having it, the higher nature decrees abstinence, and consequently there is affliction all along the line, sometimes the aspirant imagines himself or herself to be very vile indeed, they feel that it is a sacrilege for them to acquire beyond the worldly life, that they can never attain purity of life and character, in fact that is one of the subtle arguments of the lower nature to bring them back into the path of

indulgence and the horoscopes of all probationers which we have at headquarters, are used for the purpose of giving them the help needed at certain critical points, this help is given notwithstanding the fact that the one who receives it is very often unaware that anything special was done or that it had any significance, that such and such a thing was done or said in a letter, but nevertheless such is the use that is made and the purpose of having the horoscope.

What has been said about people who remain in the world and there aspire to the higher life, applies in a much greater degree to those who come to an Esoteric Center like Mt. Ecclesia, the vibrations here are very strong and may be likened to the gale that strikes the ship, they bring out the temptations in order to test the strength of the aspirant. Of this he is always fairly warned before he comes here, "many are called, but few are chosen," is indeed a principle that applies here where strength of character is tested to its limit, but that does not do away with the fact that people who have tried and failed are better for the experience, nor is it to be inferred that they were not good people, indeed they have been of a most estimable character and they are not to be blamed because they could not stand the high tests that are given in an Esoteric Center. Some day they will be able to keep their balance in these vibrations and make good. People in the world who take up these studies and then drop them after a time are in an analogous position; they have also failed for the time being, and for the same reason. But as said, they must be good people or they would not have tried to live the higher life in the first place and having failed temporarily, they should be helped, not censured.

But the question is asked more from the astrological standpoint, the querent feels that if Astrology is a true science, and if we know Astrology, then we ought to be able to pick people who are bound to make good and thus avoid having failures among the workers. This brings to mind an occasion when the writer was in a somewhat similar frame of mind with regard to those who were admitted to discipleship. One of those who were first admitted to discipleship and then failed most signally, and the writer's heart was very heavy when he asked the teacher how that was, that this person could fail after having been given discipleship teachings. The answer was about as follows: You have of course, noticed that in Europe the picture of the reigning head is stamped upon the postage and the coin of the realm, in America you have no reigning King, but you take the President's pictures and you see them in a similar manner. There is, however, a very radical difference. In Europe it is usually the living Kings that are so honored, but in America you will find that no President who has not passed out of this life is ever pictured upon the coin or postage, and there is a reason back of this difference. In Europe they take their reigning head on faith, believing and hoping that they may turn out good and faithful servants of the people, but in America you are going to make sure that there will be no chance for blunder, therefore no picture of any President is placed upon your coin or currency until he has passed into the beyond where it is absolutely impossible for him to smirch the name of the nation that thus honors him.

If we were to follow that policy and give the discipleship teachings only to those who we were sure would not disgrace the name of the Rosicrucian Fellowship, or misuse the information or in other ways do wrong, then we would have to wait until the aspirant was dead, for so long as he lives he is prone to err, so we follow the same method that they use in Europe with their Monarchs, we take the aspirant on Faith, supplemented by a reasonable performance such as we have outlined in the probationary career, then we leave the matter in the hands of God, praying that all may be well.

It is the same with the leaders on Mt. Ecclesia, if we were to wait until workers would come with horoscopes that indicated perfection, we might wait from now to doomsday, not one of us are perfect, neither the leaders or anyone else, therefore we aim to be patient and believe the good will win in time. The horoscope helps us to see what are the tendencies in their lives, and how we can best help them, but we have found that even the severest afflictions are not necessarily prohibitive of a good life and an earnest aspiration, then on the other hand, we have in our possession horoscopes without one single evil aspect and they indicate lives that are so wishy-washy that nothing can be expected of such people. You remember what the Spirit said in Rev. to the churches, there was some blame and some praise attaching to each one of them but one met with unqualified disapproval, "I wish thou wert cold or hot, but because thou art neither cold nor hot, I will spew thee out of my mouth." Indeed it is better to have afflictions in the horoscope for they are like the obstacles that we must overcome in the world, they develop strength, and where they are lacking we may depend that we have a character which is so good that it is good for nothing. Therefore the horoscope does not debar from, neither does it secure admittance to, Mt. Ecclesia or any other true Esoteric Center.

* * * *

The Rosicrucian Fellowship's Booth opened at the Panama Pacific Exposition, April 2nd, at 11:20 A.M., but it has been in process of evolution ever since, and has grown quite attractive, with cut flowers and growing ferns, and our display of literature. We have one large chart showing the seven Periods, also our motto, and expect other charts soon.

The Booth occupies a corner in the Palace of Education, at the extreme end of Avenue D and First St., a significant location, inasmuch as the visitors, after traversing a bewildering path through the various orthodox creeds, cults and isms wind up in our quiet corner "to finish their education" as one visitor remarked," an observation not lacking in discernment.

All sorts of people visit the Booth, the serious and the curious touch elbows. The Palace of Education attracts more generally the thoughtful visitors because it is not such a show place as many of the other Palaces or enveloped with so much commercialism. It is a showing of ideas and naturally people with all sorts of ideas visit us.

Our Booth is not especially conspicuous in location, but our emblem and the "Rosicrucian Fellowship" over the entrance, attract attention, and usually those who stop

to observe them prove intelligent as sympathetic listeners to the explanations given, some of them take the literature and have returned to inquire further concerning the Teaching, and it is hoped that from such and the various visitors, some may become more than guessing inquirers.

It is not unusual for expounders of different Cults to visit the Booth for the purpose of giving their "point of view" and the writer has heard so many that she is in danger of becoming very learned, yet it is found that sympathetic and tolerant listening often wins a friend, and also a listener to the Rosicrucian Fellowship's point of view. The most sympathetic visitors are the ministers and students of life, those who are really seeking, and it is a matter of encouragement that so many people in all ways of life are seeking for the solution of the problems that confront them.

It is too early in the season for large crowds, and as the weeks go by the Booth activities may become more interesting.

If any student or friends come to the Exposition it is hoped they will hunt up the Booth and give a glad hand.

Opposite to the Booth is the Buddhist exhibit. Many of their followers visit us, one said he "hated all Christians" and I suggested that he probably had never seen one and he was gracious enough to reply "yes, one" which was a case perhaps of a soft answer, etc. If there is anything the students would like to know further, questions will be gladly answered. Annet C. Rich, Attendant in charge.

* * * *

The New York Center of the Rosicrucian Fellowship has a Library and meeting room at 31 Union Square West, where all the literature is kept for sale. It is open to the Public daily from 10 A.M. to 5 P.M. except Sunday, and every evening except Friday and Saturday. All are welcome.

* * * *

(Some elated items, which should have appeared in our last issue.)

The loquat, peach, apricot, and almond trees on Mt. Ecclesia are in bloom and we are looking forward to the first crop of fruit this year, the large tomato vine that is now in its third year, has a new crop of blossoms also, and one little lemon tree just three feet tall has twenty-nine lemons on it, all large and ripening.

* * * *

This is the 21st of March, the day of the Vernal Equinox and Mt. Ecclesia is deserted save for the writer and one or two others, all the students have gone to the beach for a dip in the deep. And what a glorious day it is for exercise, there is not a cloud to mar the deep blue of the sky, and as one sits and looks out over the ocean the reflection of the Sunlight is blinding, likewise the dazzling white of the snow-capped mountain in the east, it is certainly a wonderful climate, and there is such a rare good fellowship on Mt. Ecclesia, it does one's heart good to hear the laughter of the boys while they are at their Athletic

games at noon or in the evening, and how they do enjoy those walks to the beach. Mt. Ecclesia is blooming out gradually, and with much labor becoming a beautiful park, but down at the beach this time of the year there is a carpet of flowers so variegated in color and blended with such exquisite taste that no human hand could ever sow the seed in that manner. It is God, the Great Gardener of the Universe alone that can do such beautiful work, far surpassing all the artistic efforts of man.

* * * *

It just does one's heart real good to see what real right living will do for people, so many come to Mt. Ecclesia looking delicate, peaked, and void of vitality. In a short time they begin to take on flesh, and bloom out just like full blown roses. It is not an uncommon thing for people to take on half a pound of flesh a day, we have known a number of instances where they have gained thirty pounds in two months and ten or twelve pounds in a month is quite the rule. This stops after a time, of course, when they have filled out to their normal stature, for the archetype is, after all, the arbiter of whether we are fleshy or the reverse. And therefore it also works the opposite way, those who come here and have too much adipose tissue will find that this living very soon reduces their weight to a normal state where the wellbeing is the greatest. Everyone on Mount Ecclesia is certainly a splendid advertisement of the efficacy of the vegetarian diet in giving health, strength, vitality, and life, we might of course use the time worn expression, "that everybody looks the picture of health", but as you know that phrase is not really descriptive, for one may look the picture of health, as we usually paint it, with red cheeks etc. and still suffer from various ailments, while another may seem sallow of face and expression and enjoy most perfect health, because they belong to different types, and what is a healthy appearance of one will be a decidedly unhealthy state for the other.



ELECTRIC EMBLEM LIGHTED AT NIGHT



MORE MOUNT ECCLESIA BLOSSOMING



MAX & AUGUSTA FOSS HEINDEL

Echoes from Mount Ecclesia

July, 1915

THE FELLOWSHIP BOOTH AT THE SAN FRANCISCO FAIR

The booth has fallen into the routine of busy days, so much so indeed that it finds little time for anything else.

Since the fair weather has set in, the crowds have grown larger, and people from all corners of the country are trailing through the grounds and buildings trying to "do" them as well as their few days stay will permit. Visitors usually reserve the Palace of Education for the last, realizing that from this Palace, and the Fine Arts, our close neighbors, they may take home with them something to remember long after their dizzy, mad thrills have been forgotten. Of these visitors, the booth has its full share, and often its space is filled to overflowing with listeners and inquirers.

Now and then someone comes in who does not believe in individual immortality and considers all religion "tommy rot," but they belong to the few; generally, those who come are seekers after Truth.

We have started a beginners' class in Astrology and from the many inquiries, there should be another soon.

These classes of course are recruited from San Francisco residents and they give promise of good working students.

The Exhibitors of the Palace of Education have formed themselves into a club for the purpose of good fellowship and better acquaintance with each other's work. We had our first festivity in a moonlight excursion on the Bay, where we watched the wonderful fireworks from the water. Besides rockets shooting up flags, animals and images, etc., a large fire boat moved slowly close to the shore spouting out enormous columns of water upon which the scintillators threw their brilliant colored lights creating an extraordinary effect of beauty and splendor.

Our club will start on a tour of inspection which will include a visit to all the booths for information concerning what each represents, and this of course will furnish an opportunity to present our ideas to all exhibitors in our Palace.

This and the daily explanatory talks constitute the routine work at the booth, varied by glimpses of parades, and the flights of Art Smith in his biplane who seems indeed to have conquered the air. His flights at night have the appearance of a great comet flying through the sky, a sight to be remembered.

Outside of these thrills our days are mostly spent in trying to present the ideas of our teachings as clearly as we may and we hope some of the seed may bear good fruit.
In Fellowship, Annet C. Rich.

A BONFIRE ON MOUNT ECCLESIA

The 4th of July is the American national holiday, and it has been the custom to celebrate independence by bonfires, firecrackers and all other similar dangerous things, until life in the cities has become intolerable to the great majority of people. Between the flaring of brass bands, the shooting of firecrackers and cannons, they have been driven nearly insane. A great many accidents have also been caused by this foolish method of celebration, and of late years one city after another has passed ordinances forbidding such savagery, and people are beginning to confine themselves to a more dignified method of celebrating independence day.

In former years we have not celebrated the Fourth of July on Mt. Ecclesia; this year we are going to make up for our tardiness and have a bonfire; nothing less will do; there is even a possibility the writer may forget his dignity and dance around it in order to secure an outlet for his long pent up feelings of restraint.

For four years the mortgage on Mount Ecclesia has weighed upon our mind like a load of lead; not that we did not know that it would be paid off in time, but the consciousness was always there that the Rosicrucian Fellowship Headquarters did not really belong to the Rosicrucian Fellowship. We could not ask for help, for even if we had not been cautioned by the Elder Brothers never to solicit subscriptions to anything, the writers almost morbid sensitiveness in that respect would have prevented him from so doing.

Now however, we have at last paid the mortgage, on the 14th of May, and there is not one cent debt on the land or building of the Rosicrucian Fellowship. The City has also just abandoned the streets which gave it a hold upon part of our property and thus a heavy load has been lifted off the writer's mind; it seems as if he can now breathe free the air of Mount Ecclesia. There seems to be new fragrance in the flowers, the skies seem clearer, the little birds that are nesting around the various buildings seem to sing a sweeter song, an anthem of liberation from bondage.

Therefore we are going to celebrate on the Fourth of July the Independence of Mt. Ecclesia; we shall make a bonfire of the mortgage papers and the notes that secured it, offering our thanks to "God, from whom all blessings flow," for this home for our activities.

In the evening there will be an illustrated lecture, and we will be glad to have any of the members visit us for the occasion which we feel to be very important, the opening of a new era in

WHERE IS THE ANGEL?

Visitors to Mt. Ecclesia are usually amazed to see the great improvements made here, the number and the class of the buildings, our printing, pumping and electric plants, the splendid appearance of the grounds, the beautiful orchard and the exterior illumination of

the grounds. Everything impresses them profoundly, and although they do not usually come out and say so, most of them ask themselves in their own minds: "Where is the Angel."

Of course they are not looking for an Angel with wings but they are looking for an Angel in the sense in which that term is applied by theatrical companies where the 'Angel' is the Financial backer and benefactor, upon whom everybody smiles and to whom all bow.

There is no such character on Mount Ecclesia however and it puzzles them all to understand how these great improvements can have been made on voluntary contributions, until they get a chance to look into the deeper workings of things and find out the secret. In the first place the leader has no private bank account; he does not own a dollar in the world; every dollar that comes in for books is turned over to the Fellowship, even contributions designated, as they frequently are, "for Mr. Heindel's private use," go into the Fellowship fund, for he has no use whatever for money save to further the work.

In the second place, the training of the leaders previous to taking up this work seems to have been peculiarly adapted to fit them for this position. What one does not know is familiar ground to the other. Mr. Heindel for instance, does not know Wheat from Oats until it is served on the breakfast table, but Mrs. Heindel is perfectly at home in field and garden, able to oversee the gardeners and dairy. Being a practical housekeeper, she takes charge of the cooks, orders all supplies, furnishings, etc., connected with the management of the dining hall and dormitory; her business training enables her to look after the accounts of the Fellowship as well as to take charge of the voluminous correspondence that goes out from this office. Mr. Heindel on the other hand, is a very shrewd buyer; he knows how to figure building material and machinery, being a competent engineer. He has drawn the plans for the buildings, bought the material, hired the labor and superintended the erection of all buildings and also installation of the machinery. Thus thousands of dollars have been saved for the Fellowship, and in that manner it has been possible to make "the widow's mite" go as far as the bounty of an Angel would if recklessly spent. The Policy of the leaders, to keep within their means, of saving, not wasting, places the Rosicrucian Fellowship in an almost unique position; for while from the reports from other societies we hear that they are deep in debt, the Rosicrucian Fellowship is free and clear.

NEW IMPROVEMENTS

Many more improvements are needed of course, particularly an administration building. At the present time our office is in the most inflammable structure and it houses the most valuable things on the grounds, namely: the letters of the students, the lists of names, our stock of books, typewriters, dictaphones, addressing machines etc., etc. It also has, on the lowest floor, the printing plant with all its valuable plates, type, and thousands of dollars' worth of machinery. The office and printing plant should be moved as soon as

possible to a fireproof structure and we hope it may be possible before the end of the year to commence on such a building. But after such an experience as we had in getting the dining hall up without going into debt we have decided that we will not start until a considerable amount is in the treasury available for that purpose. It is to be a white building, the same style as the dining hall, and built of the same fireproof material: gypsum blocks, which are the most economical building material available and at the same time they give to the building a beautiful and substantial look that could not be equaled for twice the amount with any other material.

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You will notice that we have adopted the policy of antedating the new magazine and we aim to send it out about the fifteenth of the month so that it may reach all in America or Europe by or before the first day of the month for which it is dated.

Our large cylinder press was installed in the middle of May, and Mr. John H. Landes, who has had experience as a printer will in the future have charge of the print shop so we hope the style and appearance of the magazine will gradually improve until it compares with the very best publications in the world.



PRINT SHOP IN BASEMENT OF FIRST BUILDING

We have received several requests to enlarge the astrological section and shall endeavor to do so in the near future. Meanwhile, what we have given shows an absolutely new phase of esoteric astrology, that is to say, new to the world, for it is of course an old story to those who have access to the imperishable records, but no one has published it before.

And there is more coming; the Precessional effect on esoteric and exoteric religion, the first inkling of a logical reason why one religion should refer to another as idolatry, as when the worship of the golden calf thus characterized, comes through the scroll unfolded in the new series which we are now preparing, together with other important matters.

The point we want to make is this: It is not the quantity that counts but quality and this we shall endeavor to keep at the highest point where it will merit mention in the superlatives.

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We hope that everybody is anxious to help the magazine along and give it as wide a circulation as possible so that we may be able to reach a large class of readers with the teachings of the Elder Brothers and we would be very thankful for any suggestions as to how we may reach more people. If you have in your city a New Thought or Occult book store, will you not visit that place and call their attention to this magazine or at least give us their name and address so that we may write them ourselves. There are many people who greatly object to joining anything but who are always ready to take a magazine or something like that which involves no obligations but gives them the teachings and reading that they desire. If you know of anybody who would be interested in the magazine please give us their name and we will forward them a sample copy. We are going to make it more and more interesting and there is no doubt that everyone who comes in touch with it and who likes this kind of reading matter will appreciate it very much; thus you will be doing them a favor as well as helping the Fellowship publications along.



MAX HEINDEL AT NIAGARA FALLS

Echoes from Mount Ecclesia

August, 1915

FOUND, AT LAST!

Very few Parisians have ever been on the top of the Eiffel tower; there is probably not one in a thousand among the Bostonians that have ever visited Bunker Hill Monument; and of all the residents of Buffalo a very small percentage has ever taken the trouble to go to Niagara Falls and see one of the grandest sights in the world. These wonders all draw the admiration to which they are justly entitled from people who travel hundreds or thousands of miles to see them. Therefore it is no wonder that the Rosicrucian Fellowship headquarters has only just been discovered by the people in our locality. The pen pictures which we have drawn from time to time of our headquarters have, without a doubt, created a desire and longing in the breast of many a student who lives in the Antipodes to come to headquarters and see for himself or herself this beauty spot. The desire is of course intensified by what they know of the spiritual work that is carried on; but even from the physical viewpoint, this is so beautiful a spot that it may well take a high place among the scenic wonders of the world; nevertheless, it has only just been discovered by our local people.

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

It is the object of this commercial organization to advertise and bring to public notice all the places within their territory that are of a worthy nature; so we felt that it would be a good thing to get acquainted with them and get them acquainted with us. We, therefore, not only granted the permission, but invited the Executive Committee of this Chamber of Commerce to take dinner with us, as they were coming just about our dinner time. It would, we thought, demonstrate to such people that vegetarians are not necessarily cranks and that it is possible to prepare a palatable dinner without the necessity of shedding blood. Our invitation was freely accepted and on the appointed day the guests arrived and were conducted over the grounds and through the buildings. They were shown the methods by which our office work is done and how it is lightened by modern appliances such as dictaphones, addressing machines, etc. They visited our printing plant and were shown the various publications. The pumping plant in the valley was going, so we impressed them by projecting a large stream of water from the overflow pipe, 265 feet above the valley. It is needless to say that they were much attracted by the electric plant

and display; though the illumination could not be seen in the bright light of day, they could see the fixtures and the emblem.

The Pro-Ecclesia attracted much attention and the writer was requested to state the philosophy of the Rosicrucian Fellowship as far as might be done in a short address for the occasion; this offered an opportunity which he was not slow to embrace. When it had been made clear to the visitors that the Rosicrucian Fellowship holds that life is a great school to which we return day after day, a question was asked concerning the difference between this belief and the doctrine of Transmigration, which gave an opportunity for further elucidation on the subject. When asked the difference between our Fellowship and the Theosophical Society, the questioner was told that we believed all religions to be of Divine origin, each one having been given to a particular people because adapted to its special needs; that the march of civilization had been from East to West and that logically the western religion, Christianity, must be better adapted for western people than the eastern religions; and that for us to embrace the older religions would seem as reasonable as preferring the oldest textbooks of science to the latest and most modern works. A number of the guests asked for literature which was gladly supplied, and several signified their intention to investigate this more thoroughly, among them a retired Episcopal minister.

Then came the dinner! We had not said anything at all about vegetarianism; but in the course of the meal we let it be known that it had been prepared without the use of meat. This caused astonishment. Among other things there was served a carrot loaf; several of the guests thought it had been made of veal. The soup, also, was excellent to them and they could not understand how it was possible to obtain such a body and flavor without the use of flesh. All were highly pleased and we feel sure that they will help to make the Rosicrucian Fellowship better and favorably known locally. The same day one of our local papers also had a three column article about the Rosicrucian Fellowship. This was illustrated with a number of pictures of the grounds and buildings.

A JOYFUL CREMATION

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

After our usual evening service and the Healing service which followed, we all went outside the Pro-Ecclesia where there is a large, open space, and there a bonfire was built. The audience was seated on chairs brought there for the occasion. We had with us a number of visitors from Los Angeles, and one had come all the way from Marysville, a number of hundreds of miles away.

The buildings were all lighted and our emblem was flashing its Silent Sermon of Light across the country.

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

To the casual observer, unacquainted with the work, it seems strange, yes, save for the demonstration, it seems impossible, that a society such as ours could exist and carry on its work without charging for services. As a matter of actual fact, the Christian Rosicrucian Fellowship is the right organization for this time and for this part of the world; its method of depending on voluntary offerings is the only right one; therefore it is succeeding and destined to succeed while other societies which are not carried on this principle, fail and must fail. This is demonstrated by the fact that one society, promulgating a certain brand of Oriental religion, has just had its home sold over its head in New York and is still ten thousand dollars in debt. Another Oriental society to the North of us is groaning under a mortgage of fifty thousand dollars, and a third society, promulgating orientalism, to the South of us, has even much larger encumbrances on its property.

This is due to the fact that **they promulgate a religion which is not suited to the western world**, and going contrary to the law by charging definitely for their services in every particular. On the other hand, though the Rosicrucian Fellowship is a comparatively young organization, the teachings given by the Elder Brothers of the Western Wisdom School, is perfectly suited to the western people. It will therefore go to their hearts, awakening in them the desire to see this work grow and spread. Therefore, following the injunction of the Elder Brothers, not to charge for the teachings, we have been able to support the work on free will offerings, given out of a grateful heart by the students who have been helped by this message. And thus we are able tonight to consign to the flames this evidence of the debt which rested on Mount Ecclesia, the home of the Rosicrucian Fellowship. And from henceforth this place shall not be encumbered by debt.

It is also most gratifying to know that this International Headquarters has been built, not by a few large donations, but by many mites, by people of meager means. We have only just made a fair start and much more will be needed to make this a really efficient working center for our activities, and we realize that some time people who have been endowed with wealth will make large and generous donations to help this work; but when we look on the Peace Palace of Andrew Carnegie, we can readily realize that it is not the magnificent buildings, erected by one man or a few, perhaps for selfish aggrandizement, that counts, but the general sentiment of a large number of people will be much more than any outward show. It is for that reason that we feel particularly happy on this occasion, that **Mount Ecclesia has been bought and built by thousands of widow's mites, given out of grateful hearts.**

A MASTER CHRISTIAN

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

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

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

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

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

Echoes from Mount Ecclesia

September, 1915

ROSICRUCIAN FELLOWSHIP BOOTH AT SAN FRANCISCO FAIR

The booth entertained the Palace of Education Club one morning in June, and the writer had the privilege of talking for twenty minutes to a group of fifty who listened with such close attention that at the close of the time allotted, many remained to question further concerning a movement of which they had never heard. The chairman of the committee, who has charge of these tours of visiting, and who is at the head of the Race Betterment booth was especially interested. They are trying to make men more physically perfect that they may have a better chance of life; and when I told him that the Western Mystery Teaching trained them to use their perfect physical bodies as vehicles to become spiritually perfect or spiritually evolved, he accepted it as at the least a reasonable statement worth an investigation.

The location of the booth mitigates against the observation of the general visitor, but we have made it as attractive as we can with flowers and a beautiful hanging basket, and we feel sure the booth will serve its purpose.

The Club had a party not long after and the writer dragged very unwilling feet to it, but ran into a manager of an educational booth who was attracted by the badge, and the next day visited the booth, spending over two hours listening and questioning and went away with the *Cosmo*, so we hope another student is added to the movement.

The Booth has had visitors from Australia, Canada, Spain and England, and of course from the Eastern States, and also two very interesting people from Paris who claim to get teaching from a Lay Brother of the Rosicrucian Order who lives in Paris and has pupils studying under him. In the interchange of ideas many similarities were shown and their visit was most interesting.

Possibly next month we shall have something more thrilling to relate and in the meantime we are trying to make the Booth a welcome place for all who are interested in the philosophy. In Fellowship, Annet C. Rich.

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THE COSMO FREE!

Have you seen our offer to give a *Cosmo* to anyone who gets five **new** subscribers. Better get busy! Even if you have the *Cosmo*, it will be an easy way to get another copy to give to a friend. And think how many people that will benefit! First, there are the five yearly (or ten half-yearly) new subscribers, next, the friend to whom you give the *Cosmo*,

then the Fellowship, and last, though not least, (although that is not your motive), you will benefit by the effort to promote the Cause you have closely at heart.

That brings another point. We have just had a letter from our enthusiastic Chicago friend Geo. Wiggs. He also is anxious to help increase the circulation of the **Rays** and asks that his good letter be published to help inspire all to action. We are naturally glad to comply, though space is small.

Oh, if we only had a big subscription list so that we could afford to enlarge the magazine. Bro. Wiggs makes an **awful** mistake when he says that we have received 1700 Mss. We have not received 17, but we have so much stuff nevertheless, that we are picking and choosing what to keep out and what to let go in. If we had the wherewithal to meet the extra typesetting and paper bills and the writer could afford a private secretary, competent to do the revision, which now takes the most of his time, we could soon have a much better publication.

But that cannot be had till we have a larger subscription list; so we must be patient and continue to work with the means at hand, till we grow into the larger facilities. We feel however, that the magazine is a worthy effort as it is and do not hesitate to join Friend Wiggs in asking all to do their best to push it. Don't forget to ask your news dealer to take it. Some have succeeded already as you see from the list of dealers printed on the inside cover.

Chicago, Ill., July 1, 1915
Friend Heindel:

Charles Lamb was accustomed to divide humanity into two classes, which he termed the borrowers and the lenders. In the new or Rosicrucian terminology we would call them positive and negative; or the efficient and the inefficient; or the idlers and the workers.

If Lamb were living and a member of the Fellowship, he would doubtless have to revise his classification, since there seems to be but one class in the Fellowship as evidenced by the fact that you state 1700 manuscripts have been received since the inception of our new magazine "Lux Mystica", now only in its third issue.

I have had considerable experience in the magazine field but I certainly have never known of anything to equal this. Why, it would seem that "Lux Mystica" has awakened the thrush in the throat of all its readers, and what is still better, has caused the hearts of all members of the Fellowship to beat in unison to accomplish this astonishing fact; and this augurs that the true Ecclesia is already being constructed from the heart beats that shall soon bring into manifestation the much needed outer building or the Ecclesia in form, that was so happily started with the laying of the Corner Stone on Thanksgiving day of 1914.

Now that the life side (or 1700 manuscripts) is in evidence, it is only meet that we should develop the form side (or subscription list), in order to equilibrate the work and

thus bring a smile to the face of Friend Heindel that will be like a benediction and a sweetness into his voice that will be equal to a caress, as he talks to the dictaphone when producing the glorious articles he has been giving us and through which we are all being illumined.

That our writers to begin with have outnumbered our readers is a healthful sign and shows the great interest that the magazine has awakened and I feel certain now that the magazine is an established fact, that every member of the Fellowship will esteem it a privilege as well as a pleasure to not only support the magazine but to set about securing subscriptions from his friends.

The magazine has been a joy to us all and surely we all recognize that the way to double our joy is to divide it, and that a thought is never so truly our own as when we have shared it with another.

The members of the Fellowship have never failed to arise to all heights that the spirit of the times has called out, as is shown by the handsome buildings which already bedeck Mount Ecclesia and that Friend Heindel is to build a bonfire on the glorious Fourth of July, and give over to the salamanders the mortgage papers and the notes which have so long been a lien on the property. Truly, that will be a real Independence Day of celebration and over this glad news we shall celebrate this event with him.

In the latter part of last year I mentioned what the *National Geographic Magazine* had accomplished and stated that it was a Fellowship similar to ours and that the members had built up a circulation of upwards of 300,000 and I think I stated at the time that I was confident that with the right kind of a medium we could not only equal but surpass that magazine's circulation, inasmuch as the Spirit transcends geography and that our efforts would be along the lines of **becoming** or **Being** rather than **Seeing**, since our teachings show how real illumination or spiritual sight may be obtained.

If each member of the Fellowship will instantly send in his or her subscription to "Lux Mystica", say from now to February 1916, which would only require 50 cents each, we would soon have upwards of 5000 subscribers, and with five readers, which is the usual estimate per copy of every magazine worthwhile, we shall have an audience of upwards of 25,000 people.

If in addition to subscribing to the magazine every member will set to work to get new subscribers, it will not be long before we shall be on the road to approximate the circulation of the largest and best magazines before the public. It is only a question of individual effort on our part and success is assured.

Let us commence with six-month subscriptions, so as to instantly swell our circulation and we shall soon through this effort give the work a momentum that will positively assure the future of our sparkling little magazine.

To this end **I am sending you a check to pay for ten six-month subscriptions**, five of which shall be new subscribers, whose names I am forwarding to you, and the other five I ask you to select from among those whose circumstances are not at the present such as to permit them to conveniently subscribe.

As I note, the present subscription list lacks about \$30 a month of meeting the actual money expenditure, to say nothing of the time and labor. I am going to ask 72 of our generous fellow-members to join me in promptly remitting an alike amount, so that we shall complete the 360 degrees of the Zodiac and soon be on our way into the Sun center, and thus enable Friend Heindel to give us a regular diamond sunburst that will set the whole Fellowship asparkle with not only the seven colors of the rainbow, but the pure white light itself.

I am also going to further ask every member to pull off his coat, roll up his sleeves and to **put his heart and soul into this subscription work**, so that when our next Thanksgiving Day comes we shall be able to celebrate over a subscription list that will demonstrate that we workers have not only equaled but surpassed the enthusiasm of the loyal writers who furnished 1700 manuscripts within three months, and I now propose that our circulation shall reach 7000 between this date and Christmas.

It is only the love that we put in our work that counts, and we can love this work into life if we go about it in earnest. It is always more pleasant to give than to receive but the little magazine is so high class that even from a pecuniary point of view those who think they are giving are really receiving.

A subscription means more than the insignificant sum of money involved—it means light and wisdom to the subscriber; it means joy and encouragement to the workers at headquarters and it, so to speak, means an accentuation to what we might term an added tint to the aura of the Fellowship itself.

Let us all remember this when speaking to our friends and it will put courage into our souls to speak with an accent in our voice that shall carry conviction to those who listen.

The Fellowship has been so loyal and so ready to respond when help was needed that I can already see, in my mind's eye, the full assurance of our highest hopes being realized. I am so sure of the generous support of all the members in subscribing for the magazine and of their united efforts to swell its growth, that I am going to ask each member to join me in the toast which I here propose to the health of Friend Heindel and to the success of "Lux Mystica". Let us all arise and drink from the bowl of the Spirit itself to the following:

O it is nectar to my soul
Those golden drops that tinge my bowl;
For I remember when I quaffed
How rainbow tinted bubbles laughed
From out my goblet's flowing brim.

— George W. Wiggs

IF THIS MAGAZINE PLEASES YOU, **Pass it on to a Friend!**
IF HE LIKES IT, **Send Us His Name.**
YOU WILL BE DOING HIM AND US A FAVOR.

Echoes from Mount Ecclesia

October, 1915

In the next number will begin a serial article on **The Occult Side of the War!** by Mr. Heindel.

During the past month we have had a number of particularly nice visitors at Mount Ecclesia and some of them have done very valuable work for the Fellowship. Mr. Chas. H. Swigart, our general secretary, and family motored down from North Yakima, WA, through San Francisco. There they visited the Fair before going on to our headquarters at Oceanside, where they are at this writing. Mr. Swigart is making a plat of the headquarters grounds and has made an extensive survey lasting about ten days for that purpose. This will enable us to lay out the roads intelligently and locate sites for the various buildings. We can then plant our trees and shrubbery to conform to that plan. Sewers and water pipes can also then be laid intelligently and thus save the expense incident to haphazard work in after years.

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Mr. Lester Cramer of New York and Mrs. Cramer have also visited the headquarters for the purpose of helping in the development of Mt. Ecclesia. Mr. Cramer had offered to draw the plan for the Ecclesia for several years, but it was impossible for the writer to give him definite ideas by correspondence. To draw the right plan for the Ecclesia would require a certain inspiration that could not be infused in a letter. But when we discussed the matter here and Mr. Cramer got an idea of what was wanted with regard to seating capacity and the arrangement of the Auditorium with respect to position, light and color, his presence on Mt. Ecclesia quickly brought him in touch with the true idea of the Ecclesia and the very first sketch he made was an embodiment of everything that the writer wished to express, but could not. We are sorry to say that Mr. Cramer could only stay four days as business required his presence in the East, but he is going to finish the sketches and send them back to us so that we may have a photo-engraving made of them and also of Mr. Swigart's plat for Headquarter's grounds. When that is finished the two will be published in **Rays from the Rose Cross** so that you will all be able to see just what has been done on Mt. Ecclesia, how it looks and what we propose to do in the future.

* * * *

Isn't it strange, the way all things seem to be ordered about our movement, just as the Elder Brother said when he gave the message to the writer in the Temple of the Rose Cross, "Do not worry if things do not go as fast or as smoothly as you think they should;

just keep on doing your work from day today, and when you are really ready to use the various facilities: workers, building, machinery, etc., they will be forthcoming."

That assurance has proved true. It has been amply justified by events. From the morning when the old tramp walked up the drive and told us how to take our first printing press apart so that it would go through the office door, to the present day; it is a remarkable fact that whenever a difficulty presented itself that I could not solve or handle, the right man has always been sent, one who had the special qualification for the work wanted.

So long as the city fathers of Oceanside remained perverse and held on to the useless streets, platted by land speculators a quarter of a century ago, it was no use to think of surveying, and making a plat. The plan for the Ecclesia also required a survey, so everything seemed deadlocked by the procrastinating Town Trustees. But when the stars were right, and we had made up our minds to take the bull by the horns and force the Town Trustees to bring the matter into court, if no peaceable action could be had, the Elder Brothers sent Mr. Graves to Mount Ecclesia. He was one of the most, suave urbane men we have ever met; he won the good will of the town people almost overnight, and raised their regard for the Fellowship one hundred percent, but action from the town trustees could not be gotten by smiles and peaceful pleadings. They needed the persuasion of a mailed fist, and Mr. Graves had it. He is a professional detective, and with the assistance of the banker he soon made it so hot that one of the trustees was forced to resign, and others were scheduled to follow. Then they signed an agreement to abandon the streets through Headquarters and Mr. Graves' special mission was fulfilled, the way was cleared for the surveyor and the architect.

Had things gone along ordinary lines, Mr. Swigart would not have been able to leave his post as Supervising Engineer of the U.S. Reclamation work in the Northwest for a few years. He had planned to resign and move to Headquarters as soon as parental responsibilities would permit. But certain unforeseen circumstances forced him to sever his connection with the government, and before he knew, he was on the way to Mount Ecclesia, where he met Mr. Cramer who had also come unexpectedly, and thus, when the way was cleared, both surveyor and architect met without being sent for, or having previous appointment or acquaintance.

We have only about \$1700 towards the Ecclesia, and Mr. Cramer thinks it will cost \$50,000, but don't you feel sure it will be built before the time limit expires even if we are prohibited from asking for subscriptions and must await for heart-offerings? We do! We have made the Cornerstone, the survey is completed, the site located and the plan ready. Soon we will extend Ecclesia drive to this location, set the Cornerstone, and commence on the foundation. The Elder Brothers have worked so marvelously to bring Headquarters to the present point, that we know they will find the ways and means of accomplishing the work, all we have to do is keep on striving to be more useful channels for their beneficent activities in the service of humanity.

YOUR CHILD'S HOROSCOPE

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1998 SITE OF TENNIS COURT, NOW A PARKING LOT

Echoes from Mount Ecclesia

November, 1915

ROSICRUCIAN FELLOWSHIP BOOTH PANAMA PACIFIC EXPOSITION

The activities of the booth were pleasantly stimulated in July by a visit of the General Secretary and his family who spent three days with us on their way to Oceanside. We have since learned of their safe arrival there and are hoping for another visit in August or September.

The Palace of Education, where the Fellowship Booth is located has certain characteristics which distinguish it from the other Palaces. It is more especially the Palace of Ideas for the Betterment of Humanity. Within it are represented the varied ideas of thinking men and women for ideals in education, living and religion.

Back of the exhibits stands the state or institution, New York alone has spent one hundred and fifty thousand dollars in this Palace representing her growth in Hospitals, Prison reform and schools, etc. Massachusetts has done the same and other states in proportion.

There is a Booth representing the Sanatorium of Arequipa for the care of Tuberculous patients: one showing the child welfare work, and a model school demonstrating the great Montessori system of education. While scattered through the Palace are the Federated churches and varied cults, and our own modest Booth, all associated in harmonious promulgation of our Ideals. We all visit each other and I am glad to say that not only the President of our Palace but many of the most important exhibitors have visited our Booth not only once but several times to learn more of this philosophy. I was one of several invited to meet Madame Montessori because of our teaching regarding the sacredness of Free Will and our appreciation of what this great educator is trying to bring into the method of teaching.

The spirit of commercialism is conspicuously absent from this Palace and generally speaking it is the resort of the thoughtful and thinking people who come to the Fair.

This week we had a most delightful call from the California poet Edwin Markham who spent over four hours asking questions and listening with close attention to the answers given. He carried away everything I had to give away and I presented him with a copy of the *Cosmo-Conception* which he expressed a desire to own. The Booth has never had a more interesting visitor.

We have had a call from the Director of the Lowe Astronomical Observatory, Mr. Edgar Lucien Larkin, author of "Within the Mind Maze", who took a few of us over to see the Carnegie Exhibit of the work done at the Wilson Observatory and explained the photographs made of the heavens, marvelous beyond words.

So the days go, filled with work and the opportunity to explain the best we may this philosophy and give the spiritual interpretation of the Christian Religion.

We are most glad to meet any student who comes to the Fair and hope they will always look us up.

In Fellowship, Annet C. Rich.

ECCLESIA DRIVE

In December 1909 we made a main artery on Mt. Ecclesia, a beautiful wide winding drive, which we completed for about nine hundred feet, and planted with large palms on both sides, which we had bought from a nursery in Oceanside. But for a year the sea breeze which blows in the middle of the day on Mt. Ecclesia proved too strong for the poor palms, and they had a hard time to accommodate themselves, now however they have grown strong and sturdy, and everything is looking well. We are afraid however, to try another experiment of the same sort and therefore we have started a nursery and planted several hundred palms of different kinds, these will grow up native to the soil, accustomed to the winds from babyhood on, and next year when we extend Ecclesia Drive, as we call our main road, around to Ecclesia Point where the Ecclesia is to be built, we will also plant these little baby palms so that when the Ecclesia is completed there will be a nice vegetation to set off the beautiful building.

LIVING WATER

Last month the writer went to Los Angeles on business and there accidently ran across the most efficient and simplest water purifier he has ever seen. The two wires from an electric lighting circuit were connected to two aluminum rods set in a piece of wood, these rods were three-eighths of an inch thick and about twelve inches long. The instrument was suspended in a glass vessel of water and the current was then turned on.

All California water contains alkali in varying degrees and there is probably no water except that melted from freshly fallen snow that has not been in contact with the ground, that is absolutely pure.

But an experiment with this simple instrument was sufficient to show its ability to purify even very hard water. When the current was turned on a white precipitate became visible at once and in about two minutes the water was milky white. The current was then turned off and the instrument taken out, gradually the cloudiness disappeared and the white precipitate raised first to the top and later it gradually fell to the bottom of the vessel, leaving above a quantity of water so pure, so sparkling, and so soft that we have never seen its like, it tasted just like snow water.

The device is not patented as it is merely the old principle of attaching metal electrodes to an electric circuit, and the purpose of an invention cannot be patented. Therefore we at once secured three pairs of aluminum rods and made three instruments for use on Mt. Ecclesia. We are now enjoying the purest water in the world for cooking,

drinking and minor household purposes. We can, with our present outfit, make 100 gallons of pure water per day and this is living water, it is not like the distilled water that has been superheated into steam and then condensed, in that process all the beneficial salts are removed and the water is dead.

SUPERIOR CHILDREN

Did you ever realize that a superior set of children are growing up around us? It has always been a source of great pleasure to the writer to watch the children in schools when he has been so fortunate as to pass by at recess. The type of the heads, the luster of the eye, the shape of the limbs and body. It is a different race from our own. And the esthetic standards these children have, standards that are far above those of their elders, is something wonderful. The father of Don B. whose horoscope was given in the last issue, told the writer that two years ago Don whipped a boy larger than himself because this boy had taught Don's small brother how to cheat in the school. Once upon a time, not so long ago, it was counted legitimate to 'get all you can,' get it honestly if possible, but get it. The rays of Neptune and Uranus in their configurations during the past eight or ten years have made a very different standard among the people now being born into the world, and it is the opinion of the writer that in 1920-25 we will see a great revolution in the methods of business, politics and the whole social structure, when this rising generation begins to make itself felt. The new blood is bound to purge the old impurities, for even from the selfish point of expediency which decrees that 'honesty is the policy,' we feel sure that there will be a revolution of ideas and ideals in every department of our social and moral standards.

THE MAIN CHANCE

But, by the way, that does not mean that we think the youngsters of today are not awake to what is called 'the main chance,' or money getting, as before. They are keener in that respect also. In this connection the writer told a story to the students who came here two years ago at the opening of the school. He related how one day when it poured, rained is too mild a word, in Los Angeles, about ten years ago, the drains were unable to take care of the water and this rose to a height of about one foot or more in the streets, making it impossible for the passengers who wanted to use the streetcars to cross from the sidewalks to the streetcars without getting wet. Some youngsters seeing a chance to make money, hauled several benches from Central park to Sixth Street and there made a bridge from the curb to the streetcar tracks and stood by taking toll from all passengers who desired to cross dry-shod. That is what you may call catching opportunity by the forelock, but that is not the end of the story, not quite at any rate, for among the audience who listened to that story was a youngster with literary ambitions, who was spending all his spare time concocting stories and perpetrating them to magazine Editors. Many came back, but occasionally he landed a check for there is no doubt he was smart, and the other

day he told the writer that the story about the boys and the benches, making a bridge for the flood passengers who wanted to cross from the curb to the cars or vice versa, had been opportunity to him also. He had written it up and sold it for a good price to an Editor. Who says there are no opportunities in the world? Just keep your eyes open and you will find them on every hand. If the writer had the time to devote to it and the sense to see the opportunity that Donald Rockwell had, he might have written it up himself and devoted the proceeds to the Ecclesia fund. It makes us sigh to think what we lost, but we are proud of Donald just the same.

The Circulation list of the magazine is climbing, our Pasadena friend, Bessie Campbell went to her newsdealer and induced him to take ten copies each month, she was going to send her friends around to get some but when they got there, strangers had already exhausted the supply.

Friend Pantaky in New York, is also on the move. He got Brentanos Book Store, a very large New York Concern, to order ten magazines each month, and now he is working with the Concern that controls the news stands on the New York Subway and Elevated Railroads, millions of people pass over these lines every day and they have one-hundred-ten newsstands. The news agents have made a very favorable proposition which calls for about eleven-hundred copies per month and we will try to get together with them. How about you, are you doing what you can to further the spread of the teachings, by getting subscribers? Don't forget to talk to your news dealer and see if you cannot induce him to order a few copies each month, every little helps.

WILL YOU HELP US?

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.

We have some Gentlemen's "lapel buttons "with the Rosicrucian Emblem at 30cts. each. The style with "stickpin" as worn by ladies is exhausted.

YOUR CHILD'S HOROSCOPE

Did you notice our offer to cast your child's horoscope? Read it in the front part of the magazine, and if you want to take the advantage of it, send us his or her Name, birth year, date, hour and place. There are five items, do not forget any of them, or we cannot cast the horoscope and your request will be thrown out.

Echoes from Mount Ecclesia

December, 1915

THE ROSICRUCIAN REQUIEM

Note—Numerous requests have been made for a funeral service which members, and others who look upon life as we do, may use when laying away the body of a friend. We therefore publish a stenographic report of Mr. Heindel's farewell address over the body of Frances Lyon, our valued friend and fellow worker.

After an organ voluntary the audience sang "Nearer My God to Thee," the Rosicrucian Funeral Emblem, a pure white cross with one white rose in the center, was then unveiled and Mr. Heindel gave the usual Rosicrucian Greeting:

"My Dear Sisters and Brothers, May the Roses bloom upon your cross." The audiences responded, "Upon yours also." Mr. Heindel then said:

One of the tests of the value of religion is the comfort it gives us when vicissitudes befall, when sorrow and trouble try the heart. To fill its mission it must bring comfort in sorrow, particularly at the time of the final separation from our dear one. When the reaper, DEATH, calls, when it pleases God to end the present earth life, when our human resources have been exhausted, we look to religion for courage and fortitude to bear the burden of our great loss and our sorrow.

And how do the Rosicrucian Teachings meet these requirements?

They tell us in the first place that death is not the end, also how, under the law of consequence, the fruit of our actions in this life, whether great or small, must at some future time be harvested, for the Bible says that, "whatever a man soweth that shall he also reap." We know that it is as impossible to cancel our misdeeds or good deeds by merely passing from this body, as it is to compensate our debtors by removal to another city, the debt still remains, and sometime this must liquidate itself. Our rewards are also due sometime, and the immutable law of causation therefore involves continuity of life, and rebirth at a future time, as expressed by Sir Edwin Arnold:

Never the Spirit was born!
The Spirit shall cease to be never!
Never was time it was not,
End and beginning are dreams.
Birthless and Deathless remaineth the spirit forever.
Death has not touched it all,
Dead though the house of it seems.
Nay! but as one layeth

A worn-out robe away,
And taking another sayeth:
This will I wear today,
So putteth by the spirit
Lightly its garment of flesh
And passeth on to inherit
A residence afresh.

We rejoice when a child is born, and weep when death comes, because we do not realize that such conduct is the exact reverse of what it ought to be. As a matter of actual fact, the spirit is imprisoned in this coat of clay at birth to be subject for many years to the pains, aches and infirmities to which all flesh is heir. True, concrete existence is necessary to learn certain lessons—and in that way the spirit benefits, but logically if weeping is to be indulged, then we should weep when the spirit is born into this world, and we should rejoice when Death comes to liberate it from pain and discomfort of physical existence.

And, if we could see and know the relief they feel we surely would rejoice. Think of how a poor soul, chained upon a bed of torture for years, must feel upon awakening in the invisible world, able to move freely without pain whither it will. They feel transported with joy, and is it not our duty to curb our own sense of loss which is really rooted in selfishness, and rejoice with them, and bid them God speed in their new career?

It has pleased God to call our Friend Frances to a greater work, to broader fields, in another world where she has no need of a physical body, and she has therefore laid this garment away. As a child goes to school day after day, with nights of rest between the school days, for the purpose of gaining knowledge, meanwhile growing a body from childhood to the full stature of manhood and womanhood, so also the spirit must inhabit a series of earthly forms of gradually improving texture to gain its experiences; as Oliver Wendell Holmes says in his poem, "The Nautilus":

Build thee more stately mansions O my soul,
As the swift seasons roll,
Leave thy low vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast.
Till at length thou art free,
Leaving thy outgrown shell by life's unresting Sea.

Therefore we know that Frances will come back, **must come back**, somewhere, sometime, **with a better and nobler body** than this frail garment she has discarded. We know that under the immutable law of causation she must return, as surely as the stone tossed into the air falls back to earth, so that by repeated lives of friendship and

relationships her love nature may be widened and deepened into an Ocean of Love, wherein all shall blend as drop with drop. Death, then, has lost its sting, so far as we are concerned, not because we are calloused and love our friends and relatives less, but because we are so firmly convinced, because we have absolute actual knowledge that there is no Death.

There is no death, the stars go down
To rise upon another shore,
And bright in heaven's jeweled crown
They shine forevermore.
There is no death.
The forest leaves
Convert to life the viewless air;
The rocks disorganizes to feed
The hungry moss they bear.
There is no death. The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.
There is no death. The leaves may fall,
The flowers may fade and pass away
They only wait through wintry hours
The warm, sweet breath of May.
There is no death, although we grieve
When beautiful familiar forms
That we have learned to love are torn
From our embracing arms.
Although with bowed and breaking heart,
With sable garb and silent tread
We bear their senseless dust to rest
And say that they are dead.
They are not dead. They have but passed
Beyond the mists that blind us here
Into the new and larger life
Of that serener sphere.
They have but dropped their robe of clay
To put a shining raiment on;
They have not wandered far away,
They are not "lost" or "gone."
Though unseen to the mortal eye,
They still are here and love us yet;

The dear ones they have left behind
They never do forget.
Sometimes upon our fevered brow
We feel their touch, a breath of balm;
Our spirit sees them, and our heart
Grows comforted and calm.
Yes, ever near us, though unseen,
Our dear, immortal spirits tread
For all God's boundless universe
Is Life — There are no dead.

We have no cause for grief because the silver cord is loosed and the body returned to the dust whence it was taken, for we know that the Spirit we called “Frances” in this life, is more alive than ever, is in fact present with us now and as visible to some of us, as when it inhabited the garment we now consign to the fire that the elements may transmute it to other forms by the alchemy of nature.

Before sending it on its way to the Crematory, we will sing the closing hymn used in the Rosicrucian Temple Service.

The services over Frances Lyons' body were held in the Pro-Ecclesia on August thirty-first, eight o'clock a.m. and the body was then sent to San Diego where the crematory reduced it to ashes.



MAX HEINDEL WITH "SMART," MOUNT ECCLESIA DOG

Echoes from Mount Ecclesia

January, 1916

A SNOW STORM ON MOUNT ECCLESIA

Yes! would you believe it, we actually had a snow storm on Mt. Ecclesia. It is not one of the genuine full-grown blizzards that occur in the East, however, just a little bit of an imitation. In one sense you might call it an artificial snow storm and yet it is not artificial but natural. There is upon Mt. Ecclesia, a weed which grows about six or eight feet high, it hasn't a leaf, but the branches are covered with little white flowers a few inches apart and each flower looks exactly like a snow flake, thus when we are looking over the canyon where they grow and the wind is waving them it is quite an imitation of a snow storm, and that is the popular name given to the plant. I cannot give you the scientific botanical name as botany was my *bête noire* during school days.

A WALK AROUND THE WORLD

Senor Barone, a young man nearing his twenty-fifth birthday, with his good and faithful dog "Shep," were callers on Mt. Ecclesia on their long walk around the world.

Mr. Barone has been walking two years and ten months in the interest of a Geographical and Natural Research Association of a little village in Italy, where he was born. He carries with him a small camera which comes into active play along his interesting trip, and he secured many beautiful pictures at Mount Ecclesia and the surrounding country. His dog, which is three and one-half years old, can now understand four different languages, and willingly carries the magic lantern slides in little pockets strapped on his side. He is very devoted to his master and in fact his master is very much attached to him. Our little mascot tried to trade his Ford for "Shep" but was not successful.

Slides will be made of the photos taken on this trip and given in connection with lectures, when he returns to his home in Italy.

As Mr. Barone is walking on a wager it will be necessary for him to complete the entire trip, walking, with the exception where it is necessary for him to ride across the waters, in four years and eight months. He has now been traveling about three years and ten months, and when he returns he will have been in every state in the United States, a corner of Old Mexico, Portugal, Spain and France.

While here, Mr. Barone gave a very interesting lecture, showing slides of Yellowstone National Park, the life of the Indians, the 'adobe' houses, and Cuban life. We were sorry that he could not show views of his home in Italy, but his clear explanations brought to our minds vivid pictures of his home and mode of living and made us wish to know more about his people.

He has a picture which was very interesting, especially to Herman, it was a snapshot taken by Mr. Barone of a large bear; he said the bear trotted out on his path, while he was going through the forest, looked at him as though he was sizing him up, gave him plenty of time to take a picture and then politely turned around and dallied back into the forest, seemingly well contented with his observation.

JUST PLAIN FOLKS

Selected.

"Do you know what I'm going to be when I grow up, Nora?"

This question came from Ted, who was curled up on the kitchen window seat, with a book, near where Nora was ironing.

"No, deary." Nora folded a towel deftly, and hung it across the clothes-horse, smiling indulgently at the dreamy little face. She and Ted were fast friends, and to her he brought all his cherished hopes and inspirations. "What are you going to be?"

"A hero!"

Nora didn't seem as delighted at this announcement of what appeared to be a noble ambition as Ted could have wished. She turned to the range for a fresh iron, and touched it with a moist finger to see if it was hot enough, before she replied. And then she spoke slowly and without enthusiasm.

"Is that so? Well, now, I can't say that I ever thought much of heroes, as a class. I like just plain folks. A hero is somebody who does a great thing; now, there are lots of people who have done great things who were always letting the little ones slide, or leaving 'em for somebody else to do, or making an awful fuss about 'em in one way or another. There's a kind of heroism in most folks, if you look for it, and I like best the kind that crops out in the little things of life—the little, aggravating duties done well, the little trials borne bravely, the little sorrows choked back so as to be able to help other people bear theirs."

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EARLY MOUNT ECCLESIA CHILDREN:



**Henry Grell's Baby
Picture caption: "Armed to the Teeth"
in War "Gainst the HCL"**



CHRISTINE CHANDLER IN WAR "GAINST THE HCL"



MR. & MRS. HEINDEL ON FIRST BUILDING PORCH
(Notice reflection of Ecclesia Cross in window)

Echoes from Mount Ecclesia

February, 1916

THE BLESSEDNESS OF IMAGINATION

Did you ever read or rather study Wordsworth's "Ode to Immortality"? It is wonderful as an experience of the soul. This poem was written partly in 1803 and was finished in 1806, more than a century ago, but like all things worthwhile it is ever new and ever applicable. Regarding the feelings that prompted him to write it, the author says: "Nothing was more difficult for me in childhood than to admit the notion of death as a state applicable to my own being":

....a simple child,
That lightly draws its breath,
And feels its life in every limb,
What should it know of Death!

But it was not so much from feelings of animal vivacity that MY difficulty came, as from a sense of the indomitableness of the spirit within me....I was often unable to think of external things as having an external existence and I communed with all that I saw, as something NOT APART from, but inherent in my own immaterial nature....

To that dream—like vividness and splendor which invests objects and sights in childhood, everyone, I believe, if he would look back could testify.

In later years I have deplored, as we all have reason to do, a subjugation of an opposite character, and have rejoiced over remembrances as expressed in the lines:

Obstinate questionings
Of Sense and outward Things,
Fallings from us, vanishings ...

In the following verse which we extract, the author gives his ideas of childhood concerning this nature about him:

There was a time when meadow, grove and stream,
The earth and every common sight,
To me did seem
Appareled in celestial light.
The glory and the freshness of a dream.

It is not now as it has been of yore,
 Turn whereso'er I may,
 By night or day,
 The things which I have seen, I now can see no more.
 The Rainbow comes and goes,
 And lovely is the Rose,
 The Moon doth with delight
 Look round her when the heavens are bare;
 Waters on a starry night
 Are beautiful and fair,
 The Sunshine is a glorious birth;
 But yet I know,
 Wherever I go,
 That there hath passed away a glory from the earth.
there's a tree, of many one;
 A single field which I have looked upon,
 Both of them speak of something that is gone.
 The pansy at my feet
 Doth the same tale repeat,
 Whither is fled the visionary gleam?
 Where is now the glory and the dream?

Above are the facts which trouble the poet and the questions which the contemplations of these facts generate. With the true intuition of the poet he then goes on to explain the matter:

Our birth is but a sleep and a forgetting;
 The SOUL that rises with us; our life's star,
Hath elsewhere had its setting
 And cometh from afar;
 Not in entire forgetfulness;
 And not in utter nakedness;
 But trailing clouds of glory do we come
 From God, who is our home;
Heaven lies about us in our infancy
 Shades of the "prison-house" begin to close
 Upon the growing Boy;
 But he beholds the Light, and whence it flows;
 He sees it in his joy.
 The Youth, who daily further from the East
 Must travel, still is Nature's Priest,

And by the vision splendid,
Is on his way attended.
At length the man perceives it die away,
And fade into the light of common day.
Earth... with no unworthy aim,
...doth all she can,
To make her Foster-Child her inmate MAN
Forget the glories he hath known
And...whence he came.

Then follow further meditations based upon this explanation.

Thou, whose semblance doth belie
The Soul's immensity....(a helpless child)
Thou Eye among the blind;...
Mighty Prophet, Seer blest,
On whom those truths do rest,
Which we are toiling all our lives to find...
Thou little child; yet glorious in thy might
Why with such earnest pains dost thou provoke.
The years to bring the inevitable yoke?

It is no wonder that Christ said, "unless you become as a little child Ye shall in no wise enter the Kingdom of Heaven." As a matter of fact the little children about us, who have so lately left the heaven world still have that state clinging to them, they are really and truly partially in heaven, to them the whole outside nature seems to be a part of their own being, there is no realization in them of this world and what it all means, their glorious imagination makes everything real that they see about them just as they want it, and here on Mt. Ecclesia these facts are brought to us every day by our wonderful little mascot Herman Miller. "Mighty Prophet, Seer Blessed" applies to him in every particular, there is for him a light on the world that does not shine for any of the rest of us and he is a constant source of wonder to everyone here. Agreeable to our knowledge of the fact that his vital body has not yet been formed and will not be completed until the seventh year of age, we are not endeavoring to teach him anything systematically, but he finds himself so many things of interest, which gives him experience and a teaching that is greater than could be imparted by endeavoring to stuff him with something that we have ready made and are bound to cram down his throat whether he is capable of swallowing it or not. That method of cramming children to make them precocious often, alas, too often, results in stunting them for life. During those first seven years, the counterpart of the vital body, which latter is then in the process of gestation, namely the Life Spirit, works through the little child as powerful imagination, and teaches it by

intuition what it should know, in a manner that is far more efficient than our best curriculum could ever be.

Herman has a little four-wheeled wagon with pedals that he pushes about, and for a number of months he has called it his Ford, but last August when the General Secretary and his family motored down from North Yakima, WA, to headquarters, Herman began to get new ideas from looking at and riding in their Overland, also from watching Mr. Swigart oiling and otherwise taking care of the machine. The first thing he noticed was that it was necessary to pump up the tires, immediately he secured from one of the gardeners an old pump which had been used for spraying the flowers in the garden, his Ford had immediately acquired tires and now it was necessary to pump them up frequently so that the Ford would go better. He has the quality of 'time' to perfection and can imitate almost any mechanical sound, among others the chugging of a gasoline engine, and it is a real treat to hear him start the motor, there are first the separated spasmodic noises imitating the first few explosions, then comes the labored and slow stage of explosion and finally as the engine gathers speed the explosions become more regular, frequent and less labored and he does it all to perfection, so that one would almost believe that he had started a real motor.

The Swigart's Overland had a self-starter and electric lights—immediately Herman went to Roy, our printer and electrician, and procured an old electric battery. This he installed in his Ford, he also got an old burned out lamp to make the electric light and a fuse plug that would be the switch. Then his Ford was equipped with the latest improvements. but it happened that Mr. Swigart burned out his switch on a trip, and at once Herman's Ford developed the same symptoms, it began to burn out the switch on his electric starter regularly, he was, however, always able to fix it and make it run. To all intents and purposes, so far as he is concerned, that little wagon is a first class up-to-date car, equipped with all the modern improvements, and he rides in state every day. In the morning he goes hurriedly and gets his Ford from the garage, then he rides to the dining hall, there he stops and has his breakfast; then he takes a ride about the grounds and sometimes he uses it as a truck to gather rocks for Mrs. Heindel which he then deposits in piles at the corner of the roads. At noon or at night he is always seen at the dining hall with his Ford which stands outside waiting for him until he has had his dinner. There is only one trouble about his Ford; only one particular in which it is inferior, that it will not go uphill. The other day he met the man from the garage who was coming to take some passengers to the depot, and he gravely offered to trade him for his Ford; he had a few pennies which he would give to boot. The garage man was intensely interested in his mechanical idea and has given him a book with pictures in it showing the various parts of the engine, and we were highly astonished the other day when Herman appeared and told us that now he knew all about it, he knew how to start them up and how to run them. He then showed us on the picture which was the clutch, another place the brake, a third place the magneto button. Then he was asked how he would start the machine, and he at once said that he would press in on the magneto button, (he knew the difference between the

magneto button and the light button), he would press the magneto button and the starter button and then he would take off the brake and let in the clutch, he had studied the whole problem out by himself and we were certainly more than surprised, for he was right in every particular.

Well, it is an old story that every mother thinks her goose a swan. We on Mount Ecclesia are certainly looking for something from Herman when he grows up, and we believe that by letting him go around these first few years without any systematic training while at the same time answering all of his many questions just as we would answer a grownup person, and treating his problems with the same serious consideration we would give an adult, he will learn to draw upon that wonderful source of imagination and intuition, the counter part of the vital body, namely, the Life Spirit; that imagination and intuition now cultivated, will not leave him in later years, but enable him to visualize the things that are still in the spiritual world and bring them down into the material realm, as all inventors do.

LECTURE IN LOS ANGELES

As we had some business in Los Angeles last month we decided to improve the occasion by giving a lecture before the Fellowship there, for we know that it always awakens new interest and brings new people to the Center. The subject was: **"The Ideal of the Aquarian Age."** The hall was filled, and some had to stand.

The following evening we had a "Question Meeting," and afterward a social gathering. It was said that a great many new faces were seen on both nights, and we hope that this effort may have been the means of giving some souls a satisfying solution of some of life's problems, and that they will keep on coming for the truth we have to give.

There is no place like Mount Ecclesia. Herman Miller, the mascot of Mount Ecclesia, went with us to Los Angeles, thence to Venice, the noted seaside resort, where he stayed a few days with our niece Olga, who took care of him all last summer at Mount Ecclesia. They were very devoted to each other, and we thought he would enjoy a visit with her. In fact, we felt sure he would be so infatuated with the toy trains, merry-go-rounds and dances at Venice that he would want to stay altogether. Imagine our surprise then, when he was not only willing, but anxious to go. "I like my Ford better," he declared, "I want to go home to Mount Ecclesia."

And that was the way we all felt, there is no place like Mount Ecclesia with its sun-kissed sea, its snowcapped mountains, its fresh green verdure, and the spiritual vibration without which one feels like a fish out of water everywhere else. Thank God for Mount Ecclesia.

"NEWS FROM THE FRONT"

"ON THE FIRING LINE"

"Report of Sweeping Victory"

"Killed and Wounded Not Given"

**The contest opened today with N. Pantaky leading the allies.
Mrs. Phillip Ray comes with recruits from other parts of field.
Kansas taken as if by cyclone.
Extra help secured at Headquarters.
Casey enlists Colorado. Newsdealers join in the fray.**

The record of a sweeping victory reached Headquarters today. Mr. N. Pantaky, after a very strenuous attempt, has secured the services of the Schwartz Circulation Agency and together with this expert help has taken New York by storm. **Rays from the Rose Cross** magazines now are sold on every important newsstand in New York. The news dealers join in the fray as if hypnotized and letters arrive from every part of the globe. New York wild over the success of the new Magazine.

Mrs. Philip Ray on her flying trip through Arizona, New Mexico, Utah, Nevada, Idaho, Wyoming, Montana, Washington and Oregon has taken these states by storm. Kansas taken as if by cyclone.

Lieutenant Casey has enlisted the ship of Colorado. His subordinate, Sanborn Circulation Service of Denver, has pushed toward the front, reports a decided victory in Denver and smaller towns nearby.

Extra help was necessary at Headquarters in order to supply ammunition for the contestants. Mr. W.H. Beebe cleverly attacks Seattle from the rear. The right flank has been badly shattered by the repeated attacks of our Nevada and Arizona members.

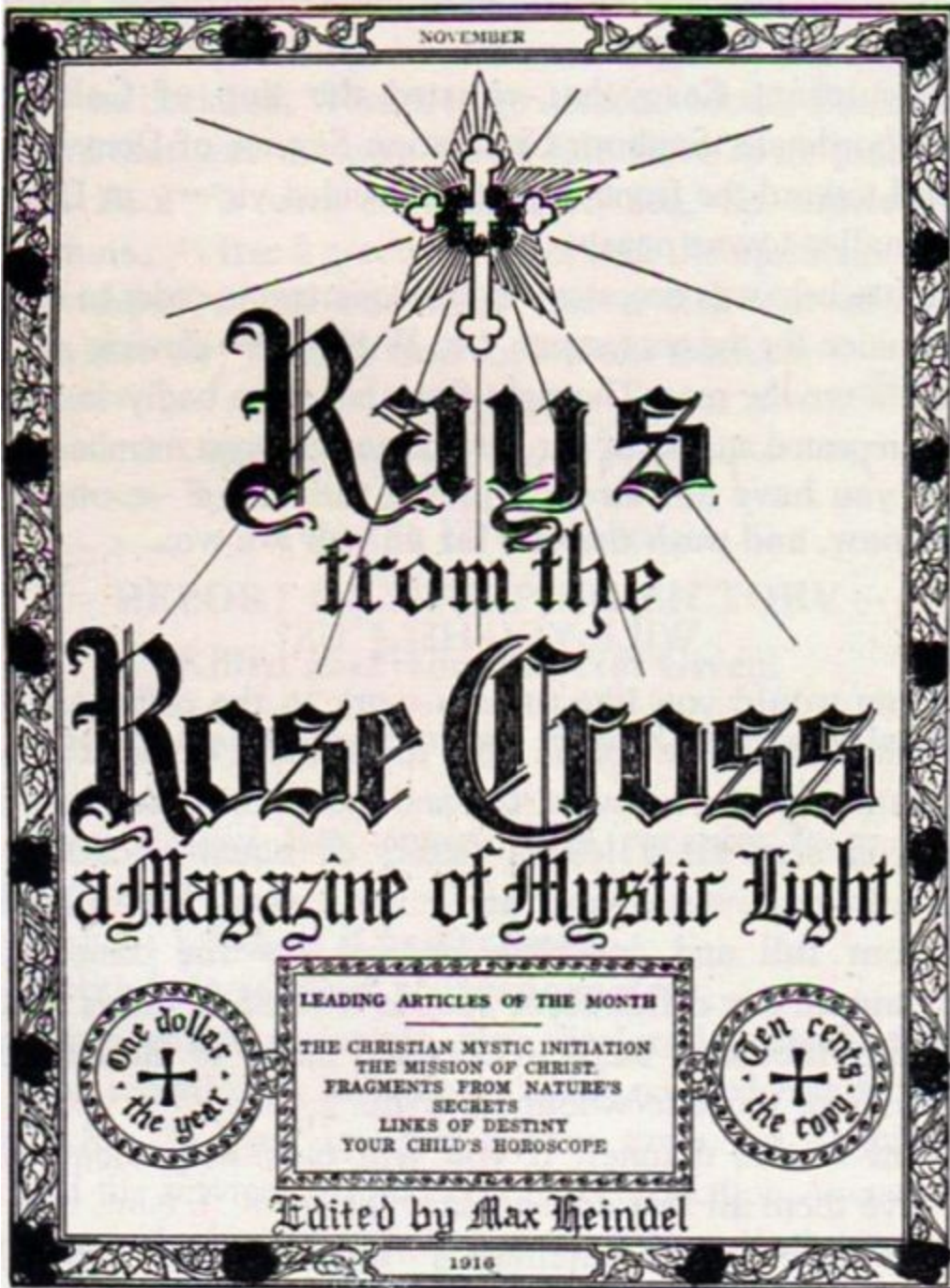
If you have not already joined this army of conquest, enlist now, and push the sale for all you are worth.

WILL YOU HELP US?

How would you like to help work in the office of Mt. 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.

We have some Gentlemen's "lapel buttons" with the Rosicrucian Emblem at 30cts. each. The style with "stick-pin" as worn by ladies is exhausted.
If the teachings appeal to you, speak a good word for them.



EARLY RAYS FROM THE ROSE CROSS COVER

[Also see the next month's cover – [JULY 1916](#) – and the cover for [MAY 1917](#).]

Echoes from Mount Ecclesia

March, 1916

AN EXPLANATION (?)

If you intend binding the magazine you may feel annoyed that the paper is different from the usual stock this month, but we trust that you will feel differently when you know the reason for this change. It has been very hard to get paper of any kind, for in January, Southern California had the worst storm in many years, even mail connections being ruptured for weeks, bridges were washed out and passengers marooned. It will probably be March before normal conditions are established. Realizing this, and reading that one automobile had gotten through to San Diego by a devious, and very difficult road, the "Editor" and "Roy" our printer, determined to try and bring in paper and type that way. It was bad and dangerous going, but we got through and by a mere chance obtained this paper from a printer who was overstocked, also our type, and had thus about 900 lbs. of freight in the car for the return trip. Then it commenced to rain, and we dared not delay because we feared the added water would wash out the road entirely, so we started. We forded rivers and climbed over mountains, ploughing through deep mud most of the time, once we were stuck in a riverbed and were preparing to dig out, when a man with a team came along and gave us a pull. After seven hours we arrived home.

The distance from Oceanside to San Diego is 42 miles by the boulevard, which is as smooth as a floor when in condition, but we had to travel twice that distance, over almost impassable roads, in order not to miss an issue of the magazine, for that would have been the consequence of sitting down to wait for re-opening of the usual channels of communications.

A PLEASANT SURPRISE FOR YOU

You remember that we told you when the magazine was started, that it would take one thousand subscribers before it paid the cost of material and typesetting. The size of the magazine was the same as now, sixty-four pages, but only thirty-six pages were reading matter changed from month to month, the rest was a resume of the philosophy, something about the Rosicrucian Fellowship Headquarters at Oceanside, and advertisements of our books. These matters must have space because they are a necessary and important part of our work in spreading the teachings which we have espoused and for which we are working. And we told you at that time, that when the subscription list reached 1500 we would enlarge the magazine. It has been a slow climb and we are far from the goal as yet. But by hard work in canvassing newsdealers, offering inducements in the shape of child's horoscopes, giving *The Rosicrucian Cosmo-Conception* as a prize

for a number of new names, and last but not least, by the generosity of a number of members who have sent in subscriptions for their friends, the subscription list is well over the nine hundred and fifty mark, so that now we may say that it is just about paying expenses for material and if any new subscribers are added, which of course we know there will be, that money would go toward paying something for the labor of those that get it out. But we could never be satisfied to hold back and wait till the thing pays for itself, it is in our nature to want to give, give, give, and give more always. Nor are we to be commended therefore, for we cannot help it any more than water cannot help running downhill. It is an unspeakable joy to give. Months ago we condensed the advertising matter of the books and increased the number of pages of reading matter, which changes every month, from thirty-six to forty-eight; and now we are going to do something more, in fact we are going to do a whole lot more, when we start a new year of publication with the May issue. We are going to add enough space so that the reading matter will be equal to sixty-four pages of the present size of the magazine, for we are so cramped for space and there are so many good articles waiting for you, that we think it a shame to keep them back just for the sake of a little money.

This is not all of the contemplated change either by any means. We have greater ambitions than merely to enlarge the number of pages of the magazine. We want to increase the size so that it will be twice as large as the present volume, which seems rather squatty; that will give us a larger page and a better chance for display so that it will become a **much more** artistic **publication**. A new cover design is being made for that purpose and on that space is reserved, so that the leading articles of each month may be given right on the cover; in this size magazine it will also be possible to make the horoscopes larger, so that the figures can be read more plainly. Furthermore, we are going to print the cover in two colors, red and black, on an imported brown craft paper which will give it a very artistic appearance; then, instead of the present bulky paper which we are using for inside stock, we will substitute a more expensive, highly finished paper of a cream tint which will have a much finer appearance and be easier on the eyes.

Thus you see that the appearance of the magazine will be very much improved, that it will also be increased in size and reading space, and we need not say that the quality of the articles will be kept up to the present standard and as much as lies in us that will also be improved. In short, we are going to make the **Rays From the Rose Cross** a banner publication from whatever standpoint you take it. It must compare in excellence with *The Rosicrucian Cosmo-Conception* and all the other Rosicrucian publications, **splendid without and splendid within**.

And we are not going to increase the price; we have established the reputation for the books of the Rosicrucian Fellowship that they give more value both physically and spiritually for the small amount of money asked of them than any other. In fact, if it were not that it costs money to bring them out even if we have our own printing plant, that paper houses want money for the goods they send us, and Uncle Sam wants to be paid for carrying the mail, also that we must have the wherewithal to keep soul and body together

so that we can do this work, if it were not for these facts, the writer would like to give the books and everything else away gratis, free for nothing, though he realizes there is the other side to the question: that people who do not care sufficiently to pay something for what they get do not care for it at all.

But we are intensely interested in spreading the Rosicrucian Teachings, and now we are going to ask our subscribers to help. It is ridiculous that a magazine of this nature and excellence has only a thousand subscribers, when there are hundreds of thousands who are looking for something wherewith to feed their hungry souls. We want to ask you to take this matter very thoroughly to heart and try to find someone who needs this. If you can do no more, send ten cents to headquarters for a sample copy to be sent to them. Probably many people think it is too deep for them, and we realize very well that if it were written "in a lighter vein" it would appeal to a larger amount of people. The writer cannot furnish such articles, but we know there are among our subscribers many who are qualified to do so. This new space being added, will give us room for their articles, so please help out, and as time goes by and we get more subscribers we will not fail to enlarge the magazine still further, for as said we never think of what we can get but **how much we can give.**

Finally, please do not forget to renew your subscription so that you may not miss any numbers of the new edition, for in May we are going to start a serial article on "**The Symbolism of Ancient and Modern Initiation,**" which will be a preface to another serial on "**Freemasonry and Catholicism**" which we have rewritten and enlarged.

MURDER WILL OUT

It is wonderful how *The Rosicrucian Cosmo-Conception* has spread all over the world, to the remotest corners of civilization, and among all classes of people from the highest to the lowest, the richest to the poorest. And in one sense we here at headquarters realize this better than other people, because we see the sacks of mail going out every day with single books ordered by individuals in addition to the larger boxes sent to jobbers and dealers in various parts of the world, we also learn of the work it is doing from the constant stream of letters coming from hungry souls who have been filled and are desirous of expressing their gratitude and appreciation. Nevertheless, one does not realize it at headquarters as fully as when one comes in personal touch with these people, and hears how it is discussed in the strangest places and in the strangest ways.

Recently Mr. Heindel was called before the Grand Jury to testify against the Trustees of the City of Oceanside who have been haled there by a band of our citizens for wrongdoing. It was proved that they have allowed the electric light company to take thousands of dollars' worth of water without one cent remuneration to the city, because some of the City Trustees are stockholders in that company and benefit by it; they have also let contracts for the city's works to members of their own board without allowing

others to compete, and done many kindred illegal felonies, and it is hoped that the Federal authorities will debar them from ever holding office in the State of California, and thus rid Oceanside of a ring of political bosses which has been keeping it back for many years.

But this is getting away from our story. When Mr. Heindel entered the jury room the question was asked, "What is your business?" to which we modestly answered. "We are publishers." Then one of the Grand Jury men spoke up quickly, "O, yes! but you are an author, have written the *Cosmo*!" and Mr. Heindel had to plead guilty, of course. But note this, the gentleman in question did not say *The Rosicrucian Cosmo-Conception*, he said the *Cosmo*, showing that he was very familiar with the book, by giving it the name that we all give it after we have become well acquainted with it. And it was noticeable that there was in the jury room a very friendly feeling toward Mr. Heindel, which could not be accounted for if he were an entire stranger. This was explained. Mr. Heindel was the last witness for the day, and when he left the stenographer followed him out. "O, Mr. Heindel!" said she, I have also read your *Cosmo*, but I don't pretend to understand it. I wish I could find out a whole lot more about it. When Mr. Heindel expressed his surprise at finding another person among the small number composing the Grand Jury, she explained: "O! before you came in a number of them talked about it and said they had read the *Cosmo*." That accounted for the friendliness and the familiarity which Mr. Heindel had not been able otherwise to explain, and it added another proof to the many which we already have, of the wonderful influence of *The Rosicrucian Cosmo-Conception* upon a growing minority among the people. The good work is going on all the time, every day names are being added to the list of those who love our teachings. It is not a lightning growth, nor is it like a mushroom, but when we compare it with the spread of the esoteric teachings of Christianity we have no reason whatever to complain. Tacitus, the Roman historian who wrote about the year 80 of our Era, gives only a bare mention of the Christians as a small insignificant sect living near the borders of the empire. From such small beginning grew the present world religion, and there is no doubt that during the present century, not to speak of the Aquarian Age, the Rosicrucian teachings will command universal and worldwide attention.

Echoes from Mount Ecclesia

April 1916

"He builded his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, **and it fell not for it was founded upon a rock.**"

Many solicitous inquiries have come to headquarters from students who have heard of the flood that has caused such damage in Southern California, and are naturally concerned to know how headquarters weathered the storm. We are thankful to say, that as Mt. Ecclesia is located on a high tableland about two hundred and twenty-five feet above the river and valley, no damage was done, save that the wind blew over a nice eucalyptus tree which we have raised again, and we hope that it will grow. One corner of our grounds, however, is down in the valley and our pumping plant is located there. The water inundated the engine house, submerged the engine, even the batteries, yes, worst of all, it floated the distillate out of our fuel tank and now we will have to pay for fifty gallons of engine distillate which was thus lost at the high prices now prevailing. But let us be thankful that our loss is poor Mr. Rockefeller's gain, he may even be able to clip an extra dividend coupon on the strength of it.

Some members who have been at headquarters write confidently that they have no fear of damage done to Mt. Ecclesia on account of its location so far above the floods, but they are afraid we may be marooned, and perhaps without the necessities of life. Yes, in a sense we are marooned. We did not receive mail for more than two weeks, and at this writing (today is the 8th of February), it is sent to San Diego by boat, and forwarded from there in auto stages, supplemented by ferries, which take it across streams where bridges have been washed out. We have, however, plenty of provisions and are suffering no hardships in that respect. But according to reports it will be a number of weeks before railway communications are established between Los Angeles and here, and if you find that this magazine is printed on the same kind of paper as that of last month, and that it has a nondescript cover you will know that the editor and Roy have had to make another trip over the inland route (which we understand is still possible), to San Diego to get the stock and linotype wherewith to print the magazine.

According to the oldest inhabitants, conditions such as we have this year have not been known since 1862, then it is said to have rained thirty-two days in succession and in 1884 there was also a very severe rainfall of 36 inches in January and February, with washouts and loss of property. Usually our trouble in California is that we have not enough rain even in the winter months to give plant life a proper start and therefore people build houses and bridges in the most slip-shod manner imaginable, **particularly the foundation**, without which nothing can stand. As a matter of fact it rained only five or six days here, the reader will remember from last month's magazine how we stated that

the editor and Roy went to San Diego in order to secure linotype and paper, and that it started to rain on the morning when they returned. Then already, the small and unsubstantial culverts were unable to take care of the water, the road was being washed out in some places, barely enough was left to allow the passage of our car, we felt sure that an hour later no one would be able to pass those particular places. This was on Tuesday, and on Thursday the San Luis Rey River which runs by Mt. Ecclesia, had already filled to such a depth and was running so swiftly that it washed out the abutments of the beautiful cement bridge which was on the north of Oceanside, it toppled over into the river, marooning the town, just because of poor foundations. Now let us hope, that this may teach people a lesson, for it is much needed. Although we have sunshine in California all but a few days or weeks in the year, we need firm foundations for our bridges and buildings here for we shall never know when "the rain may descend, the wind blow and the floods come to try our work, whether it be good or bad." The simile which Christ took from daily life contained an eternal truth which is applicable both in the physical and the spiritual life. Let us be sure of our foundations, whether in one direction or the other.

"IMITATION IS THE SINCEREST FLATTERY"

This brings to our mind another point. Since the Rosicrucian Fellowship work was started on the fourteenth of November, 1908, Rosicrucian Societies (?) have multiplied apace, there seems to be a perfect mania for annexing the word Rosicrucian, but in order to assure distinction from the rest, some spell it with a "k," **Rosikrucianism**, others spell it with an "ae" instead of the i, e.g. "**Rosaecrucianism**." Some of them make great claims, one even professes to have six million members, among whom are the crowned heads of Europe and all the distinguished men of all ages, including Moses, Elijah, the Pharaohs of Egypt and other great ones too numerous to mention. Nor is it to be wondered at that this dazzling phantasmagoria blinds some of our weaker members who scurry away to these orders in full faith that the **Grand Master** so called or **Imperator**, or whatever else his fanciful name may be, will just wave a wand over them, and they will sprout wings immediately and become omniscient as the Gods. By and by they will know better, advancement upon the path depends, as we have said a thousand times, upon soul growth, and no one can assimilate our spiritual food for us, or do our growing for us any more than they can eat our physical breakfast and hand us over the food value whereby we may grow physically stronger. Shakespeare asked the question: **What is in a name?** There may be very little, and there may be a great deal. We all know the business value of a good name to designate a brand of goods, but **no matter how good the name, unless the goods which it represents are of sterling quality, the name cannot alone make it a permanent success**, and it is the same with a spiritual movement, it must have a solid foundation, a sound philosophy. The Hindus were given the Vedas, to the Persians the Zend Avesta, to the Mohammedans the Koran, to the Christians the Bible, and **each**

great religion has had its own particular text book which is the foundation of its faith, and this text book has three things: An account of our origin, a statement of the future in store for us and a code of ethics. Even in modern times we find that the Christian Scientists have their textbook *Science and Health* and the Theosophists have the *Secret Doctrine*. Before the Rosicrucian Fellowship was started the Elder Brothers of the Rose Cross gave to the writer the monumental teachings contained in *The Rosicrucian Cosmo-Conception* which surpasses all previous philosophies; this is now the textbook of the Rosicrucian Fellowship, and it is spreading over the whole world in the most wonderful manner, for it finds everywhere, among thinking people, an unqualified assent, because **it appeals to the inner forum of truth**.

The Rosicrucian Philosophy was first offered by the Elder Brothers to Mr. Heindel on condition that he would keep it secret and only reveal it to a few through the rite and mysteries of initiation, but being himself at that time a hungry soul searching for the solution of the mystery of life, he refused, though repeated overtures were made to have him recant. He thought that if this teaching was good for him it would be good for the thousands of other hungry souls in the world, and finally it was given to him **on the reverse condition**, namely, that he do everything in his power to promulgate this philosophy. He had been put through a test to see if he would use it selfishly or whether he would be firm in his purpose to give it to humanity, therefore the Rosicrucian Philosophy is being spread **publicly** through this textbook so that everyone that seeks may come and drink freely of this water of life.

Just think what would have happened if the apostles had conspired successfully to keep the teachings of Christ away from the world, or if the first Sages of India or Persia who received the Vedas and the Zend Avesta had done this. Then all the world would have been ages without religious teaching and surely everyone will see that that would have been a great detriment. Bearing this in mind it is only necessary to apply the same common sense arguments to the claims of so-called Masters who profess to initiate anyone who has the price into the mysteries of this, that or the other so-called Order, but have nothing for the public. It is easy to take a name and make claims, but ask them to produce their text book and compare it with the Bible or with *The Rosicrucian Cosmo-Conception*, see if it covers the three essential points we mentioned, and no other test will be necessary to show their status.

The Rosicrucian Fellowship has no quarrel with these people, however, for as it is said that imitation is the sincerest form of flattery, we take it that they recognize its merit and the power of our movement or they would not seek to ape it.

A PEEP INTO THE NEXT MAGAZINE

This is the last issue of our first year of publication of this magazine, we hope that the readers have all been well pleased with it, that they will renew their own subscription, and maybe subscribe for a friend. As we announced in the last magazine, we are going to

enlarge the magazine, both in size and space, adding sixteen more pages of the present size. We have also decided that instead of delineating two children's horoscopes we will in future give four and maybe, when the size of the subscription list warrants us in again enlarging, we can even increase this number, for we feel that these horoscopolical delineations are a very important aid to parents, showing as they do the latent qualities of the child and enabling those who obtain these readings to bring up the child much more intelligently than could be otherwise done. **They are also a very thorough course of instructions for students as they show how to read the character from a horoscope.**

We shall also start, in the May issue, a serial article on the "Ancient and Modern Symbols of Initiation", and when this is finished we shall take up "Freemasonry and Catholicism" which is being thoroughly rewritten, revised and enlarged. The two articles: "Symbols of Ancient and Modern Initiation" and "Freemasonry and Catholicism" will form a whole of great value to all occult students, and we would advise those who do not want to be left in the lurch to renew their subscriptions promptly, for we are only going to print the usual number, and it is an almost foregone conclusion that the demand will exceed the supply, so that back numbers cannot be obtained to complete a broken series.

How do you like the Dream problem in this month's Question Department? This is a fascinating subject of study for many people and we have been making some new investigations of dream experiences which it is hoped will shed light on various other problems of life. As soon as we get them together, they also will be given in the magazine. They will be doubly interesting because they are **real experiences**, and not simply confused dreams, and they will also throw some light on the work of an Invisible Helper. In one case one of the Probationers ran away to Europe one night, and it was necessary to go after him and bring him back. We did not know that he remembered the experience which happened long ago, until he related it at headquarters, and there are a number of others equally interesting.

TWICE AS NICE

That is what it will be if you stay at Headquarters while you visit the Exposition in San Diego. It only takes an hour to go or come on the fast trains, and then you are among congenial kindred spirits, which will make your stay in Southern California much more pleasant and profitable, besides giving us the pleasure of becoming personally acquainted.

It is also much more economical to make Headquarters your home while seeing the Fair, than to stop at a hotel in San Diego. Write for rates, and make your reservations early as accommodations are limited.

LIGHT

The *Cosmo* is now being translated in French, and is nearly ready for the press. We have also received a very good book on Astrology in German, which quotes largely from

the *Message of the Stars* and *Simplified Scientific Astrology*, and the German publisher of the *Cosmo* has written for permission to publish *Simplified Scientific Astrology*. We also note that certain occult societies are buying these books in large quantities, and rejoice that the light is spreading.

ERRATA

Through a slip of the linotype a paragraph was omitted from the article in the March number entitled "Transference of Consciousness to Higher Planes" by Eva G. Taylor. As the omission entirely altered the sense of the paragraph, we take pleasure in making the correction. The sentence in question (in the fifth paragraph) should read:

"But the transference of our consciousness to the spiritual part of ourselves is not a mere belief in, **or acceptance of the doctrine of the higher unfoldment. We may believe fully in the One manifested life in the Christ principle ruling the human heart**, yet utterly fail to realize unity."

PREACHING THE GOSPEL

Before an audience of 3000 persons at Riverside, CA., Evangelist Fife, who was conducting a series of revival meetings, "brought down the house" with an imitation of an old fashioned hoe-down, by way of illustrating his address on "Amusements." The "Chicken Reel" was danced to the music from his own violin which he played while cavorting over the platform. The evangelist then laid down his fiddle and proceeded to imitate a modern dance, to the infinite delight of the audience, which applauded him to the echo.

WILL YOU HELP US?

How would you like to help work in the office of Mt. 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.

Echoes from Mount Ecclesia

May 1916

A Visit to Mount Ecclesia

By a Pleased Party

Having decided to see the San Diego Fair we also resolved to pay our Headquarters a visit. We use the word "our" because most of the party were members. We arrived at Los Angeles early in the forenoon and intended to take the next train to San Diego Fair, but could not resist the temptation to look around for a few hours in the Angel City of which we had heard so much, therefore we did not start for San Diego and Oceanside until late in the afternoon. So it was dusk when we arrived at Oceanside where we found jitney busses waiting to take passengers to their destination.

We were told that Mount Ecclesia was about one and a half miles from the depot and in the gathering dusk it seemed a delightful ride, but we had hardly started when we saw what we took to be a miniature fair, electrically lighted buildings, both inside and outside. Our special attention was called to a large light which seemed to flash and then disappear. Some of our party began to make remarks about this place and wondered what town we were coming to and the driver informed us that it was not a town but the Headquarters of the Rosicrucian Fellowship. A few minutes later we could see that the disappearing light which had attracted our attention was in the shape of a large golden star that flashed out suddenly and in a second it gave place to a gleaming Cross and seven red roses, and then the entire emblem seemed to disappear and the star flashed out again so we could well believe our driver when he told us that this huge alternating emblem attracted the attention of all who drove this way. And he said, "they certainly believe in letting their light shine, visibly or otherwise. In addition to the lights on the buildings we noticed a number of smaller lights scattered about the grounds. There was a halo of Light over the whole place.

Then we turned in to a wide driveway planted with beautiful flowers and palm trees which were clearly visible by the light from the electric emblem. This main road forked, and we learned later that one road led up to the garage and the Administration building, and the other went to the Dining Hall and Pro-Ecclesia. It was about supper time, as they call the evening meal on Mount Ecclesia, and we received a hearty welcome from the healthy looking jolly crowd we found sitting around small tables which were beautifully decorated with flowers and snow white linen. Each one served himself or herself we found out, just as in a cafeteria, with this difference, however, that there is no one to check up how much you take. If you have not taken enough on the first tray you may go

and help yourself as many times as you wish. We were jokingly informed that "the cook's name is Moore, so if you haven't got enough there is plenty more to be had."

We also noticed that while all other restaurants that we had ever visited are very careful to shut the kitchen off from the visitor's eyes it is different on Mt. Ecclesia. The serving table is just inside the wall which divides the kitchen and dining hall and when you are being served you can see all over the spacious kitchen which is so immaculately clean that you could eat off the floor. Everything we ate was nice and appetizing, but the knowledge of the unusual sanitary conditions of the kitchen added not a little to the flavor.

It was amazing to those of our party who were not members and vegetarians, that the people here on Mount Ecclesia looked so well and healthy. They had not believed that that was possible and had always thought of strict vegetarians as thin sickly-looking people. But though the food which we found was exceedingly simple, it was soon evident to everyone that it was quite satisfying. The whole wheat bread and homemade butter was a meal in itself, we were told by the people here, and we agreed with them, for we had never tasted bread which could compare with this. The flour, they said, was specially ground for them and contains the whole kernel, shell and bran. There was also an abundance of milk and cream cheese, for they have a number of beautiful, healthy-looking cows to supply this necessity and the uncooked vegetable salad was as appetizing as it looked. When supper was over the bell called us to service in the Pro-Ecclesia chapel, this was very simple; an organ prelude, a reading from the Scriptures, a verse from a hymn, and an organ postlude. But it was very impressive, for it was very evident that the service was not a matter of form, everybody's heart was in it. The Pro-Ecclesia was built after the Moorish style, the rostrum was tastefully decorated, the reader's stand is on the left near the west wall and the organ is on the right. Over the reader's stand hangs the picture of the boy Jesus and over the organ we find Christ kneeling in the Garden of Gethsemane. They told me that the boy is Jesus and the other picture represents Christ.

In a recess between the pictures of Jesus and Christ is the Rose Cross carefully veiled by a curtain bearing the motto of the Fellowship, "If we walk in the light as He is in the light we have Fellowship one with another." The Rose Cross itself is not unveiled save at the Temple services on Sunday, at the healing meetings and during the Esoteric Group meeting, at the new and full moon services.

It was Friday night, and we were told that an Astrology class would be held in the classroom, also that we would be welcomed if we cared to attend. Members of the Fellowship in the party knew how sacred this science is, but those who had never heard of Astrology except in connection with sharks, charlatans and fakirs seemed shocked for a moment that people here made a study of fortunetelling, as they thought it. We all went, however, and the class leader put a horoscope on the blackboard which was dissected during the evening showing the mental, moral and spiritual caliber of the subject, the weak points in the body, the critical periods in life, etc. And though it was largely Greek

to those who had never studied this science, they have since on several occasions marveled at what they heard, for it was as different from fortunetelling as one of Henry Ward Beecher's sermons from the preachment of a patent medicine vendor.

After the class we retired to our rooms and slept soundly until the next morning when a bell woke us up allowing ample time for our toilet. We were then called to the chapel by a second bell. We found that a different member was reading, and it developed that they take turns in alphabetical order so that all may have an opportunity of cultivating the faculty of reading and speaking. After the service we went to the dining hall for breakfast. On the way from the Pro-Ecclesia we noticed that it was of a simple but beautiful design, immaculately white with green trimming, and we were told that it is of fire proof construction. After breakfast we were invited to inspect the kitchen and the impression of immaculate cleanliness gained on first looking in the previous evening was verified and strengthened now that we saw it with the sunlight streaming in from the east windows. It was explained to us that the whole arrangement had been made with a view to saving steps and work so as to secure the maximum of efficiency. After our inspection of the kitchen we were invited to pay a visit to the office where the enormous correspondence with students and strangers located all over the world is handled. We were told that all incoming mail is opened by Mr. and Mrs. Heindel personally in their private office. The routine letters, such as book orders, etc., are segregated and sent to the general office for attention there, while the answers to personal letters were dictated to the dictaphone and later transcribed in the general office by the typists. We also learned that Mr. Heindel uses a dictaphone in his study and dictates all the articles for the magazines, letters and lessons to this instrument. Then he brings the records to the general office to be transcribed there by stenographers. This they say is a wonderful saving of time and energy, for the machine is always ready, Sunday or Monday, to do the dictator's bidding and it is also said that Mr. Heindel sometimes gets up in the middle of the night and dictates when an idea comes to him. If he had to call a stenographer every time he wanted to write, many valuable ideas would be lost to the Fellowship.

The general office is 36 feet long and 16 feet wide, but with the work piling up and the amount of machinery necessary to do it, with a few people it is now very crowded. There is the addressing machine which addresses the letters to students and subscribers to the magazine, the machine for cutting the address stencils, the transcribing machines used by the typists in transcribing the dictations of the leaders, the shaving machine for shaving the dictaphone records so that they can be used a hundred times each, the typewriters and the filing cases where all the letters from students and the answers to them are kept, fill the room so that we can scarcely turn.

We visited the print shop next. This is 20 feet wide and runs the entire length of the Administration building, 43 feet, but also there the clogging condition is very evident. In several places there is scarcely a foot between machines so we do not wonder they are contemplating building a new Administration building the coming summer. This they say will be 40 feet wide by 60 feet long, having two stories, the lower floor to be occupied by

the print shop, and the upper floor to be utilized by the general offices and a reception room. It is to be built of fireproof construction, finished with electric light around the top and the design will be the same style as the dining hall. That building, they believe, will give them room for growth for a number of years; we doubt it, considering the rate at which they are growing.

The printing establishment is one of the most interesting places on Mount Ecclesia, busy as a beehive, for there all the books and pamphlets of The Rosicrucian Fellowship are printed with the exception of *The Rosicrucian Cosmo-Conception*, the *Rosicrucian Philosophy* and the *Rosicrucian Mysteries* which are printed in Chicago and shipped to Mount Ecclesia to be distributed.

Rays from the Rose Cross are also printed in this place.

In one corner stood a typesetting machine and next to that were cases of different forms of type. In one large rack by the wall we saw all the type that had been set up and was ready to go into the magazine. Further along we found the presses, large and small, and a huge paper cutter which they told us could cut sheets of paper 44 inches long. Mount Ecclesia has its own electric plant which we were also shown afterward, and they drive the printing machinery and the dictaphones by electricity. Each press or other machine has a separate individual motor and although there is so much machinery going, it is practically noiseless. In the south part of the print shop is the folding department where the large sheets are folded after they have been printed on the press. This work is now done by hand, but they say that when they get into their new quarters they are going to have a folding machine which will do it so much quicker and more accurately. After the magazine has been folded it is brought to the stitching machine where the staples which bind the leaves together are inserted, they are then taken to the large paper cutter and the edges are trimmed, a large number at every cut.

We were then taken out to inspect the electric plant which we were told will supply 500 ordinary lights in the evening and give plenty of power for driving all the machinery in the day time.

Mount Ecclesia also has its own pumping plant. The main part of the grounds is located about 225 feet above the valley, but one small corner is situated in the valley and there they have dug a well, erected a pump house, and led a large pipe to the top of the hill, where they have reservoirs capable of storing 30,000 gallons. Besides, the pump gives them a hundred gallons a minute so that in case of fire they would be able to obtain an unlimited supply.

They have a very unique way of purifying the water used for drinking and cooking. A current of electricity is passed through it by means of two aluminum rods. This precipitates a white jelly like substance leaving the water as pure and sparkling as crystal with a taste like snow water. They are very proud of their drinking water and justly so, for it tastes very different to dead distilled water which has had the life taken out by contact with overheated surfaces of iron, and we feel that this water is perhaps one of the secrets of the health which is so evident in all the inhabitants of Mount Ecclesia.

Last, but not least, we were taken for a tour of the grounds which were a marvelous testimony to the fruitfulness of California soil. In one part of the grounds they have a wonderful orchard and vegetable garden where they raise many kinds of fruit and vegetables used for the table; the rest of the grounds are kept for beauty alone. Three gardeners are busy all the time, yet only a small part of the Fellowship land is cultivated as yet. They have 40 acres in all, but probably the cottages, main buildings and general grounds as they are now laid out do not cover one-fourth of that area. Then there is the view. Some of the party had travelled far and wide over the world but all were unanimous that they had never seen anything to equal this view. Snowcapped mountains a hundred miles away in the east, islands out in the deep blue Pacific Ocean eighty or ninety miles away to the west, bathed in sunshine, yet cool and comfortable, **truly, if there is a paradise on earth it is Mount Ecclesia.**

Many Happy Returns Of The Day!

Isn't that just what you want to wish us on this our first anniversary? Of course it is, we know it, take it for granted and hope you are pleased with our baby, **Rays from the Rose Cross** in its new dress. We also know you are saying to yourself, "My, but hasn't it grown in one short year, larger in size and better in quality." Yes indeed, we have every reason to be pleased with our baby. May it continue to grow larger and better. And what do you think of the cover design?

Isn't it beautiful? It was made by Mr. and Mrs. Cramer, two of our devoted members, and we must all feel very grateful to them for their work. We do not know at the time of writing whether the cover paper will help to make or mark the design, but surely the design is beautiful.

The last sentence calls for further explanation. You would scarcely believe that the war could have an effect on the paper market, but as a matter of fact paper and all other materials have been going up in price steadily; now the situation is acute. Twice lately we have received notice from the paper houses that there would be an increase of fifteen per cent, so we bought inside paper to last us for four or five months. But we have had the most trouble with the cover paper and recently we made a special trip to Los Angeles to scour the paper houses for something suitable. Finally, we saw just what we wanted and bought enough to last about six months. Had we gone the day before we could have bought fifteen per cent cheaper. But alack and alas, a few days after returning home we received a letter stating that they were out of that line of stock, and they did not know when they would be able to supply us.

The Root of the Trouble

While we were in Los Angeles discussing the situation with one of the paper houses we were shown telegrams from about a dozen different paper factories some announcing a raise of 30 per cent and others stating that they would give no price at all save on application, that price to stand only for one certain order. We found out that the reason of the dearth is the lack of chemicals. Chloride of lime, we were told, is used to bleach the wood pulp and rags which go into the paper making. This used to sell for \$13 per ton, now it cost \$400, owing to the fact that the munition makers have to have it and are willing to pay a larger price than the paper manufacturers can afford, therefore there is no telling what may happen. We may be glad to get common newspaper to print on before very long. Man's inhumanity to man has far reaching effects.

Perhaps someone may say, "Oh, yes, but other magazines can get cover paper, beautiful and artistic, why cannot you?" Simply because **we do not want to raise the price of the magazine.** The paper, ink, typesetting and mailing costs all you pay for the magazine, at the present rate of circulation, therefore if you take the magazine and want to see it go ahead, be sure to circulate it freely among your friends and strive to get some new subscribers for it. Every new subscriber helps us to the goal of putting it on a self-sustaining basis, and as soon as we can, we will again increase the size, but not the price.

Echoes from Mount Ecclesia

June 1916

YES, WE are getting them from everywhere, and we print a few taken at random, just to let you know that there is a unanimous feeling of pride and satisfaction among our subscribers that brings us into a much closer relationship than that which exists among the subscribers to an ordinary magazine, and the publishers. We are friends and partners in the best sense of the word. You want to see the magazine succeed as much as we do, and these "bouquets" are evidence how well it is liked:

Buffalo, NY

Dear Friends:

The anniversary number of "THE RAYS" reached me today and I want you to know how happy I am over such a triumph for the Fellowship, when I realize all you have accomplished within one short year for the Magazine. I feel that it will now double its circulation, because it is different from anything of its kind on the newsstands and it carries its message with authority.

I am happy and glad for you, and for myself to feel that I can help to speed it on its way. I enclose stamps to pay for sample copies to the friends and relatives whose names are below. Always yours in Fellowship, MRS. PHILIP RAY, Los Angeles, CA.

Dear Mrs. Heindel:

Three cheers for the NEW RAYS. It is a comfort. I am so glad to see Mrs. K. Cowen's name among the contributors.

The contents are fine, just the thing to get folks working. Certainly we the members of the L.A. Fellowship wish "Many happy returns of the day" to our DEAR RAYS.

Loving thoughts. LIZZIE GRAHAM, Palmdale, California.

Dear Friends:

The May Magazine came today, and is a rare book, both in its make-up and its articles. The cover page is very, yes, exceedingly attractive, so much so that the quality of the cover is unobserved and the page proper is perfection. NELLIE G. LANSING

Do you think these appreciations are fine? We are very grateful to those who thus voice their satisfaction for our encouragement. They praise the cover, the contents, the artistic nature of the make-up and the paper! But that particular bouquet has a sickly odor to us. We know that we can continue to make up our magazine in a most artistic style, we trust that we may even be able to improve what we are doing now, and thanks to our able collaborators and contributors, we feel also that we shall not fall short with regard to the

contents. The mystery of life is so great and the invisible world is so large that we have only touched a few of the subjects found on the fringe of these realms, and as our proficiency in spiritual investigation increases with the passing years we have no doubt that we shall be able to continue to make these pages more interesting every month. But the paper is a nightmare. You will notice that Nellie Lansing says "It is perfection," and we feel well satisfied with the present; but how about the future? We learn from a trade paper that recent issues of the German—African Zeitung were printed on red and green paper indicating that the supply of white paper in the German colony had given out. "A saffron tint in a newspaper has, up to now, been a badge of disrepute; but, owing to the influence of the European war, it is being adopted by the staidest publications.

Many of our newspapers used to pride themselves on the whiteness of their paper. It was perhaps not so good for the eyes of the readers as the old-time yellow, but it presented a much finer appearance. Now their pride has had a fall, for gradually one after the other they are coming back again. The explanation of this is given in the religious weekly "**America**," which says: "Our journals are growing yellow because Chlorine, which used to travel hither from England and Germany on purpose to keep American papers white, now remains at home, nor do her useful and attractive sisters, Rhodamin and Indathrene, go abroad any longer. But besides turning paper yellow the war is making it costly. The 300,000 tons of wood pulp which the United States used to import from Europe every year has ceased to come, so the price of paper is constantly rising. It would appear that the increased cost of the raw material needed in the manufacture of paper will result in lessening the number of periodicals now being published in this country, and will eventually make our daily and Sunday papers smaller in size, and there is no doubt that the increased cost of paper and other material will force a large number of papers and magazines out of business."

That is the trouble; in normal times such paper as this you are now holding in your hand costs about \$120 per ton, but when we bought our last supply a few months ago, the price had been raised to \$165 per ton, and at the present time it is \$215, an increase of \$95 per ton. Nor is there any assurance where this upward rise will stop. We have today ordered a new supply, but we are not sure whether we will get it or not, or whether the price will have increased since we last heard from the paper manufacturers, and just think, we may yet have to print our magazine on red, brown or green paper. Nobody knows or can guarantee that we will even get that or any other paper at any other price.What Are We Going to Do About It?.....

There is also another grave question and that is, of course, whether we shall be able to continue publication at this rate of increase in raw materials. Paper has, as said, gone up nearly one hundred per cent., linotype metal has advanced fifty per cent., ink has gone up in an amazing degree. Purple ink, for instance, with which we used to print our typewritten letters, formerly cost \$4 a pound. Now it costs \$7.50 per pound. So it looks serious.

But we are not losing heart, for we know that our friends are going to help us to keep this magazine up under all circumstances. Our word is as sacred as our bond, while all other magazines have decreased their size, we have increased ours, at the same time making it much more beautiful and without raising the price. Nor are we going to do so, no matter what comes, and we will keep afloat and succeed if you will give us your help and this is the way you can do it:

There are certain fixed costs which must be met in publishing any book, paper or magazine. They include the typesetting, dividing the matter into pages, putting them on the press and getting the first good print. Now you may take just one impression and print one single copy of the book, magazine, or whatever else it is. One copy will be a very expensive book. On the other hand, if you print one hundred thousand copies the initial cost of typesetting and getting ready on the press is distributed to such an extent that the cost per copy of the book is only a small fraction of the cost of paper and therefore these hundred thousand copies can be sold at a profit for a very small price compared to what one single copy would cost.

Every month it costs us just so much for typesetting and the other items necessary to get out the first copy of this publication, and at the time when we announced that we would increase the size of the magazine our subscription list was barely one thousand, and it scarcely paid these costs and the paper needed. Therefore, from a business standpoint, we ought not to have attempted any further expansion. But you know that this magazine is not run on business principles; it is run on principles of love, brotherhood and altruism. Therefore we went ahead and increased the size and made other material improvements while other publishers are decreasing theirs. Nevertheless we know that we shall succeed where they may fail, for we are sure we can count on your help. We know you want this magazine, that you realize the benefit of it, and that **you will try to interest others in it.** Mrs. Phillip Ray, whose letter we quote, is traveling over the country, and she visits the newsdealers in every city with a view to interesting them in the magazine and you can see from the letter how enthusiastic she is. She is also getting many yearly subscribers herself and **we know if everyone will do one-twentieth part as much as she is doing the magazine will live even if paper goes up to \$500 per ton,** which we hope will not happen. And if you will do your part you may be sure we will do ours and as soon as we can see our way clear we will again increase the size but not the price, for there is one blessing, we do not have to pay salaries to the Editor, contributors or head printer, as a publication carried on a business basis has to do.



WORKERS WAITING TO DINE AT CAFETERIA

Echoes from Mount Ecclesia

July 1916

VOODOOS AND WITCHES

The following newspaper clipping has been sent to us, and we have been requested to give an opinion on it.

VOODOOISM BELIEVERS SENTENCED TO DEATH

HAVANA, May 9 - Three Negroes, practicers of voodooism, have been sentenced to death for the killing of the latter's centenarian father.

They believed that by washing in the blood of the centenarian they too would live to be 100 years old.

Comment: It is a mystic maxim that all occult development begins with the vital body, and this applies whether the aspirant follows the white or black path, but there is one cardinal difference; who follows the white path aims to attain by sacrifice of self, by dying daily to the old sins, and giving his own life blood for others. Nor are these sayings mere figures of speech; the mortification of self is an actual fact in the lives of those who attain.

The black magician who is not prepared to sacrifice self, must sacrifice someone else to obtain the products of his or her vital body. For that purpose he obtains certain substances from the body of his victim which are particularly rich in the specialized ether whereof the vital body is composed, and with them as nuclei he may draw upon his victim's vital body so that the person so abused soon wastes away, and often becomes insane. In Europe there is in many places a "superstition", that it is dangerous to leave combings of hair and clippings of nails about lest the witches get them. This according to some, is only believed in "by ignorant servant girls and old women in their cottage"; nevertheless, there is more truth in the tale than the wise-acres suspect, for the hair and nails contain and retain a larger share of the etheric vital body than most other substances as seen by the fact that they are preserved in the grave long after the rest of the body has decayed. These substances can therefore be kept for a long time and used at the convenience of the sorcerer. The placenta discharged after birth is also surcharged with the ether, and is much more potent in magic, but it must be used at once for obvious reasons, and it is a favorite medium with Negro devotees of Voodoo magic; next comes the blood. This is better still, but it involves the murder of the victim in a manner traceable and punishable, hence it is not often that the sorcerers attempt it nowadays. This sacrifice usually is made at the instance of an elemental agreeing to serve the murderer in

consideration. By bathing in the victim's blood, this entity absorbs all the ether, and attains to a degree of intelligence with ability to function in the dark border region between the visible and higher worlds, and they keep their bargains scrupulously. There are numerous instances of this relationship consummated in the described manner in the far East, in Southern Europe and among the votaries of Voodooism.

We do not believe for a moment that the Negroes in question killed their father with the idea stated in the newspaper clipping, that is, if they were really Voodoo's; maybe an elemental had served the father, and now demanded another sacrifice, for they can only live upon the ether of a victim a certain number of years, then it evaporates, so to speak, and it becomes necessary to replenish it by a new sacrifice. Then it often makes a bargain with a son who is more easily influenced because he has seen the benefit accruing to the father, and may therefore commit parricide as in the above instance.

There is still another substance which is very efficient in black magic, and may be obtained with comparatively less danger to the perpetrator. A certain "teacher" of occultism who lectured in America about a decade ago caused quite a scandal by a certain practice and his purpose was thought to be quite different from black magic, but one of his "pupils" told the writer that this man always "saved" the extract obtained from his victims, and he wondered why. That chance remark made the purpose plain to us, and the man's adherence to the practice despite many dangers and loss of reputation among many thousands of former followers seems prima facie evidence that he is devoted to the black art without reserve or rescue.

Great Britain and France buy twice as many books per capita, as the United States, where only one person in 7300 buys a book in a year. In Switzerland the percentage is one in 872.

THE PROOF OF THE PUDDING

It is a homely saying that the proof of the pudding is in the eating, for however delicious it may look, the taste is what counts, hence that is what determines the value of the pudding. Similarly, and by analogy, *the value of a teaching lies in the effect it has in our lives, and that can only be proved by living the teaching.* The appeal of any doctrine to the intellect or to the esthetic sense is of no more value than the looks of the pudding, unless by actual practice in daily life it proves up as a factor of upliftment making those who practice it better, purer men and women who by their lives of noble unselfish performance of the little things in life win the respect of their associates in the home, shop or office. Sometimes it involves considerable sacrifice, from the worldly point of view, to live the teachings and it is often a question in the minds of those who are seeking for an anchor, "is the pudding worth eating; is the game worth the candle?"

It is always an encouragement to those who are in trouble to know how others found help and heart ease, how habits were overcome and how life took on a brighter aspect

because of the Rosicrucian teaching *applied practically in the daily life*, and we have uncounted letters from students all over the world testifying that they have been so helped in their hour of need, that they have been able to look sorrow fearlessly in the face when taking temporary leave of friends going to the beyond, that they have been happy at the release of sufferers from sickness and pain, certain that the love which bound them together here will again draw them together in closer union face to face. But these letters are private and contain other matters irrelevant in nature, hence they cannot be used for publication, so we have decided to ask students of the Rosicrucian Teaching to send us letters telling both of the sacrifices they have had to make, and the benefits received. We will then publish such communications as we think suitable from time to time, the names of the writers will not be published unless we are requested to do so.

AN OCCULT STORY

Eva Taylor visited Headquarters in the end of May, just as we were finishing the make-up of the pages for this (July) magazine, and she brought with her 37 pages of manuscript as the first installment of an occult story which she says will comprise about 100 pages in all. She has not named it yet, but will do so before the first installment is printed next month. The editor has not had time to more than glance through the first 15 pages, but has gathered from the author that it is her aim to give the Rosicrucian teachings clothed in casual conversations between the characters. This is a good idea; it is easier to get people to read a good story than to get them to study a philosophy and if you can get them to absorb the philosophy along with the story you are doing the same wise thing as the physician who gives his patients a healing pill in a coating of sugar.

It will also be very interesting to older students, for judging from the few pages read by the editor at the present writing, there are some very deep and profound thoughts brought out which the beginner will probably regard only as nicely turned phrases, but which offer deeper students much food for thought.

It is regrettable however, that lack of space will prevent printing large installments each month, but we know that you will enjoy the story and, "*it will last so much longer,*" as we say to the children when we dole out candy.

DO YOU KNOW THIS?

We are informed that England is going to put a very heavy import duty on American books and we mention this so that our friends there and in the British colonies may stock up before the law goes into effect, if they so desire, at the normal prices.

It is one blessing though, that the Rosicrucian Fellowship books have always been sold at such a low price that even with a heavy import duty, they will be much cheaper than other books of that kind used to be under normal conditions. Our memory is still green of the time when we first tried to place them in the hands of book dealers. We were then told that the discount which we were willing to give (33 to 50 per cent) was all right,

but **we ought to raise the price** of the books, so that the commission would be worthwhile. They contended that it was just as easy to sell such a book at three or five dollars as at a dollar and fifty, and that fifty to seventy-five cents on the present price was not enough of an incentive to make them push it. So we were forced to find other means of reaching the public, and while we realize that the dealers could probably have done much better, we are very far from being discouraged with the spread of the Rosicrucian teachings. They have reached the furthest corners of the earth. Many a poor soul who could scarcely afford to pay a dollar or a dollar and a half and to whom a five dollar book would have been an unwarranted luxury now own this priceless treasure. It is this spirit of desire to spread the Rosicrucian teachings **at the lowest possible cost** which leads us to urge our British friends to get them now while normal prices prevail.

The man who resists a tendency will not have to regret a habit.

Echoes from Mount Ecclesia

August 1916

A Visit to Mount Ecclesia

Eva G. Taylor

In order to get even a faint conception of the magnitude of the service which is being rendered to humanity from the Headquarters of the Rosicrucian Fellowship, it is not enough to drive up in a car in time for dinner, then after taking a hasty and cursory glance through the buildings and grounds whirl away to the next point of interest. Many visit Mt. Ecclesia in that manner and naturally are disappointed. They fail to grasp the underlying significance of the work and therefore see in it what so many see in religion—only the surface limitations. In pioneer work there are always limitations. Workers are usually scarce, finances are low, and there are many privations and handicaps. Mt. Ecclesia is no exception to this rule—therefore it is no wonder that those who go as curiosity seekers—with no desire for real insight into the work usually come away with the impression that the movement, like many others, is only a bubble.

But there is a great power back of the Rosicrucian Fellowship and those who go to Mt. Ecclesia in the right spirit invariably feel this power. It may not be fully recognized at the time, but it grows on one afterward and the influence is felt in the life. There is an indescribable sense of inner power, of inner poise that nothing can shake. This influence is largely due to the Pro-Ecclesia services.

There are many things of interest to inspect, the printshop equipped with modern, up-to-date machinery, the offices with their various mechanical devices to facilitate work,—such as the dictaphone, etc., the grounds so nicely laid out and profusely adorned with flowers, the electric emblem which when lighted at night may be seen for many miles up and down the coast, the spacious dining hall which commands a wide view of ocean and snow-capped mountains, the library and cottages and, last but not least, the Pro-Ecclesia where the Temple services are held. It is not the building which attracts here—it is the influence felt within. Those who go with the vision of a Cathedral in mind may feel disappointed at the unpretentious little building with its white facade and its mission bells which suggest a California of other days. This suggestion is emphasized by the panorama which unrolls before the eyes as one approaches the Chapel. Looking out across the valleys to the distant mountains it does not take a great stretch of the imagination to picture the *padres* of the old missions winding their weary way over the dusty El Camino Real to the little place of worship. But the picture vanishes when one enters the little Chapel, and another influence is felt than that which the old missions exerted. They

fulfilled their purpose and vanished—giving place to a wider knowledge, a broader outlook, a clearer vision of life and human destiny.

The daily services in this Pro-Ecclesia are potent in uplifting influence. There is an indescribable power in the simple form of worship, because one feels the invisible presence of the great Ones. The vibrations are so high that they are sensed very keenly. The organ volunteers carry a deeper influence than elsewhere; the Scriptures' reading comes with new meaning—the hymns seem like incantations in their effect. One could not carry on any converse in that place, for a reverent hush is felt, a subdued quiet that leaves its benedictory calm upon the spirit. This influence remains when later the duties of the day are taken up. A heart-devotion enters into the work increased by the morning service in the Pro-Ecclesia.

And the work! I hardly know how to begin to tell of its magnitude. There are piles of letters from all over the world to be answered; there are messages of cheer and hope to be sent to patients who have applied for healing; there are horoscopes to be set up for diagnosis of disease; there are letters to be written in response to appeals for instruction and light and help. All this requires thought, and not only thought, but heart sympathy and personal interest. Then there is the routine office work in connection with the manifold activities. These consist in part of the monthly lessons for Students and Probationers, letters, and the editing of the magazine—the **Rays from the Rose Cross**. As the teaching is spreading rapidly the proportions of the work at Headquarters have assumed a magnitude undreamed of by those who do not see the inside of the movement.

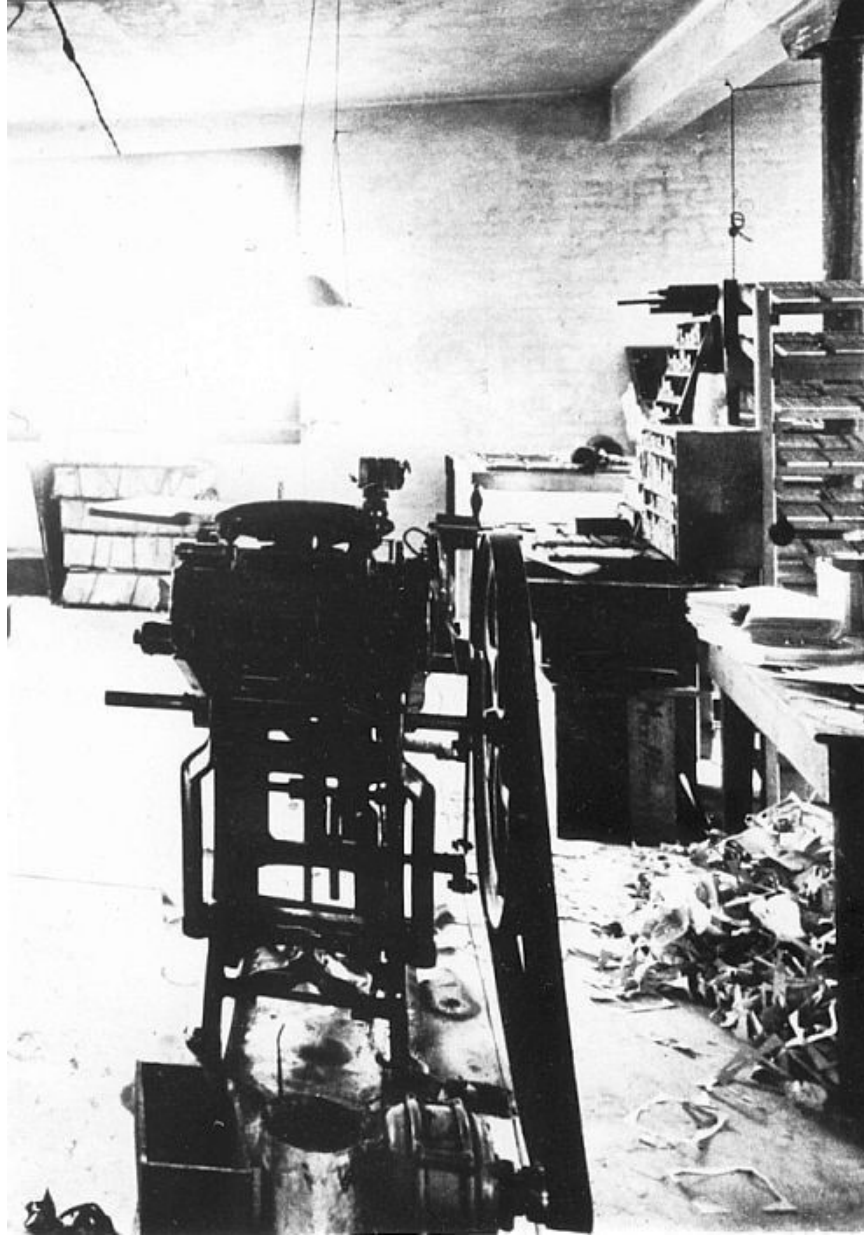
All this stupendous labor depends upon two faithful and devoted leaders with their small band of assistants. Truly, it might be said here, as it was said of old by the Master of masters: "The fields are already white unto the harvest but the laborers are few!"

BEAR YE ONE ANOTHER'S BURDENS

Vacation time is to the souls of migratory proclivities a season of carefree joy when the dull routine of office, school room or shop is temporarily resigned to the limbo of forgetfulness, and the mind concentrated on the problem of how to get the maximum benefit from rest, relaxation or change. That is good, and there is no doubt that they are better fitted to do their share of the world's work when they return to bench or desk.

There are some of us who cannot get a vacation, however, who are forced to plod on year after year, the workers on Mt. Ecclesia among them. Of this we do not complain, we are glad and willing to do the Master's work at all times. But vacation time is always our hardest season, because the vacationists pile a great deal of unnecessary work on our office force, we do not complain of this either, but feel that a statement of conditions and pointing out how to relieve us of this extra work will correct the matter, in a large measure at least.

It is well-known that it is extremely difficult to get efficient and *permanent* help in cities even when the wages are high, and you will readily see that the difficulty is multiplied manyfold when one is in the country and cannot afford to pay high salaries because the work subsists on voluntary contributions. Consequently the work on Mount Ecclesia, a work of considerable magnitude, devolves on just three workers: one in the office, one in the print shop and one at the editorial desk, with the aid of a little inexperienced help which comes and goes as regularly as the ocean tides, and a lot of good dependable machinery.



PRINT SHOP IN BASEMENT OF FIRST BUILDING

The editor feels this condition keenly, for when his dictaphone records are transcribed by a young person who studied baseball and typewriting at school to the exclusion of Webster, the corrected copy is so blurred that it makes "Roy" weep when he tries to find his way through the maze of corrections and set it on the linotype. If only somebody would invent a machine that you could put a dictionary in, attach it to a typewriter, press a button and let it write away, *it would make us Oh! so happy*, and save much valuable time.

But the office suffers most from change and inexperienced help. A recital of the woes of the Esoteric Secretary would tire you to no purpose, but if the construction and spelling in letters sent out by her department are not faultless, let the cloak of charity cover them, and let us hope that someday Noah Webster may become a "*best seller*," and beat the latest "*favorite fiction*."

But every subscriber can help us in the office, by following a few simple rules:

1) *Write your full name and address in every letter*, if all followed this rule it would save thousands of steps each day and much time spent looking up addresses. And *please write plainly*. Almost every day we pass illegible addresses from one to the other in an effort to decipher them. All other work is stopped for a number of minutes each time that happens, and a little care will obviate this trouble.

2) *Write orders on a separate sheet* when you want books or the magazine, write also full address please.

3) *When at a TEMPORARY address, let your postmaster forward your mail*. It is a complicated matter to change addresses where several lists are kept and a person is a subscriber to the magazine, a student of Astrology, of the Mystic Christianity Course and a Probationer. It takes about two-thirds of the time of one person to keep the lists in order; occasional changes are made as a matter of course but when whole families move every few weeks, as some do all the time, and many do in vacation time, the task of keeping their addresses straight becomes prodigious. In addition we are often blamed because their mail goes astray, and have to send many extra copies which often follow the first into the post office wastebasket.

All this trouble and extra work can be avoided if our friends will give the postmaster their temporary address when they go on a vacation or move about from place to place, and we will thank them for their courtesy and consideration.

NEW PREMIUM OFFERS

In order to further stimulate subscription effort, we will give the following premiums for NEW subscriptions, (not renewals or people who are already on our list as past, present or prospective students, but *strangers*):

The Rosicrucian Cosmo-Conception for 5 yearly subscriptions. *The Rosicrucian Philosophy* for 4 yearly subscriptions.

The Rosicrucian Mysteries for 3 yearly subscriptions.

The Message of the Stars for 2 yearly subscriptions.

When sending in subscriptions be sure to state what book you want; cash must accompany order, but if you cannot at once get the required number to secure the book, send them one at a time, and when you have done your part we will send you the premium.

A PHILOSOPHIC ENCYCLOPEDIA OF ASTROLOGY

Does that name sound pompous? It suggests an unwieldy tome, perhaps several, and is it not a shock to be told that it is only an addition to our old friend *Simplified Scientific Astrology*? That is the case nevertheless, and this is the way it happened:

The Second Edition of SSA had run out, all but a few dozen copies, when the editor finally settled down to the work of getting it ready for the printer who is to make corrections prior to printing a new edition. As some of our members had kindly made notes of the mistakes, this work was expected to be quickly done, and 'Roy,' our printer, who is always hungry for more *copy* was already getting ready to send *the devil* after it to the editor's 'sanctum,' which, by the way, is no sanctuary from the printer's devil, who, with impish grin on his ink-smearred face and his incessant demands for 'copy' under penalty of stopping the presses, makes the editor's life a burden.

But it has always been the ambition of the editor to make the Rosicrucian literature better than any other books on kindred subjects, and notwithstanding the uncounted compliments from other authors and authorities, attesting the excellency of S. S. *Astrology*, he could not be content to say "Let well enough alone, it is good enough," but pondered deeply how to make the book still better and of greater service.

One student had suggested that a *Glossary* of astrological terms would be very helpful to beginners; that struck the editor as favorable and he forthwith began to write, fully expecting to get ahead of the 'devil,' and put the whole thing into about two pages. So he wrote:

Accidental Dignity. "Planets placed in the 1st, 4th, 7th, and 10th houses are accidentally dignified."

Then he stopped writing, and began thinking. "Yes, that is true, planets in the"! *Raphael* says it, so does *Leo, Lilly*, and every other good and faithful orthodox astrologer since the days of *Ptolemy* has said it. "Planets in the first...."

But why do I hesitate; it *is* all right; "planets in the first house *are* accidentally dignified." They have all said it, there can be no mistake, then *why*?

Yes that is what made me hesitate; that eternal Interrogation Point: WHY! shouted the editor, for he was then thinking aloud, "*Why* are the planets accidentally dignified in the 1st, 4th, 7th and 10th houses?"

"I, I dunno," grinned the 'devil' who had just then made his appearance, and thought the question was addressed to him.

"Then back to your inky regions ordered the editor, and don't you show your face here for a week; there are plenty more who do not know WHY a planet is dignified or exalted in one sign and not in another, nor WHY *exaltation* is a more powerful influence than *dignity*, nor what is the difference between dignity and exaltation; who have *repeated* for years the seemingly arbitrary pronouncements of Astrology, without perhaps even an inkling of the underlying divine philosophy."

"*But I know they want to know*, and isn't it funny I never thought of telling them before, of all the beautiful things I have found out in my studies of the inner side of Astrology?"

The 'devil' grinned. It is not quite certain whether it was because he thought it 'funny,' or whether it is the usual way of 'devils', but he did not move.

"Roy says he wants some copy, ain't youse got sumpin to gimme?"

Then we looked for the inkstand which had stood Luther in such good stead at Wartburg, but alas for the curse of modernity we had only our fountain pen, too precious to throw after his satanic majesty, so we were forced to temporize:

"Leave me in peace for a week or ten days, and I will give you a sheaf of copy that will make you really *smile* instead of grinning."

So he grinned again and vanished, and we set to work to fulfill our part of the bargain.

And the work was easy, for when you are full of a subject and you love it, it makes the fingers fly, the only trouble has been to keep within bounds and not raise the price too much. We had a list of *one hundred and thirty terms*, and in a fit of optimism thought that we might give a fair explanation in 16 pages. But then there came a number of but's; the *planetary hour tables* were too valuable to be omitted, so many students had asked for them, and to make them for the principal latitudes, North and South, and available for use the whole year would take six pages alone. So we set one of the workers to the task of making the drawings, and made up our mind that it would require 32 pages. *But* as the manuscript grew and we wrote our way slowly through the H's we saw that *Horary Astrology* must have a good sized article, and when we came to *Lunations and Eclipses* we realized that students would want to know not only what they signified, *but* how to *predict both lunations and eclipses* for any year in the future *without even having to perform a single sum*. That is a trick worth knowing, is it not? So we went on and on, from one fascinating subject to another, and it is all done, ready for the 'devil.' *But* we doubt if it will go into 40 pages, and it haunts us. The book will be a real encyclopedia of Astrology of more than one hundred pages; at the present cost of materials it cannot be sold for less than 75c postpaid. *But* those who have seen the copy say it is worth its weight in gold, and we hope it is true, for then it will be a bargain anyway.

IMPORTANT NOTICE

It costs a great deal of work and some money to cast a horoscope, have it electroplated, read typeset and printed. Unless the data are exact and right, all this work is in vain, and the horoscope worthless. Therefore we want to impress upon parents the necessity of being definite and accurate when sending in data for children's horoscopes, for we cannot take chances, and where the data are ambiguous, the request goes into the wastebasket.

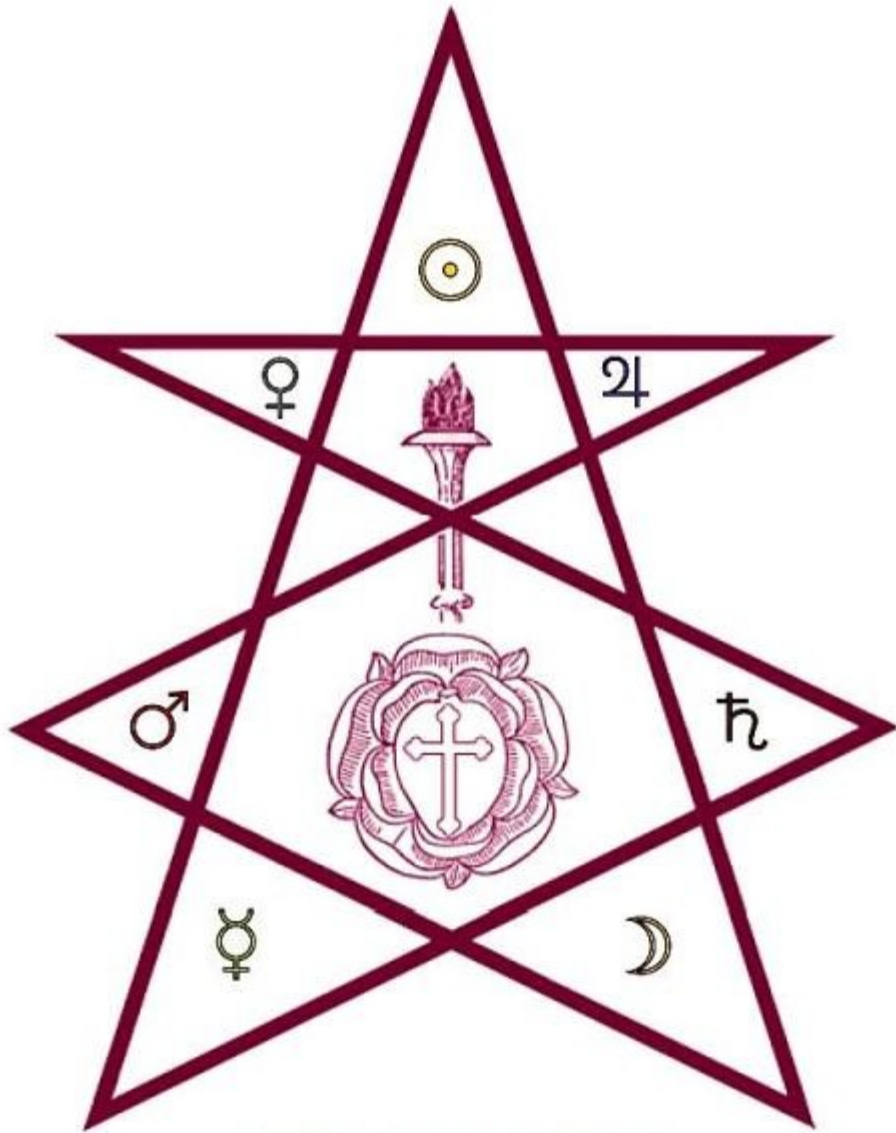
The principal inaccuracy is in stating the birth time of children born near noon or midnight. We do not know what you mean when you write September 17, 1913, 12:14 P.M. Some people would think that you mean 14 minutes after noon. Others would say you mean 14 minutes after midnight, which would then be the morning of the 18th. This would make a most radical change in the Moon's aspects, in the place of the Sun and the houses. Therefore the readings would be as different as day and night. Thus, if we happened to guess that the child was born at noon instead of at midnight, which has happened, our work would be lost, and Astrology would be discredited if the parent happened to be a stranger.

Therefore, when sending such data please state the hour definitely by adding the word noon or midnight as the case may be: September 17, 12:14 NOON or September 17, 12:14 MIDNIGHT.

* * * *

WOULD YOU LIKE A BIGGER MAGAZINE?

A bigger magazine *for the same money*? Of course you would, and we are anxious to give it to you, but you know it is a law in nature, that you cannot get something for nothing. We promised you last year that when we had 1500 subscribers we would enlarge the magazine, and we did it in May when we had only about a thousand, which does not pay for the material, labor and mailing; and now we have about 1200 subscribers—just think of it, we have found only 1200 people who appreciate what we feel is a really good magazine—and if you will go to work and interest yourself so that we get the subscription list up to 1500, the same number as we set last year, we will AGAIN enlarge the magazine so that there will be eight more pages in it, making a total of forty pages of new reading matter each month. That will give us more space to print the many interesting things we are forced to withhold at present.



THE CRUCIBLE

Echoes from Mount Ecclesia

September, 1916

Caritas

Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.
For the heart grows rich in giving;
All its wealth is living gain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.
Numb and weary on the mountains,
Wouldst thou sleep amid the snow?
Chafe that frozen form beside thee,
And together both shall glow.
Art thou stricken in life's battle?
Many wounded round thee moan,
Lavish on their wounds thy balsams,
And that balm shall heal thine own.
Is the heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless Fountain
Can its ceaseless longings still.
Is the heart a living power?
Self-entwined, its strength sinks low;
It can only live in loving,
And by serving love will grow. —Elizabeth Charles

Library Propaganda Fund

Motto: "A Cosmo in every Public Library."

The Rosicrucian teachings are reaching a great number of people through the Public Libraries; people seem to grasp after them with an avidity that is surely gratifying, and we believe that in this field a great amount of work may be done with expectation of a generous yield in upliftment of our aspiring fellowmen. We have been told by a number of members in various parts of the country that the Rosicrucian literature is out all the time, and here is a letter from a doctor in Denver telling of conditions in that city.

Denver, CO. July 16th 1916.
Mr. Max Heindel, Oceanside, Calif.

Dear Sir:

I am very much interested in your literature. I found one copy of *The Rosicrucian Cosmo-Conception* in the library (Public) here and on my suggestion two more copies were bought and placed here.

The books are so hard to get from the Library, that one must leave order for them and perhaps wait three or four weeks before a copy may be had. Half a dozen of them would not be too many here.

Many thanks for the copy of your magazine, which you were so kind to send me; I have enjoyed reading it very much. Please send me the twenty lectures on *Rosicrucian Christianity Lectures*, with an application blank for admission to your correspondence course.

Thanking you in advance for your kindness. I am
Very sincerely yours, Arvid Wismark, M.D.

Just think of it, they have three *Cosmos* and still they have to leave an order for it and wait three or four weeks. That means that many who want it cannot get it, the supply being a long way behind the demand.

Students of the Fellowship have been very generous in giving books and magazines to the Public Libraries, and Headquarters strives to give as much as possible from the funds sent in as general contributions to the work, but there is here a very large, and we feel sure, a very fruitful field for missionary work. We trust that all will rise to the occasion to the full extent of their ability. So many souls are seeking the light, and our books ought to be in every library in the country.

For the purpose of systematizing this work we will start a "Library Propaganda Fund," each month we will give an account of contributions received, and a list of the libraries in which books have been placed during the preceding month.

If contributors to this fund state where they want books placed, we will see that their wishes are carried out, if not, we will use our judgment as to where they may be most advantageously distributed.

And we will adopt as a motto for this fund, "A Cosmo in every Public Library."

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SIMPLIFIED SCIENTIFIC ASTROLOGY

Third Edition with Philosophic Encyclopedia and
Planetary Hour Tables For all Latitudes is Just off the Press.

Last month we told you about the new addition to *Simplified Scientific Astrology* which had just been written, and during the interval we have been as busy as bees getting it set, proofread and printed, so we are now able to announce with a great big sigh of relief that the work has been completed and that the book is ready and for sale. It is 112 pp printed on the same grade of paper as this magazine, but much heavier, so that it will stand the wear and tear to which a textbook is necessarily subjected. The cover has also been made of extra heavy durable stock and embellished with a beautiful cover-plate in two colors.

And last, but not least, about the contents. Well, you know it would not do for us to sing the praises of our product too loudly, but really, the sigh of relief mentioned in the last paragraph was also a sigh of satisfaction, for we felt that we had added something needful to the literature of the world, and we believe that every one of the students who buys the new book will agree with this sentiment. Already this belief has had some verification, for oral bouquets have been received from a number who now have the book, and we sincerely hope it may sustain the superlatives which they have bestowed upon it in the larger fields.

THE CONTEST IN SYMBOLISM

We are wondering whether the students have noticed the contest in "Symbolism" announced on another page, for we have only had a few responses and the date set for the closing of the contest, August 1st, is past. It is extremely helpful to look in devotion to an ideal, and therefore the Catholic Church places those who had lived holy lives in their places of worship, that they might remind worshippers who come there to offer up their devotions of how they ought to conduct themselves, and by looking to these ideals they were led to emulate their deeds. There was the danger, however, that instead of learning to love the *holy deeds* of the saints, the worshippers might learn to love the saints themselves, and that has been a source of much trouble. This danger is obviated by use of an impersonal symbol, like the "Rose Cross" or the *Crucible* which is given on our inside front cover. As citizens, we love the flag of our country because it is the symbol of home and dear ones, of institutions in which we believe, and it inspires, or should inspire us with a desire to elevate our community to the highest moral and spiritual status possible. Similarly as students of the Rosicrucian teachings we love the emblem because it expresses as words cannot, our spiritual aspirations and the means of their attainment, from one point of view, and in the *Crucible* which is the subject of our contest there are many other noble truths hidden, which by meditation will reveal themselves. Therefore it

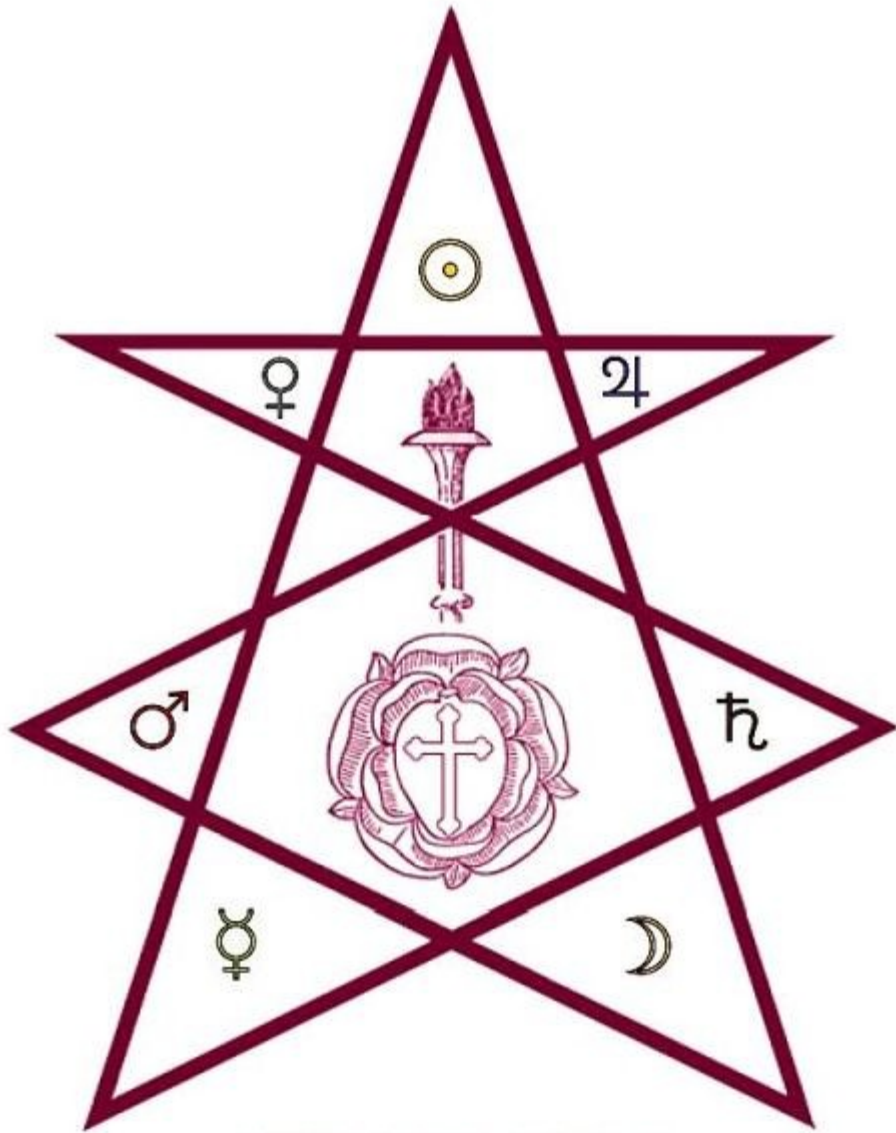
will certainly benefit students to take serious hold and use it as a rung in the ladder of attainment; it will also benefit them to share the blessing they get with another, and in order to give all another chance we will extend the time until the first of October. In the meanwhile we may publish one or two interpretations next month.

Information relative to this contest is herewith given:

CONTEST IN SYMBOLISM

On our inside cover you will find an ancient Rosicrucian Symbol which the Elder Brothers call *The Crucible*. If you use it in your meditation it will reveal itself to you, and you will never be able to tell anyone what you learn, for no human tongue can ever tell the deepest and most beautiful experiences of the soul, and it would be sacrilege to even try to tell.

But there is a cosmic significance that is as a key to unlock the door to the spiritual treasures hidden behind the symbol, and we will give a year's subscription to each of the three yearly subscribers who send in the best explanation before October 1st. When the prize-winning essays have been published the editor will write on the subject.



THE CRUCIBLE

[THE CRUCIBLE](#)

Echoes from Mount Ecclesia

October 1916

Library Propaganda Work

MOTTO: "A *Cosmo* in every Public Library."

During the past month we have been making a list of all the cities of the United States which have over twenty thousand population and we are going to send at least two hundred of these libraries a copy of the magazine commencing with the present issue, for we feel that there is no better way of reaching the class of people to whom the Rosicrucian Teachings will appeal. The people who frequent the libraries are studious, they are seeking for something, and it is a foregone conclusion that a number of them will find in these pages just what they have been looking for. That is very evident from the letter of Dr. Wismark in Denver describing conditions in that city where they have three *Cosmos* in the Library and must leave a request for the book several weeks ahead.

For that reason we are going to discontinue publishing the list of libraries where the magazine may be found. Up to the present time we have been sending the magazine to one hundred and twenty-two libraries, and now that we are going to add two or three hundred to our subscription list you will understand that it would take too much space to make a list every month, but perhaps we may do so once in three or four months or perhaps twice a year. Meanwhile the *members all over the country can help by going to the library in their city and asking whether they have the magazine*, telling them about it, and if they have it the members can see from time to time that it is put in the proper place where it will be conspicuous and attract attention from all who come to get magazines from the magazine rack in the reading room.

Last month we stated that we would adopt as a motto in this work, *A Cosmo in every public library*, but we feel that that should be amended so as to include the magazine, and we are taking a long step in that direction by the addition of two or three hundred libraries to our list. We only wish that we could afford to send out two or three hundred *Cosmos* as well but that is out of the question. However, as we said last month, we feel sure that the libraries offer a very large and fruitful field for missionary work of the very, very best kind because they attract a studious class of people and we rely confidently upon the students already interested in these teachings to help us give to others the same comfort that they have received.

In order to systematize this work we will give each month an account of contributions received and the names of libraries in which the *Cosmo* has been placed during the preceding month but we will not mention the extra magazines which we place as that list

is too large. As there are only two hundred and forty-four United States cities in the library list given us by a friend, which have more than twenty thousand population, you may be fairly sure that if your city has that number they are receiving the magazine of this and the succeeding issues. It will also be found in a number of cities where the population is less than twenty thousand, so please be sure to go from time to time to your library and see that the magazine is in its place and shows signs of being read. If you do not find it, ask the librarian what is the reason, and notify us so that if not wanted we may withdraw it and send it somewhere else where it will be appreciated and given place.

On looking over the list we find that only ten libraries in England receive the magazine. Two Italian and two Canadian libraries get it, and there is one copy sent to New Zealand and one to Australia. That is entirely inadequate to supply these countries and if members who live in the various cities there will send us the names of libraries and the population of the town where the library is located we will see that the want is supplied.

Commencing with this issue we will send between three and four hundred copies of the magazine to libraries. The exact number will be published next month.

Thirty two copies were subscribed for by members last month. One member alone sent in \$25 to cover twenty-five subscriptions.

This brings the total number of copies subscribed for, up to ninety-eight, and one member has promised to pay for fifty copies.

Thus Headquarters will send out on its own account at least two hundred and fifty copies of this issue.

Placing the *Cosmo*

Regarding the placing of the *Cosmo* in libraries we must not forget to state that a number of members are taking advantage of our offer to give the *Cosmo* free for every five subscriptions secured for this magazine, and when they have received their *Cosmo* they place it in the library of their city. In addition to getting the *Cosmo* in circulation without expense to the members, this is a good way to help the magazine on a basis where it will pay expenses, also to make the magazine larger and better; for you will remember that we have promised that when the subscription list reaches fifteen hundred we will add eight more pages to the reading matter making a total of forty pages new reading matter every month. To do that with fifteen hundred subscribers, to pay for typesetting, paper, ink and other materials and mailing, you will understand would be an absolute impossibility if we were in this work for what we can get out of it instead of trying to see how much we can put into it, how much we can give? And we trust that the students will take a real good hold with us and push this campaign so that the field will be widened in which we may promulgate the teachings which we all love and bring to others the blessings which we ourselves receive therefrom.

* * * *

Paper has again gone up \$35 on the ton. It now costs just 100 per cent more than at the beginning of the year, and one does not know where it will stop soaring.

Other papers take it out on the advertiser, but as we carry no advertising we cannot get relief from that source, and must rely on our friends to help swell our subscription list. Please try to interest your friends and get them to subscribe.

Obituary

Recently the Great Reaper has again thinned our ranks and called away two of our staunch members, Edward Tucker, of Seattle, Washington, and Frank English, of Los Angeles, CA. Usually we do not feel at all put out when news of this nature reaches us for we know that they will take up the work on the other side, particularly if they have been faithful Probationers as was the case with our two friends who have just left us. Their life experience having been assimilated day by day through the performance of the evening exercise of Retrospection, they are exempt from the experiences of Purgatorial and First Heaven life, which leaves them free to devote their whole time to service without the thought of how to obtain food and shelter. Nor is it necessary for them to rest, but they may work twenty-four hours a day for a number of years approximating a third of the time of the earth life serving their fellowmen; and by this they will further their evolution as could probably not be done in several earth lives.

For these reasons as said we do not usually feel put out, but rejoice when we hear that a faithful friend has passed to the other side after having lived a good and useful life here. Such was the case with Edward Tucker; but Frank English was different. He was as faithful as you could find, always ready to do someone a service and was just about to graduate from the college of Osteopathy in Los Angeles. He was thus exceptionally well fitted to go out and help humanity; *he was only a young man whose life of usefulness was before him*, and in that lies the regret. There is not a doubt in the writer's mind that he had overworked to such a point that his body gave out long years before death should have taken place in the natural course of events. For, remember this, that just as we may lengthen our lives to a certain extent by the life we live and the thoughts we think, so also we may cut short the time of existence here by abusing our bodies. No matter how worthy the motive, the result is the same; and it is a very great calamity when the body dies just at the beginning of such a life. The Ego is then deprived of countless opportunities for service and soul growth here, but above all, it loses a number of those precious years after death under conditions outlined above. Edward Tucker will have this inestimable privilege for about twenty years, while Frank English can have only ten. We ought to be just as careful of our bodies as a mechanic is of his tools, for without them we cannot serve our brothers, and when we overwork we really hold back the cause we would further.

Attending His Own Funeral

When word came to Mt. Ecclesia that Frank English, one of our Los Angeles members has shuffled off the mortal coil, and that the editor was expected to officiate at the services prior to cremation of the body, a party was made up of the workers on Mount Ecclesia and we went to Los Angeles Sunday morning, helped to lay the body away, and journeyed back to Mount Ecclesia a total distance of 190 miles, in time for Mr. Heindel to speak at the evening Service; a pretty strenuous day's work.

But that is only an incident recorded to pave the way for the burden of our story, and bring out the fact that people usually attend their own funerals.

This was learned when someone asked the editor after the services:

"Did you see English, is he here?"

"I have never officiated at a funeral where the so-called "dead" was not present and an interested spectator;" answered Mr. Heindel, and he then went on to tell a number of interesting experiences concerning the behavior of the "dead." "Mostly," he said, "they sit quietly in their seat watching what takes place just like any of the people we call "*living*," though the meaning of the common term "the quick and the dead" should really be reversed; for we who are imprisoned in this heavy lump of clay and subject to innumerable pains and ills are really much more dead than the disembodied spirits we so designate, while they, who know no sickness, who can feel no fatigue, who move swifter than the wind without making the slightest effort, should really be called the quick.

"But at the time of the funeral many of them have not yet found themselves, so to speak, they have just come out of the meditation on the panorama of the past life which passes before them in reverse order, from death to birth, to show them how events in their lives were generated by antecedent causes, and so far as the multitude goes, which does not study *Life*, they are generally hopelessly muddled at the whole proceedings. They very often realize that they must have "died," for they see the body in the casket, but they see themselves with a similar form which to them feels just as solid and real as the thing that is dead. Then they cannot make out why they are still in their old home, and why they have not seen anything of the judgment seat, heaven or hell, that is if they believed in that. If they have been materialists they probably begin to wonder how they can think or continue to exist. I have met only a few materialists on the other side, and have not asked them about their feelings in that particular respect, but they were all very much put out at being gradually forced to revise their theory that annihilation follows physical death. They wanted extinction of consciousness and were very unhappy.

"People who have studied the mystic teachings promulgated by the Rosicrucian Fellowship, and kindred organizations, differ radically as a class from the majority mentioned in the foregoing paragraph, for they recognize instantly upon awakening from contemplation of the panorama of life, the essential facts of the case. They know that they have entered the lower regions of the invisible world, and that they are entering upon a new phase of evolution, and most of them are quiet and subdued, feeling the importance

of the change, and considerably awed thereby for the time being. They usually go to a part of the room where the services are being held, as far from everybody as possible. But I have always noticed that if the conversation in the room is made to run in a cheerful channel, it has a wonderful effect in brightening the friend. Several times I have had the satisfaction of seeing them come out of their corner and become real bright, with a corresponding raise in the barometer in all the "living." On one occasion the "dead" man grew so interested and so cheerful that he nearly stumped me in the middle of my address.

"When I first entered the room, this man was sitting in a corner very quiet, he knew the teachings, and was evidently fully awake to facts, but it was also clear that the situation weighed rather heavily upon him, so I at once made every effort to administer "*consolation to the dead*" by a cheerful conversation on the subject of death and the after condition with the widow, relating a number of experiences to illustrate the different points, and very soon the "dead" man pricked up his ears and came over and seated himself by his life-companion. During the service he remained there sitting bolt upright and alert. He listened carefully while I explained to the audience that that lump of clay in the casket was only as a garment which our friend had used a little while, and that in time it would be replaced by a new and better body in which he would learn new lessons in life's Great School.

"Meanwhile I had continued to point with the left hand to the body in the open casket, while the right was poised aloft, as I was getting ready to quote Sir Edwin Arnold's inimitable poem:

"Never the Spirit was born, the Spirit shall cease to be never"
etc., and I started to say: "As Sir Edwin Arnold says:"

"Then came a climax which I had not looked for; suddenly the "dead" man *glided* from the couch where he was sitting, in a beeline *through* the table at which I stood, over to the casket, where he looked with great interest at the discarded form, evidently regarding it in a light he had never really understood before; and he remained thus lost in thought for several minutes.

"But to say that I was taken aback by this unlooked-for incident is putting it mildly; and instead of keeping my mind on the address I involuntarily followed the motions of our "dead" friend to see what he would do, with the inevitable result that I lost the thread of my discourse for a minute, and repeated lamely:

"As Sir Edwin Arnold says:....."

"Then, with a mighty effort I gathered my thoughts and went on.

"There were two remarkable things about this performance; in the first place people usually *walk* from place to place for some time after they leave the body, until gradually they find out that they can glide more swiftly than the wind from place to place; they also seem to have an instinctive dread of going *through* a wall or a closed door, even if they know from their studies that it can be done; and above all, *they dread to have a "living"*

friend come and sit down in the chair where they sit. Perhaps that is the real reason why they usually go and sit down in a corner at their funerals.

But in this case the gentleman *glided* across the room, and straight *through* the table and a vase of flowers, right to the casket. This shows to me that he must have become so absorbed in the one idea that his discarded body was just like an old overcoat, and that during that fit of abstraction he unconsciously obeyed the laws of motion of the invisible realm instead of the customary physical method of locomotion.

"Oh, about English, how does he act?"

"Why, you must remember that he was a member of the deeper degrees where he had been taught to assimilate the life panorama day by day, so that when he passed out of the body there were probably but a few straggling ends that had to be picked up, before the Silver Cord would break, and leave him free in full possession of his consciousness. This work had made him acquainted with the invisible world years ago, so that he was quite at home; besides, four days have elapsed since he passed over, so he probably feels all right, at least he looks it; going about among us and stopping now at this group of friends, now at that. When he saw me, he nodded and smiled as if nothing out of the ordinary had happened.

"I only wish everybody could see the friends after they pass over; and it is always a wonder to me that they cannot, for during the first few days and weeks they seem to me just as dense as the radiations of heat above a steam radiator; but thank God, the day is coming."

Echoes from Mount Ecclesia

November 1916

Our readers are undoubtedly aware of the serious problem confronting publishers all over the country in regard to paper and other materials which are used in the production of all publications. Many hundreds of Newspapers and Periodicals have been forced to suspend publication, and nearly all have been obliged to raise their prices as materials have advanced a hundred or more per cent during the last six months. Although *Rays from the Rose Cross* was not paying expenses for materials, typesetting and the labor which we must hire, we enlarged the magazine six months ago, and have even been planning lately to add another eight pages. We were then paying two hundred and twenty dollars which was the price at the beginning of the year. But in the beginning of September our hopes in respect of enlarging the paper were dashed to pieces when we received a new price list from the paper house, stating that the paper had gone up to two hundred and fifty dollars per ton.

This was a hard blow. We have been dealing for five or more years with this paper house exclusively, and they had faithfully promised us at the time when the price of paper was raised two hundred and twenty dollars a ton, that they would give us notice of any contemplated advance so that we might buy before the raise went into effect. They had thus broken faith with us, and we therefore felt justified in taking our business elsewhere. This was probably noticed right away by the paper house and they tried to regain our favor by writing us a seemingly very friendly letter telling us that farther advances were contemplated and that it would be best for us to hurry up and buy as much as possible; they also stated that the paper mills would probably not be able to fill our order if placed with them now, until December 1916 or January 1917.

If that were true we would be confronted by a situation even worse than the raise of price if we could not get paper at all and we knew that our subscribers would be very sorry to have their year's volume spoiled so far as looks are concerned by the use of a different grade of paper; so the editor set his alarm clock for four o'clock the next morning and was up and off to Los Angeles before daylight in the car. There he succeeded in making a contract for a year's supply of the paper for the magazine at the present price of two hundred and fifty dollars per ton, with another paper house which had been very anxious for years to obtain a share of our trade. When this had been accomplished the editor drew a great big sigh of relief and we know that our readers will rejoice with us that the matter is settled, at least for that time, and the publication assured.

But as already said the magazine has never paid for the actual outlay for paper, typesetting, ink and labor, and this new advance makes it imperative that we take out some pages. We are, however, very loath to reduce the space devoted to articles in the

various departments of the magazine, and we have, therefore, decided to take out this month the Crucible symbol printed on the inside cover and use that space for our list of agencies and other things; also to take out the resume of the Rosicrucian Philosophy which is published each month and occupies two pages in the front of the magazine and as much in the back. We will also take out the advertisement of the lectures and other matter so that this will practically leave the same space as now for the articles which change from month to month. This arrangement will save us the necessity of doing as nearly all other magazines are doing, namely, raising the price.

In view of this state of affairs and in view of the strenuous effort we are making to keep the standard of the publication as high as possible and the price at the lowest minimum, we feel that we are justified in appealing to our readers to use every legitimate effort to help us spread the publication. As explained in a previous issue, when the work has been done which is necessary to print one magazine, then the cost of the next hundred or thousand is very small compared to the selling price, and every new subscription is a considerable help toward making up the deficiency. If we had two thousand subscribers the unavoidable expenses would be met and we would even have sufficient surplus to enable us to put back the eight pages which we shall take out this month and add another eight pages, making the magazine a total of forty-eight pages without advertising.

Have you ever realized that, even in its present size, *Rays from the Rose Cross* is quite a large magazine? Other magazines may look a great deal larger because they are printed in larger type and padded to an unbelievable extent with advertisements; whereas *Rays from the Rose Cross* contains a great deal of, what we think, good matter because printed in a small, but clear type, and the articles are not marred by being next to advertisements; surely a paper of that kind ought to be self-supporting, and if all put their shoulders to the wheel, it can be made so and enlarged, despite the paper famine.

A CHRISTMAS SUGGESTION

Here is a suggestion: Christmas time, the season of gift giving, is at hand; why not give a year's subscription to any friend you think would appreciate it? We have some very artistic Christmas cards made on purpose to announce such gifts as **Rays from the Rose Cross** to friends. We will be glad to send you as many as you wish, on application, so that you can mail them yourself at the appropriate time, announcing the remembrance and the gift.

Library Propaganda Work

MOTTO: "A *Cosmo* in every Public Library."

Since writing the article about our paper problem at the beginning of this department we have received a letter from a friend who has previously donated twenty-five yearly subscriptions for libraries, and we quote a paragraph from his letter because we feel that it will please our readers. He writes:

"In regard to the library propaganda, am very glad to know that you are going to send out over two hundred this month. Enclosed find check for \$50.00, for fifty one-year subscriptions; I understand that this carries with it one *Cosmo* or every five subscriptions; if so, kindly send me one of the new 5th edition, and the other nine for such libraries as you think best."

Isn't that splendid? There are fifty long steps toward making our magazine self-supporting, and the chance to place nine more *Cosmos* in nine different cities. We have begun to note the effect of these library subscriptions already; inquiries are coming in to Headquarters which are directly traceable to this work. A letter in the same mail as that which we have just quoted, contained an order for the *Cosmo*, *Questions and Answers*, the *Mysteries*, twenty *Lectures* and the astrology books from a person who wrote that she had come across the magazine in a local library. She found the articles in the *Rays* so good that she wanted more of this same mental diet. Half a dozen or so, if we remember right, have also applied for admission to the correspondence course after reading the *Rays* in a library; and we have only just started this work, so we feel very much encouraged and expect great things from it.

During September, *Cosmo's* were placed in the libraries at Fillmore, CA.; Grand Rapids, MI.; Boise, ID; Mountain Home, ID; Orange, East Orange, and Newark, NJ.

We have not yet decided where to send the *Cosmo's* that go with the fifty subscriptions sent in by our friend, as mentioned in a previous paragraph; and this is a point where we need the help of our students and readers of this magazine. Will you kindly go to your library and ask for the *Cosmo*? If they have it, please let us know so that we may make a correct list of the cities where it already is; otherwise we may send duplicates, and that, in many cases, would be a waste of material.

We would also thank you to look at the card or slip which the libraries put in each book to show how often it is used; this will tell you what demand there is for the book and you can then report the condition to us. Should you find that the book is not having as good a circulation as you think it ought to have, perhaps you can find out the reason why and have it remedied. In many libraries the public are allowed to go among the shelves and browse; in that way they can take out the literature they like to the best advantage, but where that is the case, you will find that the books placed on shelves four

to six feet from the floor are most often examined and taken out because they are right in front of the nose of the seeker, who sees them more easily than the books which are lower or higher up. The books which are on the lowest or highest shelves stand very little chance of being read, except when the reader has to select his titles from a card case. If, therefore, in a library where the public is allowed to go and pick out their own volumes, you find that the *Cosmo* is placed too high or too low, you may perhaps find a better position for it by a friendly request to the librarian in charge. You will find the librarians are always anxious to have a large circulation to show the Board of Directors, and if you can impress them with the idea the people really want the *Cosmo*, if they can only find out that it is there, you will quite likely succeed in obtaining a good position and should you fail, it would be well to let us know, so that when we have other books to place, they may be sent to libraries where they are appreciated.

The strength of the strong is love,
The righting of wrong is love,
The good that we give is love,
The life that we live is love,
The measure of time is love,
The height that we climb is love,
The way we must trod is love,
The soul which is God is love.

Fairies

Little Harriett Watkins of Cloquet, MN is, at least to the editor, the most interesting visitor Mt. Ecclesia has had for years. She is seven years of age and she sees the fairies; so when told by her mother that Mr. Heindel is also a friend of the "*little folks*," she was very anxious to make his acquaintance. Unfortunately her little body is far from well, and the parents thought that a visit to Mount Ecclesia would help her. She is with us now, expecting to stay for some time.

The editor was, of course, "*delighted*" to see her, and at once began to tell her a story about the little fairies on Mt. Ecclesia, who go around with their colors and brushes and paint all the beautiful flowers which we have here. He also told her how the fairies go and milk the cows, each one takes her little flower to drink from, and the milk which they get is so rich and yellow with cream, that after they have used it to drink from, it retains its golden color. Then, when they put it back on the plant from which they originally took it, we call them buttercups. The editor also made arrangements with Harriett for a real joy ride that night with the fairies on Mt. Ecclesia. As soon as her body had gone to sleep and she stepped out in dreamland she found a wonderful carriage waiting. It was made from what was originally a large cabbage leaf, which the fairies had ornamented with flowers

and upholstered, so that it was just the finest, softest, and most fragrant little couch imaginable.

A Spider which lives on the porch of Harriett's cottage volunteered to make a canopy to keep the dew off Harriett while she took her ride. It also made the harness for a dozen butterflies which the fairies had painted with special beautiful designs; these were then attached to the carriage, then the dewdrops fell, and for each dewdrop that settled upon the canopy of Harriett's carriage a fairy flew up into the sky and caught a moonbeam which it put into the dewdrops, so that in a few moments Harriett's carriage was brilliantly illuminated with a thousand shining little lights.

When all was in readiness the butterflies flew in on the porch to wait for Harriett and the moment she stepped out of her body Mr. Heindel introduced her to the fairy queen and all the other fairies on Mount Ecclesia, and last but not least to a funny little fairy clown by the name of Hop-Skip-and-Jump. Then Harriett was put into her carriage, and the whole party flew through the air all over Mount Ecclesia and down to the ocean, where the Undines sat on the seal rocks and patted the little seals that jumped in and out of the water. After that we started to have some games, and Harriett ran a race with Hop-Skip-and-Jump, and she won. After that we played hide-and-go-seek, and Harriett was so cunning, she wrapped a moonbeam around and around and around her, so that nobody could see her; they thought she was a beam of light. Then, before we realized it, the sun began peeping up over the hills and said "Good Morning," so the fairies scampered off, and both Harriett and Mr. Heindel had to hurry away to their beds, so as to be in time to wake up and have breakfast; but not until they had made an engagement with the fairies to meet in the evening after bedtime and continue the game.

FIRMNESS

Firmness of purpose is one of the most necessary sinews of character, and one of the best instruments of success. Without it genius wastes its efforts in a maze of inconsistencies. When firmness is sufficient, rashness is unnecessary.

It is only persons of firmness that can have real gentleness. Those who appear gentle are, in general, only of a weak character, which easily changes into asperity.

The purpose firm is equal to the deed.

Echoes from Mount Ecclesia

December 1916

The Vegetarian's Paradise

This is the last day of October. doors and windows of the Editor's den are open as usual, the sun is shining and the hills are turning green, for we have just had some early rains and the vegetation is waking up after the dry summer; soon California will be clothed in her gorgeous garment of billions of wild flowers. In the garden are hedges of Cala Lillies in full bloom, Chrysanthemums of the most beautiful varieties, not to speak about the Roses; and the Geraniums are growing in hedges three, four, and five feet high, so rank and rapid that they are almost a nuisance. In the orchard the fig trees are getting ready to yield their winter crop of luscious fruit and on the ground is a new crop of string beans, radishes, green onions, and tomatoes galore. And that reminds us, we have not planted tomatoes for several years. When the gardeners find a bad tomato they throw it on the ground, where it rots. Then the seed takes root and gives us our crop for the next year. Just now there are blossoms, green and ripe fruit on the large vines, and in other places the little tomato plants are coming up and getting ready to yield fruit in the spring. Even the cattle are getting vegetables for, as we cannot eat all this abundance ourselves, we planted a crop of carrots in the valley where they have grown to immense proportions with very little care; the gardener put one on the scales the other day and it weighed six pounds. These we are now feeding to the cattle and getting the extract in our milk and butter. Surely California with its abundance of fresh fruit and vegetables all the year round is the paradise of the vegetarian.

And it is positively amusing to watch the employees, workers, and visitors who come here, the way they act and how our food works on them. Those who have been used to a meat diet usually approach the table very gingerly, as if they feared something undefinable and mysterious in connection with these newfangled dishes. After a meal or two they become reassured for the food tastes good, especially the whole wheat bread and the milk and homemade butter, the other dishes also seem to be harmless but the lack of meat evidently engenders a fear, either conscious or subconscious, that they are going to starve. They therefore develop a ravenous appetite and a number have gained thirty pounds in two months before they began to realize that they were getting the most nutritious diet in the world and that a person in ordinary health should eat sparingly thereof. But for a person in delicate health this is of course the right road to health and it

does our hearts good to see how all who come here in a rundown condition pick up in vitality, health, and strength.

The Subscription Wagon

Editor, Rays from the Rose Cross:

In the October magazine I read with much interest your comments on the paper situation and the trouble you are having, etc., and being in the newspaper business myself perhaps I can appreciate better than most people just what you are up against.

I do not like to see this magazine decrease in size, but would rather see it printed on an inferior quality of paper, newsprint if necessary; however, that is not the point. The point is to get the amount of subscribers to take care of the quality of paper you are using now. You say that if you had two thousand subscribers you could get along very nicely. This is my suggestion on how to get them—state exactly how many subscribers you need to make this necessary amount and set, say, January first as the date when they should all be in, and ask every reader to pledge himself to secure one or more subscribers in addition to renewing their own. On some such stunt as this I will pledge ten new subscribers by January 1, 1917 myself.

I am sure that there is not a man or woman who ever read this magazine that would not like to see their friends read it, and who could interest a sufficient number of their friends to make up the necessary amount of readers. It is just a question of impressing everybody with the necessity of quick, concerted action. Very sincerely, E.J. Miller

This is a good suggestion and we hope it will work, for we have just learned that there has been a drop in our subscription list and we have now only 1049 paid private subscribers and 135 libraries have been paid for by friends, making a total of 1184 subscribers. 211 libraries are still on our free list. It is surely an uphill task to place a magazine of this nature before the world, and were it not for the substantial support of our friends, for which we are very grateful, it would be an impossibility. But we are going to succeed; too many are putting their shoulders to the wheel to admit any obstacles to stop us. Readers have noticed of course that we cut out only standing articles which have no value for the yearly subscriber, however important they are for the stranger, so there is still practically the same amount of space in the magazine as formerly. But if we succeed in getting our two thousand subscribers by January 1, 1917 and add 16 more pages of articles of the same quality as we are printing at present it will surely be a satisfying magazine, satisfying to the writers, workers, and subscribers. So let everybody put their shoulder to the subscription wagon and run it right up hill No. 2000.

This is a specially good time to do something more constructive than "feeding two birds with the same piece of bread." We have printed some nice cards giving seasonal greetings and announcing that the sender has ordered **Rays from the Rose Cross** sent to

the friend whose name is written on the card. Every subscriber is interested in some friend and would like to have him or her know the comfort and beauty of our teachings; this is the "season of gift-giving" and it is often a problem what to give. If you send in a subscription for a friend it will give you, him and us pleasure, you will help the good work along toward the goal of a larger magazine and you will have solved the problem of finding an appropriate gift. Maybe this will wholly change the channel of your friend's life, we know of cases where bread cast upon the water in that manner has had just that result. So let everybody send in a subscription, and we will mail the Card and the magazine so that it will reach the friend at Thanksgiving or Christmas as desired.

Library Propaganda Work

MOTTO, "A *Cosmo* in every Public Library."

Last month 12 *Cosmo*'s were placed in Public Libraries, and Pasadena, Calif., received a second volume as the students there found that one was inadequate to meet the demand. The other eleven were distributed as follows: Public Libraries of Long Beach, Eureka, and National City, Calif.; Geo. Smith Public Library, Junction City, Kansas; Public Library Providence, RI., Public Library Duluth, MN.; Carnegie Library Nashville, TN.; State University of Ann Arbor, MI.; Public and Masonic Library Manchester, New Hampshire; Carnegie Library Atlanta, Ga.; Piale's Library Rome, Italy, received a *Cosmo*, *Rosicrucian Philosophy in Questions and Answers*, and *Rosicrucian Mysteries*.

This is good for a beginning, and if the good work is kept up at that rate we shall soon accomplish our purpose. Our offer of giving a *Cosmo* free with every five subscriptions to the magazine is still open and an easy way to get the *Cosmo* into the library of your city is to either secure five new subscribers or else make five friends a Christmas present of the magazine.

The Gods Remember

The Gods remember always. We forget,
But they forget not; every debt,
Howe'er we falter and evade,
Maturing, must be paid.
They pity us, the Gods, but naught forgive,
Lest we, who slowly learn to live—
Children scarce wiser in our age than youth—
Should come to doubt their truth!

Loving the brave who strive and will not yield
Tho hurt and fallen on the field,
They teach us not from death to fly,
Lest we, indeed, should die!
For 'tis their will the soul shall rise
Above its earthly agonies:
Triumphant rise, as from the pyre
A phoenix, winged by fire!

—Florence Earle Coates

Faithful in Little Things

Be faithful, Soul of mine, in little things,
For noblest ends are reached through patient toil.
Didst ever note the quiet streamlet's trend—
Where banks of verdure rise o'er barren soil?
The golden sunlight scatters nightly dew
That breathed o'er floral bloom its cooling breath;
Yet nobler mission sunlight never knew
Than each bright gem that gleamed o'er floral death,
And life restored to drooping emerald blades
That bowed in silence 'neath the nightly shades.
From lives restricted—lives in which there rise
Impulses pure—fair forms of beauty spring.
The simplest deeds in grandeur reach the skies
When holy thought bears them on viewless wing.
God's benediction rests on purpose pure.
Uncounted souls to nobler end at length
Attain—and hearts grow stronger to endure
Through one sweet life and grand in hidden strength.
God's white-winged peace in radiant glory springs
From faithful doing of the "little things."

—Eva G. Taylor

Echoes from Mount Ecclesia

January 1917

A Leader's "Good Will Association"

It will not surprise our readers that many letters of appreciation are received at Headquarters from students who extol the merits of the magazine and naturally we are very grateful to them for their kind appreciation. It helps the Editor to know that people are getting just what they want and suggestions how to improve would be welcome also. But recently we received a letter from Dr. Curtis who is the leader of the "Order of Christian Mystics." This letter is particularly gratifying for a special reason and we therefore print it.

Mr. Max Heindel, Oceanside, CA.

Dear Brother in the Great Work:

"After reading your good article on the 'Christian Mystic Initiation' in the October number of 'Rays from the Rose Cross' we cannot refrain from writing you to express our appreciation of it and of your magazine in general. In fact, yours is about the best of many advanced thought magazines that come to our table.

"Your definition of the characteristics and differentiation of the work of the Rosicrucian and of the Christian Mystic is the truest and best conceived distinction we have ever seen made. It is particularly gratifying in that it proves what we have always maintained, namely, that fundamentally there cannot be, and in practice there should not be, any sense of rivalry between the various spiritual movements, as they are all varying phases of the Great Work for humanity; phases absolutely necessary to bring its truths home to all types of mind and to all stages of unfoldment. There can be no rivalry because no one can do the work of another; for, as your articles so clearly states, the Rosicrucian seeks to lead into the Gate of Wisdom those who are attracted by the Path of Knowledge, while the Christian Mystic seeks to lead in, to the gate of Realization, those who are attracted by the path of Love, yet neither one excludes the other.

"With our appreciation of your good articles and with our best wishes for the highest success of your good work, we remain, as a fellow worker in the Master's vineyard."

Faternally yours, F. Homer Curtis, B.S.M.D.

It has long been a source of sorrow to the Editor that a number of leaders of professedly spiritual movements seem to be ensouled with an insane jealousy of one another and do not hesitate to besmirch or belittle each other, even in public print, though

one cannot escape the admission that there are a number of unscrupulous people who from time to time jump into the limelight of leadership and delude for a little time some of the poor souls who are always running after *something new* in the hope of satisfying their sense of wonder without having to do any work to attain spiritual illumination. Such people are only as jack o'lanterns however, they will disappear as suddenly as they have appeared and the memory of them will soon be forgotten. Therefore, it is beneath the dignity of the leaders of any genuine spiritual movement to rant against anyone else. The Bible tells us that "by their fruit ye shall know them" and we can well afford to wait for the fruits before judging the tree. *If it be of God it will prosper and grow despite anything we may say, and if it be a delusion hatched by the human brain it will soon disappear.*

We fully agree with Dr. Curtiss that there should be no rivalry between the various spiritual movements. The Salvation Army appeals to a class of people which neither New Thought, Christian Mystics, Rosicrucian Fellowship, nor any of the other advanced systems of teaching could reach. They are doing a splendid work and we should all be ready to speed them on with a hearty "God bless you." The Spiritualists are reaching people of a certain type of mind who could not be reached or find food for soul growth in the Unity movement or with any of the other organizations. Then why should there be jealousy, a shrugging of shoulders, a supercilious sneer and an intimation that all who do not belong to our particular brand of spiritual science are on a lower rung of the ladder? We may excuse such an attitude of mind in the new beginners who have just started upon the path and are naturally over-enthusiastic in their estimation of the movement in which they found just the things which satisfy their souls. But we have the right to expect that the leaders of a spiritual movement should have a wider view in the matter.

It is perfectly proper for each leader to emphasize the facts that though all roads lead to Rome we shall make best progress by confining ourselves closely to the road we have selected and stating to his followers that it is a grave mistake for anyone to zigzag from one cult to the other. *But he should freely, generously, and ungrudgingly admit that they also lead to Rome.* If we want to sell apples to a customer the logical way is to impress him with the fact that our apples are large, nice, and juicy and will just suit his taste. No real business man would try to get business by telling his customers that the apples in the fruit stand in the next block are small, dry, and wormy. And this principle applies with much greater force to the conduct of a spiritual movement. No one would be a leader in a society if he did not believe with all his heart and soul that that is the best of them all, but he will carry much greater conviction to his followers if he confines himself to extolling the merits of the philosophy he has espoused than if he wastes time in pointing out the demerits of some other teaching or leader. There can surely be no doubt that the salvation of the world lies in educating mankind to *live* Universal Brotherhood not merely to believe in it. And when the leaders, or advanced students in any movement, tear down the leaders of another movement working for the same end they ought to realize that their actions belie their teaching and that by so doing they lose the respect and confidence of any reasoning person within their hearing.

We are informed by the old Rabbinical legends that it was not permissible to revile Satan for he was also a son of God, and we find it recorded in Jude that when the Archangel Gabriel strove with Satan over the body of Moses he did not curse him either, but said: "The Lord rebuke thee, Satan." We may learn from this what should be our attitude toward one another as students or leaders in the advanced teachings. Let us remember that the greater our knowledge the greater also our responsibility. The Editor has often thought of ways and means to overcome this mistaken attitude of jealousy upon the part of leaders and induce them to join hands in good fellowship and perhaps concerted action would lead to more beneficent results in all movements so joined. Dr. Curtiss' kind and generous letter has given us the opportunity for which we are more than grateful and we would be exceedingly glad to hear from other leaders who would like to join in a "Leaders' Mutual Good Will Association."

Library Propaganda Work

MOTTO: "A *Cosmo* in every Public Library."

The library propaganda work is going very nicely. During the last month we placed *Cosmos* in thirteen Public Libraries located in the following cities: Brooklyn Public Library, Brooklyn, NY; San Bernardino, CA.; Colton, CA.; Atlanta Carnegie Library, Atlanta, GA.; Free Public Library, Melrose, MA.; Columbus Public Library, Junction City, KS; Public Library, Bremerton, WA.; Pueblo Public Library, Pueblo, CO.; Mercantile Library, Philadelphia, PA.; San Diego Library, San Diego, CA.; Detroit Public Library, Detroit, MI.

We are also making a list of libraries in cities having a population of over ten thousand with the intention of supplying them with free copies of the magazine in the near future. At present we are only supplying the libraries in cities having over eighteen thousand. In order to make this work effective we must have the cooperation of students. Please go to your library occasionally and see how the *Cosmo* and the magazine are circulating so that we may know. If possible have a talk with the librarians about it and let them know that there is someone who is taking an active and abiding interest in the matter. This will make them more anxious to give the books and magazine a prominent position where they will attract the eye and attention of the public and so serve the purpose of promulgating the Rosicrucian teachings. We repeat what we have said before that if you find the *Cosmo* is not in use in the library or that they are not receiving the magazine you may serve the cause by calling the attention of Headquarters to the matter, and we also urge all to bring to mind again the way to help the cause and secure a *Cosmo* for your city library is by getting new subscriptions to the magazine and then placing the *Cosmo* you receive as a premium in your library. If you cannot get the subscriptions all at once send them in one by one and when the total has been reached we will forward the *Cosmo*.

CHRISTMAS ON MT. ECCLESIA

Though this is the January number of the magazine the articles in it are of course written a long time before and as it is published on the 15th of December it will still be in time to carry news concerning the Christmas activities on Mount Ecclesia to students on the Pacific coast who may wish to attend and we therefore take this opportunity to announce that an Esoteric Meeting of the Probationers will be held on the evening of the 23rd of December. Sunday night the regular session of the Rosy Cross Healing Circle occurs. Later in the evening we have the regular Temple Service, and at twelve o'clock the annual Christmas Service which is one of the special features of our work.

The Saturday evening meeting is of course reserved to Probationers, but students and even visiting friends will be made welcome to the various, other services held on Christmas Eve.

CHRISTIAN MYSTICISM BY CORRESPONDENCE

A course of monthly letters and lessons are issued by the Rosicrucian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request the General Secretary may admit students to the preliminary degree, but advancement in the deeper degrees depends upon merit.

Echoes from Mount Ecclesia

February 1917

Library Propaganda Work

MOTTO: "A *Cosmo* in every Public Library."

During the past month seven *Cosmos* have been placed in Public Libraries as follows: A.K. Smiley Public Library, Redlands, CA.; Lewiston, Montana Public Library; Wellington, New Zealand Public Library; Auckland, New Zealand Public Library; Manila, Philippine Island Public Library; Rotarua, New Zealand Public Library; Superior, Wisconsin Public Library.

The magazine is now placed in 268 Public Libraries, a little more than one-half of these library subscriptions have been paid for by members. The remainder are supplied gratis from Headquarters until such time as contributions to the fund takes them off the free list. It is a fine work, however, and we are receiving a number of letters from people who have become interested through those library copies. Some of them order books and commence to study our philosophy, others have sought admission to the correspondence course and many have shown their interest by inquiries concerning certain points. We feel sure that the library propaganda is a move in the right direction for these institutions are visited by people of a thoughtful nature who are looking for something, maybe just for that which we have to give.

THE CHRISTMAS SUBSCRIPTION CARD

That was quite a stroke of genius when Mrs. Heindel conceived the idea of making those Christmas Subscription Cards, for we gained about two hundred new subscribers in that manner. Nevertheless our list of individual subscribers is only eleven hundred and forty and the two hundred and sixty-eight libraries bring it up to just over the fourteen hundred all told. So we are still a long way from the goal where we hope to be able to put the eight pages back again which we took out on account of the paper shortage. The students have no doubt all read and are quite familiar with the paper famine and how it is driving the smaller publishers out of business. We do not of course contemplate that anything like that will happen to our magazine but it seems as if everything is conspiring against publications. Now Uncle Sam is putting a new bill before Congress to raise the postage on periodicals. This matter has hitherto been going all over the United States for one cent a pound but according to the new proposed law we will have to pay as high as seven cents a pound for the magazines that go to the Eastern Coast and proportionately for all other distances, so that the total cost will not be less than five times as much as we

are now paying and we are beginning to feel something like Job when one plague after another was piled upon him. But in everything we feel thankful that our friends are considerably better than poor Job's comforters. Had it not been for their noble assistance we would surely have been going to the wall long ago. So we will hope that there may soon be a turn in the lane and a return toward normal conditions.

CHRISTMAS ON MOUNT ECCLESIA

This is the February Magazine and it seems very late to tell about Christmas, but most of the articles in each magazine are written at least two months before the date they appear, and the present article is penned the last days of December in order to give the many students some news about how we spent Christmas. Usually we speak about the smiling skies on Mt. Ecclesia, but on Sunday the 24th of December there was weeping and wailing. The skies sent down a deluge which according to the weather bureau was the heaviest that has ever occurred in December for twenty-seven years and this was accompanied by a thirty-six mile gale. So we cannot say that the weather conditions were extra propitious for the celebration of our most holy festival in the year. There was however, such an atmosphere of good fellowship, a real Christmas spirit, which warmed every heart and made us forget the unpleasant exterior conditions. Christmas eve was Sunday and also the day of the Healing Services which was on that account combined with our usual Sunday evening program. At a quarter to twelve, Midnight, when the bell again called us to the Pro-Ecclesia the skies had ceased weeping and a few of the stars were peeping out behind the clouds, as if they were anxious to see the newborn Sun of the coming year off on his long journey.

After we had sung "Holy Night" the Bible story was read and illustrated by pictures on the screen. Then came more music and Mr. Heindel's address giving the mystic interpretation of the great annual event which brought out the beauty and the wisdom underlying our mid-winter festival in such a manner that it was an inspiration to all, and after listening to the beautiful musical program which concluded the service we retired to our several places of rest feeling so much richer as actual partakers in this Cosmic love offering that words fail us to express.

On Christmas Day we had beautiful weather and in the morning there were the usual expressions of good will shown by the exchange of little presents. Later came the dinner and the table was certainly a glorious spectacle decorated as it was with numerous red poinsettias. The dining hall and Pro-Ecclesia had also been beautifully decorated and everything combined to enhance the Christmas feeling which culminated in the evening when Mr. Heindel gave an illustrated lecture on "Parsifal" in the Pro-Ecclesia. This is his favorite theme and according to the many remarks heard subsequently it was equally enjoyed by all present.

DID IT EVER HAPPEN TO YOU?

Little Harriet Watkins is usually such a good child. She very seldom cries although she is strapped in her carriage from morning till night because unable to walk or control her nerves, but sometimes she feels out of sorts and who can blame her? When she came to Mount Ecclesia she was very thin and puny but she developed an exceedingly healthy appetite, started to put on flesh and gained in strength so that she is now as big as any normal child two years her senior.

One day however, she began to whimper at the table and seemed very much out of sorts. When asked the reason she cried she tearfully answered: "Cause my stomach is full and my mouth is still hungry." We have heard of people suffering with a similar complaint but have never seen the quaint description equaled. Strange to say also, no one seemed able to help her in her predicament. But she is a shining example of the effect the air on Mt. Ecclesia and our diet has upon the sick. She is learning to walk by a mechanical contrivance and as she has already walked four steps alone we have hopes that soon she may be able to walk forty.

CHRISTIAN MYSTICISM BY CORRESPONDENCE

A course of monthly letters and lessons are issued by the Rosicrucian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request the General Secretary may admit students to the preliminary degree, but advancement in the deeper degrees depends upon merit.

ASTROLOGY BY CORRESPONDENCE

To us, Astrology is a phase of Religion, and we teach it to others on condition that they will not prostitute it for gain, but use it to help and heal suffering humanity.

How to Apply for Admission

Anyone who is not engaged in fortunetelling or similar methods of commercializing spiritual knowledge will *upon request* receive an application blank from the General Secretary of the Rosicrucian Fellowship. When this blank is returned properly filled, he may admit the applicant to instruction in either or both correspondence courses.

The Cost of the Courses

There are no fixed fees; no esoteric instruction is ever put in the balance against coin. At the same time it cannot be given "free," "for nothing," for those who work to promulgate it must have the necessities of life. Type, paper, machinery and postage also cost money, and *unless you pay your part someone else must pay for you.*

THE ROSICRUCIAN COSMO-CONCEPTION GIVEN AWAY!

We are very desirous to carry the Rosicrucian Teachings into new fields, and have therefore decided that we will give one copy of *The Rosicrucian Cosmo-Conception* to anyone who sends in five (\$5) for five yearly subscriptions, or ten half-yearly subscriptions to this magazine. Provided, however, that the said subscribers must be new, not now on our list as correspondents or subscribers.

If you cannot get them all at once, send one at a time, and when the number is complete we will send this valuable book.

MARRIAGE, MOTHERHOOD & VOCATIONAL ADVICE GIVEN TO YOUNG MEN & WOMEN

We are giving short readings for children under fourteen years of age, to help parents suppress faults and foster talents while the character is plastic. Life is still in the making for the young man or woman between fourteen and twenty-five years. They may also benefit by knowing what talents are latent, and what life work to select. We have therefore decided to give this advice so far as space permits. Each must wait his turn.

To obtain a vocational reading the parents, guardians or applicants must be *yearly* subscribers. Only one request from each subscriber will be entertained, and unless it contains the following data it will be thrown out, for without this a horoscope cannot be cast:

- (1) Birth year, month, date and house (as near as possible.)
- (2) Birth place—city, state or country.

Echoes from Mount Ecclesia

March 1917

Rosicrucians—True and False

Sometime ago we received the first number of a magazine called "Azoth" with a request that we review it in our columns, but as our space is all too limited for the regular articles we regret that we cannot comply. In looking over the pages of "Azoth" we found an article under the above caption however by "N. B. I. L." which we take the liberty of reprinting with some comments, for it brings out a point which we have been for years trying to impress upon students of our philosophy:

ROSICRUCIANS—TRUE AND FALSE

How the name of Rosicrucian fires the blood of all Occult students! The imagination runs riot. The Soul reaches out to—it knows not what, yet in its deepest recesses it is always seeking for Truth and Light. How many Neophytes have been asked the question "What do you wish?"; and have given the answer "Light, more light, and Truth!

How have these earnest seekers after truth been answered? Has the Light been unveiled to their uplifted eyes? Has the longing of their souls been satisfied? Has the information been given to them without money and without price, or, has the "master" charged so much a lesson? And after all, what has the enquirer gained?

"On this vast Western Continent there is today a great unrest, a people running hither and thither, after this teacher and that. There are Schools, Circles, Classes, Lodges, Ecclesias, Assemblies, Fellowships, White Societies, and so on, *ad infinitum*. But, where are the Brethren of the Rosy Cross, the 'Rosicrucians'?

Again, you ask me: Are there any in existence today? Where can I find them, and, how may I know them?

Let me answer these queries as I have recorded them. Rosicrucians are in existence today.

Their meeting places are secret, none but the members of the Order knowing of the places and times of assembly.

They do not advertise; nothing is more repugnant to their teachings.

It is not permissible for me to answer the remaining queries. A member may be sitting next to you on the car, or at your elbow in your office or workshop. you may discover him by your earnestness in seeking to live a right life, by your endeavors to attain true spiritual equipoise and knowledge of yourself. And you may know

him by his unassuming life, by his endeavoring to live up to the injunction, "Let him that is greatest among you become the servant of all."

He that seeks earnestly, shall find. "To him that knocks, the Door shall be opened.

To him that asks, if he be of good report, it shall be given in great abundance.

Oh, yes," you reply wearily, "I have heard all this before, but tell me, how, out of these numerous Societies and their various claims upon the credulous, I am to know which is which. You say that the Rosicrucian wears no emblem on the lapel of his coat, no charm on his watch chain, no signet ring on his finger. Then how am I to know where to seek, or to knock, or to ask?"

The reply is test, Test, TEST, all. When you are ready the teacher will appear.

Testing the authenticity of an order is very simple. If you are contemplating the purchase of a house you do not rely upon the mere word of the vendor. The first thing you do is to fully examine the title; then to make doubly sure, if you are wise, you call in an expert from a title insurance company. If his report be adverse, you refuse to complete the purchase.

If in purchasing a piece of jewelry you turn it about to find the assay mark; if it be 14 carat, you pay 14 carat price, and if 22 carat, 22 carat price. If it has no assay mark you put it down as false.

In buying diamonds you go to a reputable firm and get a guarantee of their genuineness and weight.

If you wish to become a Free Mason you go to someone you have reason to believe is a Member of that Order, you tell him your desires and ask from him his authority and the status of his Lodge, whether legally instituted or clandestine. You assure yourself by the most rigid scrutiny that all is absolutely correct and upright. Then you are ready to associate yourself with the Mason, if *you* are acceptable to them.

These are the methods you should use in testing the genuineness of the claims made by any society that seeks your affiliation with them. If they will not stand the acid and microscope tests, reject them.

The false order blazons its trademarks all over the columns of such newspapers as it can get to take its "copy. "The editors are just as ready to take the stuff, as is the gullible reader to believe it. I have been amazed at the utter stupidity of some editors in lending their columns to so bold and flagrant a mass of Baron Munchausen fables.

In your search, you will discover that the Rosicrucian Order never asks anyone to join. You will speedily find that it is like looking for a needle in a haystack to learn where they meet.

I have read a report that there are thousands of Rosicrucian Temples throughout the world, and that hundreds of thousands of members are ready to welcome Rosicrucians from this country who may be visiting France, Italy, Egypt, India, and

England. There is not an authentic Temple the world over that would receive one of the members of any organization which publicly claims itself to be Rosicrucian.

The Heads of the Rosicrucian Order are not generally known, and there is no authority given to anyone to tell an outsider who these are.

I saw printed in a publication, some months ago, a list of twenty or twenty-five names of men and women Rosicrucians presumably prominent throughout the world. Being jealous for the honor and integrity of the true Rosicrucian Order, I wrote to these persons whose names and addresses were public property, with the result that I had returned to me, through the Dead Letter Office, the majority of my letters marked "Not Known;" and they are still coming back one by one.

By their fruits ye shall know them." Any so called Rosicrucian Order that dabbles in spiritualistic seances or hypnotism, is bogus.

If any High-Degree Mason is a member of a fraudulent Rosicrucian Order he can readily learn for himself its lack of genuineness. Whether he be a 32nd Degree member or a Knights Templar, he will soon discover that the authentic source of these Orders is lacking. In the *True* Rosicrucian Order there is no mistaking the Origination of Masonry.

This was not written for the man in the street; he will pass it by; it holds nothing for him. He may term it twaddle, simple, inane, or any other name that suits him. But, to the Truth seeker who asks to be led aright, there is much hidden.

Go search, and you will find the message.

* * * *

N. B. I. L. is right in a number of his points, there is a great unrest and hungry souls are running hither and thither seeking the bread of life; they are also often caught by a name that has nothing to back it, and given a stone or even a serpent that turns to bite and poison them, but just as there must be a genuine dollar before there can be a counterfeit, so there must be a real Rosicrucian Order before a pseudo Order can be formed, and in order to give our students a proper conception of what the real Order of Rosicrucians is and to guard them against misconceptions as to their own status and the status of the Rosicrucian Fellowship, we have made some very explicit statements from time to time. We quote the following from a lesson published in 1911:

It is essential that the student should understand exactly who and what are the Rosicrucians and their relation to the Rosicrucian Fellowship for there are many people who foolishly or ignorantly call themselves Rosicrucians and even the students of the Rosicrucian Fellowship might commit the same mistake in their enthusiasm over the teachings..... There are upon earth seven Schools of the lesser Mysteries, and five of the Greater Mysteries and the whole is grouped under one central Head Who is called *the Liberator*.

In the Schools of the lesser Mysteries the pupil is taught to understand his past evolution upon earth (as thoroughly explained under the chapters on Initiation in *The Rosicrucian Cosmo-Conception*) and is also shown the future development during the remainder of the Earth Period, The Rosicrucian Order is one of these Schools and its teachings are particularly suited to the people of the Western World. The other Mystery Schools are variously graded to meet the spiritual requirements of the most precocious among the earlier races with whom they work.

We know well that when a boy has graduated from Grammar School he is not therefore fitted to teach, he must first go through High School and then through Normal School or College, and even after that training he may not feel the call to teach, but desire to take up some other vocation. Similarly in the School of Life, because one has graduated from the Rosicrucian Mystery School he is not a Rosicrucian, but merely an Adept.

These Adept—Graduates of the lesser Mystery Schools advance into the five Schools of the Greater Mysteries. In the first four they pass the four Great Initiations and in the last reach the Liberator and receive knowledge concerning other evolutions. They are then given the choice of remaining here to assist their brothers or entering other evolutions as Workers. Those who elect to stay are given various positions according to their tastes and natural bent. The twelve Brothers of the Rose Cross are among those Compassionate ones, and they, with their august Head (the Thirteenth), are the only ones who have the right to use the name "Rosicrucian" as applying to themselves. Neither the "Lay-Brothers" or "Lay-Sisters" who have received one or more Initiations at their hands, nor the "Adepts" who have graduated from their School are entitled to use that name, much less, of course, the students in the Rosicrucian Fellowship who have just commenced a study of their sublime teachings and started to live the life which, if persistently pursued, will eventually bring them in direct touch with the Elder Brothers of the Rose Cross.

Unfortunately N.B.I.L. is right: There are many people who sacrilegiously desecrate the name "*Rosicrucian*" and there are also thousands of people who commit sacrilege by applying the name "*Christian*" to themselves, and while it may be pedantic to always harp upon these distinctions it is well to hold them in mind and upon occasion enlighten those who are not aware of the facts.

But N.B.I.L. is emphatically wrong when he says that "a member (of the Rosicrucian Order) may be sitting next to you on the car or at your elbow in the office or workshop." The Elder Brothers are not riding around in street cars nor have they time to work in a shop or office. That may apply to the "Lay-Brothers," and very few of them even are so employed at any time nor are the "Adepts" to be thus found, they have a greater work to do. Nor does N.B.I.L. give the test by which the true Teacher is known and which we

have given time and again to protect our students from imposition by unscrupulous charlatans and self-styled teachers who offer to initiate them into this, that, and the other thing, though they have nothing to give and leave the credulous who think they can substitute dollars for soul-growth and buy their way into heaven, poorer in pocket but richer in experience; they are lucky if they do not find themselves on a hospital cot or in an insane asylum.

All this may be avoided if the student will only use common sense and realize that though the Elder Brothers are human, they are vastly exalted above our own status and that a considerable period of intensely zealous life as a "visible" Helper must be lived by the aspirant before he has evolved his soul-body to such a degree of luminosity that it attracts the Teacher, no listless easygoing study or dreamy contemplation will bring him, he is himself a SERVANT in the highest sense of that word, and no one who is not serving with all his soul need expect to meet him.

When he does come, he will need no credentials, for the very first sentence spoken by him will carry its conviction and so will every other word he ever speaks to the pupil, for being endowed with the consciousness which we will all possess in the Jupiter Period, (see *The Rosicrucian Cosmo-Conception*), each sentence creates in the listener a series of pictures which accurately illustrate his meaning. If he undertakes to explain the method of death the pupil sees inwardly the passing spirit leaving the body, he may note the uncoiling of the Silver Cord, he sees the rupture of the seed-atom in the heart and how it leaves the body and clings to the spirit.

No charlatans can produce these effects, and if only people would "judge them by their fruits" instead of falling for their baseless claims, they would soon go out of business. But, alas, it is easier to pay \$25 or \$100 for "Initiation"(?) than to live the life, and we are afraid that people will continue to demand the services of the imposter. However, the students who have digested the facts here stated know how to differentiate.

WHAT IS TRUTH?

After writing the foregoing article on "Rosicrucians—True and False" we came across the following letter written to students February 1st 1914, in answer to the question "*Where shall we seek Truth, and how shall we know without doubt when we have found it?*" The perception of Truth is a matter of education. This letter has a bearing on the subject in the foregoing article and also a general interest so we print part of it herewith:

To be absolutely certain about this matter is of very great importance. For many who accidently find their way into the Desire World, such as mediums for instance, are enmeshed in illusion and hallucination because of inability to know Truth. Moreover, the Elder Brothers of the Rosicrucian Order give probationers a definite scientific teaching on this point; and in order to guard against the danger

spoken of above, they make an actual test before admitting any one to Discipleship. All must come up to a certain standard in that matter. It may, of course, surprise you that this discussion is not reserved for Probationers or Disciples, but the Rosicrucian Fellowship does not believe in secrecy or mystery. All who wish may qualify for any degree; and this qualification is not a matter of *form* but of living the life. In regard to the first part of the question, then, where shall we seek Truth? There is only one answer: *within*. It is absolutely a matter of moral development; and the promise of Christ, that "If we live the life we shall know the doctrine" is true in the most literal sense. You will never find Truth by studying my own or any other books. So long as you run after outside teachers, myself or anyone else, you are simply wasting energy. Books and teachers may arouse your interest, and urge you to live the life, but only insofar as you make their precepts a part of your inner self, are you really seeking in the right direction. The Elder Brother, whom I, perhaps mistakenly, speak of as Teacher, has never taught me directly since the first short period when that which is embodied in the *Cosmo* was given. And in the last year I have learned not to ask questions either, for I had noticed that whenever I did so, he simply gave me a hint as to how I myself might obtain the desired information. Now, instead of asking questions I ask for directions how I may solve a problem. So you see that it is by using our own faculties, which may be compared to the talents spoken of by Christ, that we get the information of most value to ourselves.

The second part of the question, 'how may we know the Truth?' is best answered by referring the student to the evening exercise, given in Lecture No. 11, *Spiritual Sight and Insight*. It may be performed by any one regardless of whether he or she is a Probationer of the Rosicrucian Fellowship or not. The Teacher said, at the time of giving it, that if it were possible to prevail upon the most depraved person in the world to perform this exercise faithfully for six months, he would be permanently reformed: and those who are faithful have found that it sharpens all mental faculties, particularly the memory. Besides, by this impartial judgment of one's self night after night, one learns to discern Truth from Error in a degree not attainable in any other way. Not all our students may feel inclined to take up Probationership, and we never urge anyone to do anything in the Western Wisdom School, but if you really want to know Truth, I can honestly recommend this method. For it develops an inner faculty and no matter what statement is made to you once you have developed this, you will know at once whether it rings true or the reverse.

Yours in Fellowship, Max Heindel

Our Motto: A Sane Mind, A Soft Heart, A Sound Body.

LIBRARY PROPAGANDA WORK

Motto: "A *Cosmo* in every Library."

During the past month we have placed *Cosmo*'s in the following libraries: Otis Library, Norwichtown, CT.; Carnegie Library, Georgetown, British Guiana; City Library, San Francisco, CA.; Honolulu, HI; Carnegie Public Library, Phoenix, AZ.; Nottingham Mechanics Library, England.

If our students could realize the vast amount of good that is being done through the placing of our Rosicrucian literature in the libraries of the cities we feel sure that more orders and subscriptions would pour in from every quarter. Numerous letters are received by us from people who have been attracted to the teaching through their introduction to the *Cosmo* in the circulation department of the various libraries. Their testimony is the same—"I have long been seeking the higher truth and have tried different schools of thought, but nothing quite satisfied or explained the problems of life until I read the *Cosmo-Conception*. Orders are continually pouring in as a result of these placements in the libraries and we feel that it is a great work for our students to take up—one that will accomplish much in helping humanity to a knowledge of the truth.

The Library subscriptions are increasing rapidly, but we are desirous of having the good work go on and would therefore ask those of our students who can do so to make a special effort to further this propaganda work.



NEW ADMINISTRATION BUILDING (tennis court to right)

Echoes from Mount Ecclesia

April 1917

The New Administration Building

Visitors to Mount Ecclesia during the past year or more have often sympathized with us on account of the crowded condition of the office and the printshop. The prodigious amount of work we turn out has necessitated installation of one piece of machinery after another so that there is scarcely room to move about, but now we are rejoicing that the congestion is about to be relieved. On the 13th of March at two o'clock in the afternoon the brick layers will commence work on a new two-story administration building which will have 4800 feet of floor space. The printshop will be located on the first floor and the general offices will occupy the entire second floor. This will give us room for all our present needs and provide for expansion which will evidently take place during the coming years. It is our intention to start a book-bindery on a small scale as soon as we get into our new quarters for we have two new books under way which we know the students will find very valuable and we want to bring them out in a handsome style.

So you see that the work is growing. It is only a little over five years since we bought this land. It was then a barren wilderness of sage brush and the reporter from the San Diego paper who witnessed the ground breaking for our present administration building and the planting of the cross said that it seemed to him at that time like planting a stick in the wilderness. But like the branch from the tree of life which according to the old legends became Aaron's rod that budded, so also the stick then planted has grown, budded and the sweet scent of the Rose-Cross has spread to many thousand homes all over the world. May God bless the work that is begun in this building and may our field of usefulness increase to such proportions that we may soon outgrow the capacity of this building, as we have outgrown the accommodations of the present one.

Good News of the Coming Year

This is the last issue of our second year of publication. With the May number we shall enter upon our third year and we therefore take occasion to thank our readers for the enthusiastic support they have given us during the past twelvemonths which have indeed been a crisis and threatened even our existence. Many hundreds of publications have been discontinued during the past year on account of the unprecedented paper situation, but we were fortunate enough to have such a support as is not given to ordinary publications. Neither the writers nor the Editor are salaried and we have our own complete plant in

which all the work is done at a comparatively small cost so that taking it all in all we may say that accounts have just about balanced despite the extortionate paper prices. Then also we were able to make a contract for the coming year at two hundred and fifty dollars a ton for paper. This has been advanced so that it is now close to three hundred dollars a ton. We are therefore buying it fifty dollars a ton under the present market price and so we are able not only to announce that we will continue issuing the magazine during the coming year at the present price of one dollar per annum, but also to increase the size thereof twenty-five per cent. That is to say, instead of thirty-two pages as at present the magazine for the coming year will contain forty pages each month. This will give us more space for the many good articles we have waiting, and we will be pleased to have suggestions from our readers as to the use they would like to have us make of the added space. While we are on this subject and making this announcement, however, we must not forget to say that *Uncle Sam is threatening to increase the postal charges for magazines about fifteen hundred per cent, and if he should do so it will be an absolute impossibility to issue any magazine for one dollar and we would then be compelled to raise the price to one dollar and fifty cents per annum in the United States*, but in the meantime we will accept renewals or new subscriptions at the old rate of one dollar for the United States, a dollar and twenty-five for Canada, and a dollar and fifty foreign. So you would better hurry and renew if your subscription is about to expire.

You will also notice that this article is set in a different type from the rest of the magazine. This is done to show you the sample of a new font of type the same size and style as that used in the *Cosmo* and which we are going to use in the magazine during the coming year. This will make it much more readable, a feature which we are sure will be appreciated by most of our readers and we shall of course do everything in our power to keep up the standard of quality so that we may continue to merit the hearty cooperation of our readers and students. We also take this occasion to thank those who have so kindly contributed articles to the magazine during the past year and to bespeak future favors from them and others who may feel inclined to submit articles for publication.

EASTER MORN ON MOUNT ECCLESIA

As usual there will be an early morning Easter service on Mount Ecclesia. Students and friends who are within visiting distance will be welcome. You cannot find a finer place to spend Easter, but if you cannot be with us in body please be with us in spirit and help us celebrate this sacred event. Thought knows of no distance and if you direct your prayers and aspirations toward this place when the sun is rising in your own home then the accumulated spiritual influence will follow the sun and lend strength and power to the service held on Mount Ecclesia when the sun rises at that place.

THE SUMMER SCHOOL

On account of the building activities which will take place this summer on Mount Ecclesia and entail a lot of work incidental to the moving of the printing plant and office machinery, the workers on Mount Ecclesia will have to carry an extra load. Mr. Heindel himself will have to supervise the building operations and keep up with all the other work he has on hand. Therefore there will be no regular summer school this summer but students who wish to spend their vacation with us may find accommodations as in former years and whenever it is possible to do so Mr. Heindel will hold classes at intermittent intervals. We reiterate, however, that there will be no regular school session and students who come must be prepared to take their chances on what may be picked up in the way of classes, lectures, et cetera. For rates and reservations write the Esoteric Secretary.

TWO VIEWS OF 1998 GUEST HOUSE:



[FROM NORTH]



[FROM SOUTHEAST]



1998 ECCLESIA/PRO-ECCLESIA



HEALING DEPARTMENT

Echoes from Mount Ecclesia

May 1917

Cupid in the Print Shop

In every printshop there is a '*devil*' who makes life a burden for the printers by his pranks, dropping letters out of forms, making the ink tacky so that the paper instead of slipping away from the form rolls around the ink rolls making it necessary to pick it off in pieces. He also makes '*pi*' and printers do dislike '*pi*' above all things. This may seem strange to the average American, unless it is explained that printers' '*pi*' is made by dropping a form so that all the letters fall out in a conglomerate heap necessitating hours of weary work to segregate and distribute the letters and reset the type where the old hand type is used and even when the linotype is used, as on Mount Ecclesia, it is quite a task to replace the slugs so that the page is correct and again fit to go to the press.

The printshop on Mount Ecclesias no exception to the rule or at least it was not until recently, but now it appears that Cupid has been there and chased the devil out for the time being; 'Roy' our head printer has fallen victim to the darts of the little winged god and as there was only one way to cure him he was married to another fellow worker Clare Shepard and we take this occasion to bring this happy event to the notice of the many friends all over the country who have visited Mount Ecclesia and are acquainted with them both. We know that all will join in wishing them all the happiness and joy there is in life.

And while we are on the subject of marriage it may not be inappropriate to call attention to the way in which Rosicrucians view this relationship. It is commonly agreed that a marriage for convenience where love is lacking is little, if any better than prostitution and no one who enters the marriage relation from a selfish motive can ever expect happiness. Mutual love is the prime and indispensable requisite to marriage, but in addition to this there should be a lively appreciation of the facts that each remains an individual whose right to self-expression must be respected by the other. At the same time each should be willing to sacrifice his or her personal viewpoint in non-essentials that there may be the true harmony and when it has been learned on what subjects agreement cannot be had there should be a tacit understanding that such subjects are to be avoided and tabooed. Above all there should be a thorough *partnership* in everything. The wife should endeavor to understand the man's business and take an interest in it so that she may be able to intelligently advise him. The husband should try to understand the household affairs and one should not hold the purse-string to the exclusion of the other. There should be community of life and purpose in anything and everything touching the two individuals. In that way and in that way only can there be any real *companionship*

such as is necessary to reap the full benefit of the union. The deeper and the more perfect the confidence each places in the other the greater the chance of happiness and conversely in the proportion that they neglect to give that to each other they are inviting disaster and shipwreck of the matrimonial barque.

THE NEW ADMINISTRATION BUILDING

On the 13th of March at two o'clock in the afternoon the constructive work on the new administration building was commenced after a simple ceremony performed by nine of the Probationers on Mount Ecclesia. And the work is progressing satisfactorily so that we hope to be able to move the machinery of the print shop by the middle of May and probably the building will be entirely completed so that the general offices which are to be located on the second floor can be moved in the latter part of June. We are certainly praying for the day to dawn for the crowded condition of our present office and print shop has been unbearable almost for the last year necessitating considerable extra work on the part of all the workers, not to speak of the discomfort at all.

HAVE YOU RENEWED YOUR SUBSCRIPTION?

So many subscriptions expire at this time of the year that we feel justified in inserting this notice asking those who have received notice of expiration to renew promptly for their own good. Next month the new article on "Freemasonry and Catholicism" will begin and as this will be an extremely interesting serial you will be sorry if you should miss the first number. On account of the high price of paper we cannot afford to print a great many extra copies so that we may be unable to supply those who are late in renewing their subscriptions. Therefore if you have not done so already do not forget to DO IT NOW!

FOUND!—AUTHOR

Recently while Ella Wheeler Wilcox was a visitor at Mt. Ecclesia it developed in a conversation between her and Mr. Heindel that she is the author of that exquisite little poem:

One ship sails east and another sails west
With the self-same winds that blow;
'Tis the set of the sail and not the gale
Which determines the way they go.
As the winds of the sea are the ways of fate
As we voyage along through life,
'Tis the act of the soul which determines the goal
And not the calm or the strife.



Ella Wheeler Wilcox

Mr. Heindel found this poem a number of years ago without name of author attached and has used it many times expressing frequently his regret that he was unable to state who wrote it. It was therefore a great pleasure to him to learn whence it came and Mrs. Wilcox at the same time gave him the history of how she came to write it. It is believed the story will be of as great interest to our readers as it was to Mr. Heindel, so we repeat Mrs. Wilcox's story. She said that she was sailing from New York to Boston and while sitting with her husband on the deck he suddenly remarked: "Isn't it remarkable, Ella, that here we see the ships sailing one way and the other with the same wind that blows?" To this Mrs. Wilcox answered: "Oh Robert, what a theme for a poem! Give me some paper quick that I may write it!" And so she wrote the poem in about ten minutes. This, she said, was about twenty years ago and it was first published in Munsey's magazine. It is also interesting to know that Mr. Wilcox was the originator of many of the spiritual ideas which Mrs. Wilcox was then able to express so beautifully in verse. According to her their life was an ideal love-life, a very close companionship of two souls, such as only those can appreciate who have either experienced or are now living it. Is it not a pity that such unions of spiritual companionship are not the rule instead of the exception.

It will probably also interest our readers to learn that Mrs. Wilcox has been a student of the Rosicrucian teachings for a number of years and is very enthusiastic in her praises of *The Rosicrucian Cosmo-Conception*. She told Mr. Heindel that she had arranged with her husband some time before his death to read together a chapter in it each evening before retiring but owing to their inability to escape company this plan was never carried out which she regretted very much as she felt that Mr. Wilcox would have been greatly benefited in the post-mortem state by a knowledge of the facts therein conveyed.

Echoes from Mount Ecclesia

June 1917

An Australian's Impression of Mount Ecclesia

On the 17th of March last (St. Patrick's Day) our little party, consisting of my wife, our little boy, and myself, traveled from Los Angeles to Oceanside, where we hired a jitney to convey us to our destination, Mt. Ecclesia, the home and establishment of the Rosicrucian Fellowship. In about ten minutes after leaving the station we were on the grounds. Our car took us along a wide roadway bordered on either side with brilliant flowers; past the beautiful emblem of the Rosy Cross—a large electrically lighted star, in which a cross with representation of roses is set—and on to the Administration building. This is a two-story structure. The printing office is in the basement here until the new and substantial brick building, now being erected, is completed.

We were met on the porch by Mrs. Heindel, who extended to us a warm and kindly welcome. We had looked forward for years to the fulfillment of our desire to visit the Rosicrucian Fellowship, and at last, after crossing thousands of miles of the Pacific, our hopes are realized.

The day was delightful and sunny, with a fresh exhilarating breeze blowing from the ocean—a mile and half away to the west. Our cottage was shown us—as cozy and comfortable a two-roomed home as one could desire. One may sit on the porch and here enjoy the beautiful gardens in front; the songbirds and hummingbirds; the latter delighting to probe their long beaks into the sweet blue flowers, where hundreds of bees are busy all day.

We next visited the large white building opposite. This contains the dining room, library, classroom and kitchen. There is a daintiness in the meals served which appealed to us. This building is heated by an oil burner in the basement and the roof is lit up by many large electric lamps. The ventilation attract our notice and appreciation. This could be regulated at will by sliding shutters near the ceiling. We enjoyed some excellent singing and piano music by several talented visitors one evening.

On Sunday evening the service was held at 7:30 and was very impressive. It was in a quaint little temple of an old continental style—just what one may expect here, and in keeping with the establishment. Mr. Heindel gave an address which touched our hearts—not an ordinary sermon, but a true Christian Rosicrucian appeal to our higher natures. That, and some fine organ music, with singing, were not the only features which impressed us, but the service was greatly enhanced by an electrically-lighted emblem of the Fellowship suddenly appearing at a certain period. There was a real white rose in the center of the cross and the circle of red roses from which the golden rays shone forth. We

shall never forget the spiritual and elevating influence of that sacred little temple and we often visit there even now, though we are in our own home at Oceanside, and cheerfully walk the three miles there and back, for it is a privilege we think very highly of. The people are very kindly and welcome us heartily.

The system of law and order is as perfect as is compatible with the carrying on of such an establishment as this. The time for breakfast allows scope for exercise and meditation beforehand, while the other hours are reasonable. Sunday is observed as a day of rest and the workers indeed are happy souls.

There is a charming view over sea, valley and mountain from the grounds and buildings, and an abundance of pretty wild flowers. These I took advantage of for my sketch book and because of their own beauty, which is irresistible. We were sorry indeed when our day of departure arrived and the week was up, but we still visit this hallowed spot and take our lessons on Astrology and Mysticism while in the locality.

Things Worth While

Don't ask, "Has the world been a friend to me?"

But, "Have I to the world been true?"

'Tis the kind word said to the little child

As you wiped its ears away,

And the smile you brought to some care-worn face

That really lights up your day.

'Tis the hand you clasp with a honest grasp

That gives you a hearty thrill.

'Tis the good you pour into other lives

That comes back your own to fill.

'Tis the dregs you drain from another's cup.

That makes your own seem sweet,

And the hours you give to your brothers

That makes your own life complete.

'Tis the burdens you help another bear

That makes your own seem light.

'Tis the danger seen for another's foot

That shows you the path to the right.

'Tis the good you do each passing day,

With a heart sincere and true;

For, through giving the world your best,

Its best will return to you.

—Mabel Brown Dennison.



ENTRANCE AND ADMINISTRATION BUILDING 1917



1998 VIEW FROM THE TEMPLE

Echoes from Mount Ecclesia

July 1917

The Last Straw

It is well-known to our subscribers that despite the soaring prices of paper and other materials, coupled with the handicap of a small subscription list, we have not only refrained from raising the price of our magazine but we have even increased the number of pages 25 per cent. This was made possible by the generous assistance of our members and the voluntary work of our contributors, but now the last straw has been laid upon our back by the enormous increase in postal rates voted by Congress and as a result we must follow the example of all other publications and raise our subscription price sufficient to cover the increased cost of material and distribution. The magazine will therefore in the future cost Two Dollars in the United States and Canada, Eight Shillings and Four Pence in England and Eight Marks Twenty-five Pfennigs in Germany.

LIBRARY SUBSCRIPTIONS

The magazine is now sent gratis to 330 Libraries. Part of these subscriptions have been paid for by members and the rest are supplied by the Headquarters fund. The price to Libraries will not be raised, so that members wishing to subscribe for one or more may do so at the former price: One Dollar a year in the United States, One Dollar Twenty-five Cents in Canada and One Dollar and Fifty Cents foreign.

PLEASE HELP BREAK THE DEADLOCK

Neither Mrs. Heindel nor the Editor have had a day's rest during the seven years since the Fellowship work was started. We have worked early and late, Sundays and weekdays. When we left Headquarters it was always on business and while each professes to be as fit as ever, we each tell the other to take a rest. Mrs. H. will not go without the Editor and he will not go without her. Thus there is and has been a deadlock for years. We feel the work will pile up and suffer if we both go at the same time.

But if our friends will help us by not writing on matters requiring the PERSONAL ATTENTION

of the Esoteric Secretary and the Editor, we would like to go away for a week or ten days in the latter part of July.

All orders and subscriptions will be taken care of as usual.

Echoes from Mount Ecclesia

August, 1917

The Mind and the Heart

Arthur E. Taylor

When commencing a study of the World Mystery, certain phases usually stand out more prominently to the various students than the work as a whole. Not that the balance is purposely underestimated or rejected, but we must remember that in each life some aspects of our horoscopes are stronger and exert a more dominant influence over us than others. Also the aspect of each one differs greatly from all the rest so it is natural that our points of view should be varied, although all may be following the teaching conscientiously. Because of these differences of interpretation there is occasionally a drift hither and thither, as ebb and flow with a changing channel, which necessitates taking a general survey from time to time that our ship may not be piloted out of its course. That is the purpose of this article.

The Rosicrucian School was started primarily for those people whose high degrees of intellectual attainment had led them to repudiate the heart. For them a very logical explanation of the causes and results of being must be presented, for by pursuing this intellectual line of development they smother the instinctive feelings by which the heart contacts the Higher Self. Having in this manner become satisfied with the logic of the teaching the rebellious intellect is either won over or is in a state of such control that the heart may be permitted to speak. If we consider the Path of Development it is more apparent to us what a significant place the Rosicrucian School occupies in its endeavor to reach all classes.

All pupils of occult schools develop along one of two lines. When by the living of a proper life for a requisite length of time the unused sex currents commence to ascend, they take the course determined by the attitude of the aspiring one. In the Mystic who senses things intuitively instead of reasoning them out, the current ascends through the heart first, then to the larynx to the brain, returning through the larynx again and then the spinal cord. In the Mystic the positive force is in the heart and the negative in the brain. In the Occultist, developing along the intellectual line, the current is reversed. It ascends through the spinal cord to the brain and returns through the heart. In this case the positive force is in the brain and the negative force in the heart. The particular point to note is that each is developing normally and must someday take up the side which he has neglected. In the balancing of the two forces we have the unbroken current of the Adept, capable of equal expression in either organ. If the students of the Rosicrucian teaching follow every

phase conscientiously, not being swerved from the course or led astray, great will be their progress indeed. As the teaching purposes an amalgamation of these forces, so that nothing will be missing, we must copy this plan into our being as a working basis. We must amalgamate the various capabilities which we are gradually bringing out through cultivation of the powers and faculties indicated by the aspects under which we come, while at the same time we devote ourselves to the development of the phases which for various reasons we may have neglected in the past. It is comparatively easy to contact some of the many talents by which pioneers light the Path, but it is difficult indeed to find even a majority of them expressed in any one person, which shows the supreme importance of massing our aspirations so that each may benefit by what the rest have garnered.

If properly used, the last vehicle which the spirit has acquired, viz. the mind, becomes the greatest instrument and is practically indispensable to us. It is the focus for the forces of the spirit and the means by which we contact the physical world. Prior to the acquisition of the mind in the Lemurian Epoch we had to arouse feeling in the desire body and thereby with the use of the forces of interest and indifference we built an animal soul. In this animal soul the force of attraction has power over the force of repulsion and gives this animal soul a sort of mastery over the lower portion of the desire body. It is to this higher part that the germ of mind is added. This enmeshed the mind in desire from the outset in spite of the preponderating force of attraction and this has been the basic cause of the terrible suppression of our higher selves, the Virgin Spirits. As the mind linked with the animal soul has been responsible in a great measure for the spirit's suppression, so also will it be the means by which we may make much more rapid progress toward freedom, towards contacting the Cosmic Wisdom which for a time has been shut out from us.

As the mind is the means by which the Ego is contacting the physical world and gathering experiences, the essence of which is building the conscious soul, it is of paramount importance that its powers be directed properly. Referring to the scheme of Evolution given out in the Rosicrucian teaching, the *Cosmo* states that the student is earnestly advised to study the scheme as deeply and as much as he can and is urged to draw mental conceptions, *picture* the conditions and meditate upon them. It also states that anyone capable of understanding the stupendous scheme which is there unfolded will be well-rewarded for taking the utmost pains in doing so and points out that a mind capable of understanding mathematics is above the average. Such a mind is not fettered by the world of feeling and desire, but is lifted into the realm of the spirit. This gives us a good idea of the necessity of first cultivating the mind, then elevating it, and lastly directing it into the channels whereby it becomes the greatest boon to the Ego's progress.

As the mind is the least organized of our vehicles and can only be used in connection with the highly organized vital body and as it could not have been acquired except through the higher portion of the desire body it can readily be seen then the Ego's hold must come through the heart, which at that time was an involuntary muscle. The etheric

counterpart of the heart being secondarily at the negative pole of the Life Spirit, the realm of cosmic wisdom and all-embracing, unifying love, gives the heart a stronghold from which it can in due season gain the mastery of the mind and win it over as a strong ally. This it can do, not by destruction, but by deflecting its power into the channels whereby our progress is safe and consistent with the trend of evolution. While the mind in its earlier stages of unfoldment is traitorously allied to the desires of the flesh, it is nevertheless responding gradually to the continual impacts of the Life Spirit, through the beautiful Sun Spirit, the *Christ*, and realizes more and more the unity of each with all. It can in more or less degree mete out to every being high and low in the scale of evolution the love which that being requires for its continued progress. Thus it learns to reflect the spirit of compassion for all states of being from the mineral to the pioneers of the Aryan races, who are to be the seed for the coming unified race of the *New Galilee*. In our beautiful Rosicrucian Temple Ritual is this clause: "Loving, self-forgetting service to others is the shortest, the safest and the most joyful road to God." Let us note particularly that it is not service, but loving, self-forgetting service that is required. The service should be a product of love without which it would be a conglomerate and haphazard waste of effort and energy. Without the requisite degree of love which responds to the call of each state of being we become as sounding brass or tinkling symbol.

As the heart responds more and more to the forces of the Life Spirit and its love for the world becomes greater and greater, its compassion descends lower and lower into the kingdoms of nature—always expressing itself true to the growth of the system under unvarying law. In all the kingdoms there are pioneers who must forge ahead and create the conditions which make for greater progress. It is this forging ahead, this upbuilding, integrating force which prevents a stagnation in the Cosmos. As our love and subsequent service increases we enhance God, of whom they are an integral part. Thus He will have more love for His great family in the periods to come than He has now. The spiral is onward and upward forever in all phases of the manifestation of the Triune God. We must remember that we are evolving Gods ourselves and must balance our forces in the right proportion. As a macrocosmic example of this proportionate balance of forces we have the splendid manifestation of the Cosmos—the expression of Spirit. As we build our ideal higher the more plainly are our shortcomings revealed to us and also do we become more capable of an extended consciousness, of a broader and greater view of what constitutes true progress and spiritual uplift.

Is it possible to imagine a half-developed, stony heart pumping warm red blood to the different organs of the body? These different parts of the body have vastly different requirements, yet they all work in complete harmony, as a great machine. It is a significant fact that those who step out in front into the earnest work of an occult school move to the heart of the great human family.

Strangers are coming to us constantly to be assisted in their progress. They come under various controlling influences and with different restrictions. Does the heart say: "I am interested in pumping blood to the stomach and cannot bother with the brain?" No, its

work is to pump the blood to every organ in the body. So we should gather in our respective centers to "light and keep ablaze the beacon light"—to radiate love in such an overwhelming degree that it will attract and hold. Thus will our centers grow.

It is an infinitely harder task to develop with poise and balance along every line of the teaching than to pursue one phase of it to the exclusion of others. It requires constant surveillance on our part. It is only by this constant surveillance that we attain a maximum of efficiency with a minimum of contamination and secure a beautiful harmony of our various capabilities. In the light of the foregoing it will be seen what a powerful factor the mind is and how important its utmost cultivation and proper direction. This direction will be best indicated by an earnest study of the *Cosmo*.

Stretching around us are the twelve signs of the zodiac. They are the liberated macrocosm of what was once a glorious Sun. The influences of no two of these are alike and their spiritual influences are transmitted to us through the seven spirits before the Throne of this scheme of evolution. Five of these great Hierarchies are in liberation, two in the World of God and three in the World of Virgin Spirits, leaving seven in active manifestation, and we ourselves are the seventh or the last of the twelve. The seven in manifestation rule the seven regions of the five worlds in which we are carrying on our evolution. We have a vehicle for each region, a threefold expression of the Virgin Spirit, a threefold body emanated from us and a link of mind by which we guide them. We have besides a rulership by our Sun and Moon, the seven planets which are the dense bodies of the septenary expression of God. Each has rulership over one sign and the three which are closest to us have a dual rulership. So the entire macrocosm of twelve signs is reflected in us in a septenary expression of five words.

It requires the Virgin key of seven tones with the interspersing of five more, to give us the twelve semi-tones of the octave from which we build all the heavenly themes which speak to us in the language of our true home. There are twelve colors to the spectrum, seven visible and five invisible to our physical vision, yet if one were missing we would not have the pure white light. As above, so below.

Let us not misconstrue motives nor pass judgement upon the particular phase of life which each one in his order may be expressing. Let us not misinterpret the acts of others, deeming that selfish aggrandizement or desire for personal notoriety which may be merely earnestness of purpose and reverent enthusiasm. Let us remember that we are responsible to the God within for our progression and that in nature nothing is lost nor wasted, but that the extracted essence of each and every vehicle will be built into the Spirit. Let us ever remember the purpose for which our school was started and serve this purpose loyally. We must strive to be not only ready, but capable of satisfying the intellectual craving of the stranger, with the details of the logic of our teaching, remembering the purpose of the mind. The more we can direct it to the lofty heights of the World Mystery the less fettered will it be by desire and the more fully will it contact the realm of the Spirit. We must balance it with the heart and radiate from our nucleus all we can of love and wisdom. This will encourage all that is lofty and pure, and further the

development of every power which lies dormant, thereby truly serving to the glory of God the Father in whom we live and have our being.

When the brain first feels its importance as a thinking machine it quite naturally swells with pride. Our brain-mind is a very recent acquisition—counting time by the cosmic dial. It is still in its mineral stage—when the simile of the evolving life through the nature-kingdoms is used. It will be ages before it can use thought-force as a sublime spiritual power. The mineral is beginning to disintegrate now—to fly off into separate atoms, to feel its undeveloped and unused powers. It will be ages before it can grow like the plant, feel with the animal and create with the human powers. So now we feel the first faint stirrings of life within the intellect, we use "mind-stuff" as it drifts by on the etheric currents—and fancy ourselves "wise and great." This mind is yet to be trained and guided into fields far beyond material science and pedagogical knowledge. It must burst all bonds and shackles and soar with the freedom of the air through illimitable spiritual realms before it can know its true power. It must ally itself with the spirit—reflect the Spirit, instead of the lower worlds and then Cosmic Wisdom will pour into it. Then intellect will serve its true purpose. It will never fulfill that purpose if crushed and stifled—it will never fulfill it if allowed to run riot as an ally of the Lucifer spirits—it will never fulfill it if manacled and compressed within the narrow limits of the brain cells—identified with "protoplasm." It must stretch its wings and soar—into the formless worlds where alone it will know its true power. A fusion, a blending of mind and spirit alone, will fulfill the true purpose for which the mind was created.

A Pleasant Surprise

After a year and a half of more or less patient waiting we have finally moved from our cramped quarters in the old Administration building and into the new. To say that all the workers in the office and print shop both are grateful for the change is putting it mildly. No one who has not actually experienced a similar condition can realize what a hardship it is to work in a place where there is scarcely room to move and you have to shift one thing out of the way before you can start to work on another, and it is no wonder that all are feeling buoyed up in spirits and rejuvenated in body. It is surely a time for rejoicing at Headquarters, though the erection of this new Administration building has been a severe strain upon our financial resources.

For that reason it was the intention of the Leaders to get along with as little new furniture as they possibly could, particularly in their own private offices, and it therefore came as a most pleasant surprise when they went up to Los Angeles, to buy that which was indispensable, that representatives of the New York Study Center now at Headquarters stated that they had been commissioned by that Fellowship to purchase the complete furnishings for Mr. Heindel's study. The New York Study Center of the

Rosicrucian Fellowship has always been a generous contributor to the funds at Headquarters and this latest mark of their interest is quite in keeping with their usual generous policy. The Trustees and Mr. Heindel therefore take this occasion to thank them for their unexpected generosity. It is said that one always works better in esthetic surroundings, and he hopes that the beautiful study in which he now writes may act as an inspiration to the general benefit of the Fellowship at large.

* * * *

PRETENDING

by W.H.O.

I know a magic woodland with grassy rides that ring.
To strange fantastic music and whirl of elfin wing,
Where all the oaks and beeches, moss-mantled to the knees,
Are really fairy princes pretending to be trees.
I know a magic moorland with wild winds drifting by,
And pools among the peat-hags that mirror back the sky;
And there in golden bracken the fronds that toss and turn
Are really little people pretending to be fern.
I wander in the woodland, I walk the magic moor;
Sometimes I meet with fairies, sometimes I'm not so sure;
And oft I pause and wonder among the green and gold
If I am not a child again—pretending to be old.

* * * *

Help to spread these glad tidings by introducing this magazine among your friends.

Echoes from Mount Ecclesia

September 1917

A Letter from Idyl-Ease

Idyl-Ease—Perhaps you never heard of it? It is not really a place so much as a condition attendant upon the Mount Ecclesia vacationists wherever they go. Both Mrs. H. and the Editor have the happy ability of leaving our cares behind whenever we go away from Headquarters. We stop "talking shop," as we do every waking hour in the ordinary course of things, as soon as we leave on our business trips to Los Angeles or San Diego, save insofar as necessary, and this practice gives us a most beneficent mental rest, which compensates in part at least for the physical fatigue entailed in the transaction of the actual business.

But that is not "Idyl-Ease." You never come across that place—or condition—on a business trip. That would be an impossibility in the nature of things. To reach it you must go through the river Lothe and wash your mind of responsibility, a dangerous process unless you have set your house in order against all contingencies which may occur during your absence, and secured a return ticket with a time limit to take you back to "Busy-Land." This we have never before been able to do during the seven years since Headquarters were first established at Ocean Park, and what wonder then that for weeks we were on tiptoes of anticipation, just like two school children, at the thought of going on a vacation. Every now and then we found a few minutes to talk about it, even though we were twice as busy as usual, with moving the office and print shop to our new Administration Building and doing the necessary extra work to keep things running during our absence. Mrs. H.'s letters must be answered, the copy for the September Magazine must be prepared, so must the lessons and letters to Students and Probationers; no part of the work must suffer for our pleasure. It was hard work, and we were both very tired on the night of the 14th of July, but we knew that if we had left anything undone we should be unable to get to "Idyl-Ease," and that we had set our hearts upon.

Then came the morning of the 15th, the day set for our departure from Mt. Ecclesia, a wonderfully bright Sunday morning. After our usual simple service in the Pro-Ecclesia to nourish our spiritual natures and an equally frugal breakfast to fortify our physical being, we proceeded to the garage and took our seats in "*Carita*," as we call our sturdy "Overland" car, a step on the starter, a pull on the lever, a chorus of hearty wishes for "a happy trip" from our assembled workers, a waving of hands and handkerchiefs as "*Carita*" leaped forward through the gates of Mt. Ecclesia to carry us from Busy-Land to the Land of Idyl-Ease.



Mr. & Mrs. Heindel at Ocean Park

And then, presto! we were there; but the funniest part of it is we do not know just when we arrived. We were gliding over roads that we had been over before, through the beautiful San Luis Rey valley, by the old Franciscan Mission, over Red Mountain, by Lake Elsinore, but they were not the same, there was a peace and joy in the air, a calm and a quiet, a balm to our tired bodies and minds, a soothing influence we had never before felt, and "Carita" purring softly under us seemed to chime in with our surroundings in a grand sweet song of welcome to "Idyl-Ease," the land of rest and peace; for today we were not "making time" to get somewhere and do business quick, that we might get back to work as soon as possible but we were driving leisurely along, admiring hitherto unnoticed views and vistas. We had caught the spirit of Idyl-Ease, we were living only in the present moment and enjoying it to the full, forgetful of past and future, and in a little while our whole being seemed to change and become rejuvenated; we laughed and we smiled and we sang like little children.

From Elsinore, the State highway, smooth as a polished floor, led through Colton, California's chief source of cement—we saw great mountains of it—to Riverside, the great orange orchard, where the air was heavy with the scent of the orange blossoms which hung side by side with the golden fruit.

This is surely a country which requires superlatives ad libitum to describe, and even then the picture will be entirely inadequate to convey a conception of the reality. It is not the buildings, though as a whole they are beautifully artistic, but it is Nature, for this whole vast section of Southern California is surely a veritable Garden of Eden, with its magnificent palms, its sweet magnolias, its golden oranges and its profusion of variegated flowers which dazzle the eyes wherever we turn. The reader is, of course, familiar with the biblical prophecy about making the desert bloom like a rose. The Editor has at times endeavored to visualize such a transformation, but has never dreamt of anything quite as luxuriant as this, and the wonder grows at the knowledge that 50 years ago there was not a tree on the whole section. The country between Los Angeles and San Bernardino was then called "The Sixty Mile Desert," a happy hunting ground for the few scattered settlers—Mrs. H.s' parents among them.

From Riverside it is only a short drive to Redlands, the most picturesque of the small towns in this section. Here we drove through the famous "Smiley Heights," and as words fail to describe the view suffice it to say that Smiley Heights is located upon a narrow ridge about five hundred feet high, which divides the great bottomland, upon which it stands, into two vast valleys which are surrounded by mountains on all sides. As one drives along Smiley Heights one finds a number of places where the ridge is only about twenty feet wide, so that without leaving the car one has from each of these narrow places a most magnificent view of the twin valleys, with their orange groves and orchards stretching towards the distant mountains. It is a sight which must be seen to be appreciated, but once seen it will never be forgotten.

We also visited San Bernardino, the oldest town in this section, and a mining center, but were rather disappointed, so we turned our faces toward the coast again, for we longed for the cooler weather prevalent there.

Speaking of temperature and climate, California is unique. If you know where to go, you may find any temperature you wish on any day, summer or winter, and you will not have far to go either; for instance, it is usually nice and cool on Mt. Ecclesia; did anyone desire to find a nice warm place—Lake Elsinore, forty-four miles away, would be found ideal, and San Bernardino, ninety miles from Mount Ecclesia, is a real hot spot; or from Los Angeles one may take the electric car on a cool winter's morning ride up to Mt. Lowe, six thousand feet above sea level, enjoy a game of snowball and board the car for a return trip through Pasadena, where straw hats and shirt waists are necessary to comfort, to Venice-by-the-Sea, where the blue Pacific Ocean rolls in upon the sandy beach inviting one to take a plunge in its invigorating waters.

Our way to the coast led through Los Angeles and one of its many beautiful suburbs, Hollywood; then came the climb over the Cahuenga Pass and soon we were speeding through the fertile San Fernando Valley towards the mountains which separated us from the coast. Universal City was the first point of interest: there we saw how the film folks make pictures—imitations of old castles studded the neighboring hills to give color to tales of the time. "When Knighthood was in Flower;" cowboys in chaps, corralling cattle,

furnishing a striking contrast between the old world and the new, the East and the West. The roving knight and the rollicking cowboy are here identical and it is all in the day's work.

Onward we sped with the thriving towns of Lankershim, Van Nuys and Owensmouth on our right, basking in the sunshine among fruit land groves. Gold first drew the attention of the world to California. But although there is a vast mineral wealth in this wonderful state, that sinks into insignificance in comparison with the wealth contained in the golden grain, harvested on our broad fields; or the golden fruit, oranges, lemons and grapefruit, hanging in our orchards; or even the black oil, pumped from beneath the fertile soil, and which is furnishing power to turn the wheels of industry. Each of these is of vastly greater worth and industrial importance than any amount of gold could ever be and even if the writer were competent, it would be impossible to mention all the other sources of wealth which abound here.

Bound for Santa Barbara, we next glided down a long, steep, curving incline, called "Canejo grade," toward the coast, and in time reached Ventura, an important oil-town, thence for twenty-four miles the highway skirted the ocean. What interested us most on this part of the trip was "Summer-land," so called for the spiritualistic heaven. This was at one time a very popular camping ground for the Spiritualists; it was in fact to the Pacific coast what "Lilly-Dale" is to New York and the East. Now, however, oil has been discovered there, and instead of reaching upwards to the pure ethereal region of the Angels, men with grimy faces and blackened hands are delving into the realms of Pluto, greedily extracting the slimy substance which keeps the factory fires hot, that they may make money, money, money—their God.

It was very curious to see most of the oil wells there driven in the sea, some four or five hundred feet from shore, and we learned later that one of the Los Angeles oil-magnates has leased a strip of oceanfront tidelands, several miles long, where he intends to drive wells for oil—they are actually pumping oil out of the sea!

Arriving at Santa Barbara, we secured quarters and made up our minds to stay awhile, for we had heard much about the beauties of the surrounding country. We also began to make use of our niece, Olga, who accompanied us and was ambitious to become a chauffeuse, having already had some lessons on the "Maxwell" we use to take our mail to Oceanside. She was easily initiated into the mysteries of driving *Carita*, and the Editor began to take things easier than ever—Idyl-Ease was becoming more and more of a reality.

Between short trips and long rests, the days are passing away, leaving us each evening more fit to go back to Mt. Ecclesia in Busy-Land and take up the work we love, with renewed vim and vigor.

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Potatoes and green vegetables are especially helpful to build up the nerve tissues and should be used plentifully by people of nervous temperament.

Echoes from Mount Ecclesia

October 1917

How to Conduct Classes

One of our student members writes to ask us to recommend a method of conducting classes. He has tried in his home town a number oftentimes to get people together for the purpose of instructing them in the Rosicrucian teachings and they have become quite interested because of the talks he has had with them individually before the classes started. But on every occasion he has found that after a short time the attendance begins to dwindle and that it is difficult to keep up the interest.

We can give no set rules for making a class successful. Individual circumstances would always govern, so that what might prove a good plan in one city and with one class might be an absolute failure with others, but there are certain general rules which apply in all cases and if they are followed some measure of success is bound to attend.

In the first place, take note that in every class there are generally a few who are from the beginning enthusiastic and seemingly apt pupils; when questions are asked they are most free in their expressions and the discussion then narrows itself down to an exchange of ideas between them and the teacher, while the rest who are not so ready to express themselves, sit mutely by. After a while they become discouraged and leave, and the precocious ones having the floor all to themselves, then begin to lose interest. The way to prevent this termination of affairs is by always calling upon the backward ones for an answer to questions, by coaxing them to respond, and even if they give a poor answer refrain from squashing them or showing disgust. They are there to be taught, and they are doing their best to find out; they need encouragement and if the teacher uses diplomacy and tells them that their answer was good, he paves the way for a desire to express an opinion on a later occasion. He may then turn to someone else with the remark that the subject is far from exhausted and get more light on the subject from them. He may even go to the precocious ones privately and ask for their cooperation by keeping silent until the last, and when the backward students have had a chance to express themselves, then to bring out the real points by the better informed ones. The teacher should always bear in mind that the secret of success in teaching a class is to bring up the backward ones. The brighter pupils will always take care of themselves, and if that policy is followed the classes will grow more interesting as time goes one.

The class leader should also avoid making use of the personal pronoun "I"; he should sink his own personality as much as possible and allow for the personal equation in all others, giving them credit for knowing something. One should foster the feeling of self-respect, which makes them want to really and truly know. It should also be remembered that education does not consist in drumming something *into* others, but in bringing

something *out* of them; the skillful teacher leads his students into paths where they make new discoveries for themselves, and as we are always most interested in things that we have an intimate personal relationship with, these discoveries will be all absorbing and continue to hold the interest in the class.

Besides, there is the old saying, "If at first you don't succeed, try, try again," and there is such a thing as wringing victory from defeat. In this connection there comes to our mind the story of a man who had a cucumber vine and one day saw it had been severed from the root by a worm; thus the worm had frustrated his hope of gain from the sale of the cucumbers. But he was not discouraged; he found the worm that had done the damage and eaten the vine; with it he went fishing and caught a trout that sold for much more than the cucumbers would have brought.

While we do not sympathize with his piscatorial prowess, the story has a good point; he caught the worm that was the cause of his loss and used it to attain success. Similarly if you fail in your classes, seek diligently for the cause of your failure; examine yourself and see where you have fallen short as the teacher, strive to remedy the matter, then form a new class. By pursuing that method you are bound to succeed and your success will have been not only in helping others, but you will have helped yourself most of all.

Continuity of Life

Adele Oakdale

"I came that Ye might have life and that Ye might have it more abundantly."

Life is the one desire of souls—*life abundant*—for want of this, weary and spent, the spirit of man sometimes seeks escape to some freer, larger world, always desiring life; it is the drudgery, the pains, the sorrow of this muddled world that men flee from in self-inflicted death, hoping to find a better, larger life some other place. The Courage that steels men in health and vigor to face the cannon's mouth and risk sudden exit from all they hold dear, is the subconscious faith that they will find just beyond the border new life and the peace that all men desire.

Ruskin well spoke for us all in his words: "The best proof of eternal life is that here we only commence our work before it is interrupted by the incident called death."

Yet religion nor science can offer no proof of immortality, of a continuance of life, a conscious individual existence. It remains then for the Seer to find evidence strong enough to convince himself of the fact of a continuity of life, but it will ever remain for each soul to demonstrate the fact anew, since no one may satisfy another.

The psychics or Spiritualists so-called, really spirits having a natural clairvoyance embracing the planes adjacent to earth, are carried away with what they see that proves post-mortem existence and ask no more evidence of immortality, and unaware of the dangers of imposition practiced upon them by evil and mischievous spirits, they are in a

far worse case than the wholly skeptical whose very ignorance is a sort of protection against malign influences.

The sincerely eager and intelligent, not caring for phenomena but hungering for truth and some substantial evidence of life after death, ask in vain of sciences or religion, and must either fulfill certain conditions open to all and qualify for the first-hand knowledge open to trained clairvoyants or receive the testimony of reliable persons, which have received some evidence. The writer has, on two occasions, experienced what to her appeared indisputable proof of life—conscious life after death.

In both cases there was no chance whatever of any fraud, perfect strangers only being present, and the mind entirely free from any thought or expectation of what happened.

It is true some subconscious activity may have set up the vibrations connecting me with the other end of a wire of communication, but if so it was involuntary and unsought.

Briefly then: I sat for pastime with a family in whose house I rented a room—a few days after the announcement by telegram of the death of a man who had broken a sacred promise made to me a year before. It was a disappointment but did not in the remotest degree occupy my mind at the moment. The whole episode was closed by death and there was no grief connected with the affair.

Imagine then my surprise to receive by the usual means during that sitting among strangers who had no knowledge of my life or interests, a message of regret for the broken promise—involving money and the custody of a child, also an entreaty that I try to undo the wrong and only when I saw the full name of the recently deceased did I understand to what the message referred.

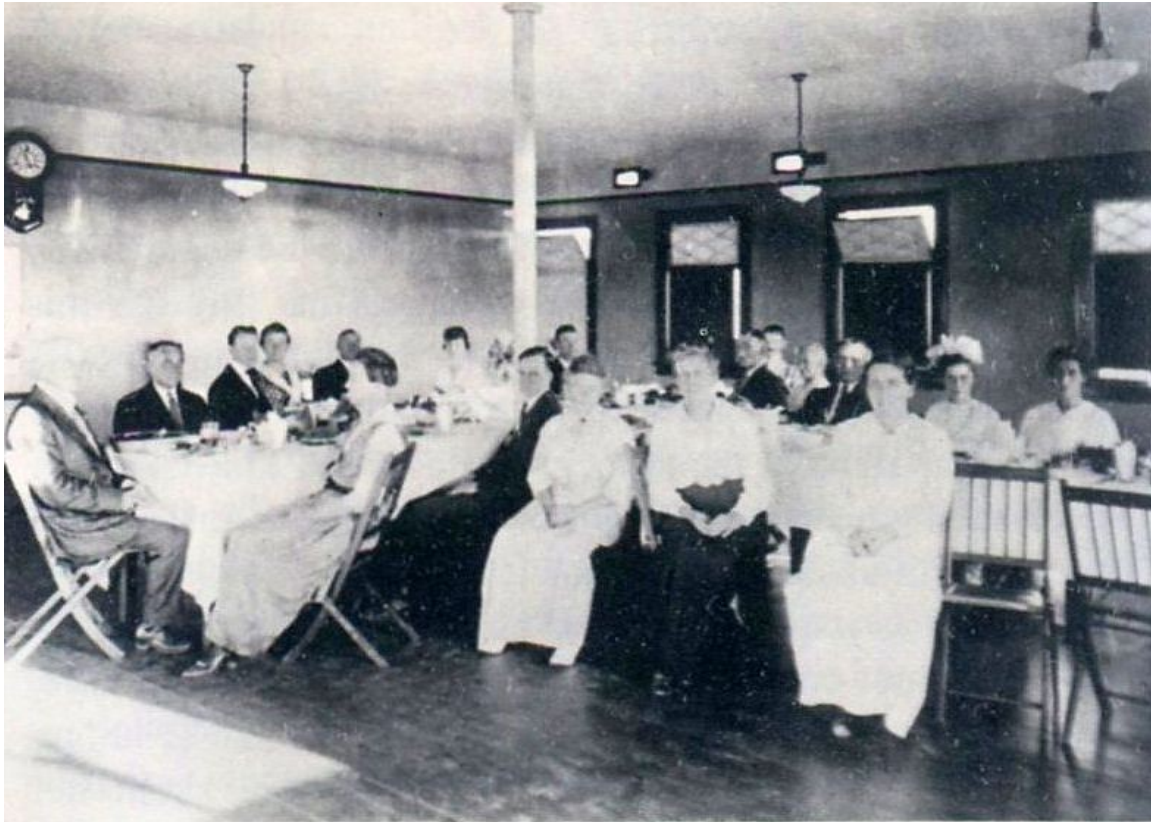
The other case occurred many years later, across a continent, again with a stranger. In the quiet afternoon I called upon a lady recently met, who had come to me through an interest in mutual work, thirteen years after the death of my mother and other relatives who spoke to me through this strange woman. She sat sewing but was inattentive to her task, and seemed strangely preoccupied with something. Presently in a whisper she told me to lock the door, and to keep silent. Never having heard or thought of psychic gifts at that time I waited with abated breath, for I knew not what.

It came as a question: "Are any of your people Catholics?" "No, not one," I promptly answered. "Are you sure; because your aunt wants to assure you that she is happy although at the time she was very miserable about her daughter." Then I remembered my little cousin who had become a Catholic and later a nun through the influence of a trusted servant. The lady asked was your aunt fond of dancing? And I had to admit that love of the terpsichorean art had spoiled her beautiful youth, led her into a foolish marriage and a life of disappointment.

The lady said, "I see five beautiful women, all your own people, hand in hand dancing on a green; they are garlanded with flowers, and your aunt is glad of this chance to tell you that they are happy and doing just the things they enjoy."

These two instances may not be convincing to others, but are to me, although I never needed any such proof, as faith and reason have always accepted the theory of Rebirth as a cosmic necessity.

As Christ said: "Ye must be born again."



**SEPTEMBER 12, 1917 MOUNT ECCLESIA WEDDING PARTY
(MR. HEINDEL IS FOURTH MAN ON LEFT)**

Echoes from Mount Ecclesia

November 1917

Wedding Bells on Mount Ecclesia

On the Twelfth of September we had the pleasure of solemnizing the first marriage in the Pro-Ecclesia at Headquarters, when two members of the Los Angeles Fellowship joined hands for a life partnership. Although this is the time of the year when Southern California is most barren of flowers, the ladies on Mount Ecclesia had managed to gather together sufficient to decorate the Pro-Ecclesia in a most beautiful manner and at the appointed time we closed the offices and print shops so that all might be present at the ceremony. When all had been seated the inspiring strains of the Wedding March pealed forth from the organ with violin accompaniment, as Mr. Heindel led the bridal party down the central isle to the front where the bride and groom were seated while Mr. Heindel took his place on the platform and, after the soul-stirring strains of the Wedding March had subsided, he delivered substantially the following address:

My Dear Sisters, Brothers, and Friends:

We have met here today to witness a most important ceremony which will join together in wedlock two of our friends. It is for them a most momentous occasion, and indeed for us all, for the life or lives lived by individuals are reflected in the community; the home life is the background and basis of the public life. If our young friends who are now starting out together on the life of matrimony are prepared to be self-sacrificing towards one another each always seeking for the good of the other, each striving to conform himself or herself to the other, as we earnestly hope and pray that they will, there will result a life of the most ideal companionship which is indeed a foretaste of heaven on earth; then each of them will be blessed thereby, and together they will radiate from the home which they make, an influence of the greatest possible benefit to the community. On the other hand if each should persist in having his or her own way regardless of the comfort and happiness of the other, they have before them a life of such misery that it is really a hell on earth and the influence radiated from such a home can only be detrimental to the community wherein they live. We shall all earnestly pray that they may beware of the rocks and shoals of selfishness which are sure to wreck the bark of life happiness, and cultivate that conjugal solicitude for each other's welfare which will lead to a life of heavenly bliss.

Marriage then is a hazard, and in order to understand why such a dangerous condition which is alas only too often a source of sorrow should have been thrust

upon mankind, it is necessary to examine the occult records and to take a larger view of the evolutionary journey of mankind than is generally open to the great majority of people. There was a time, called by Occultists of the Western Wisdom School, The Hyperborean Epoch, when man in the making was plant-like in his constitution and male-female as recorded in the Bible. Therefore he could at that time, like a number of the plants today, fertilize himself and reproduce his kind without outside cooperation. In time the human body hardened and became animal-like in its construction. But the human spirit is a divine creative intelligence being taught in the school of life; we are all Gods-in-the-making and the creation of physical things by physical means is only an elementary lesson. Eventually we must learn to emulate the creative methods of God, the Great Architect of the Universe, who by His spoken Word brought all things into existence, as so wonderfully taught in that gem of mysticism, the first chapter of the Gospel of John, where it is said: "In the beginning was the Word and the Word was with God. All things were made by Him and without Him was not anything made that was made. In Him was light and the light was the life of men and the light shineth in darkness and the darkness comprehendeth it not.

To think the creative thought, however, requires a brain in the physical world and to speak the creative fiat requires a larynx and therefore it was necessary that these organs should be provided for man-in-the-making so that he might gradually grow up to the divine stature. Therefore the great superhuman hierarchies who have guided our evolution diverted one part of the creative force of man-in-the-making upwards so that it might build these organs. In some they used the negative pole of this force and they became female; in the others the positive pole of the creative force was used and they became males. But this left only one half of the creative force available for the reproduction of the race and thus from that time mankind was divided into sexes as we see them today and it has become necessary for each to seek his or her complement so that the dual creative force, *male and female*, may be blended to perpetuate the human species and to provide new vehicles for the egos who have lost theirs by death. And in those early days when the guardian angels had charge of infant humanity, they gathered their wards in great temples at certain times of the year when the interplanetary lines of force were propitious to procreation, and there generation was accomplished as a sacrament, a sacred religious rite.

Had this condition continued humanity would also to this day have remained childlike and innocent, docile and happy as children. But as the brain was gradually formed, fallen angels, spoken of in the Bible as Lucifer Spirits, taught humanity the unbridled use or rather abuse of the creative function, for sense-gratification regardless of the planetary conditions. Thus love gave place to lust, parturition became painful, and death more

frequent. Man had fallen from a sanctified to a sinful state, and since then an age of sorrow, struggle, and strife has been upon earth and if we analyze conditions to the ultimate today, we shall find that every form of sorrow and sickness is due to this abnormal sexual relationship. Therefore we are anxiously looking for the time of the coming of Christ for the establishment of the Kingdom of God when there shall be neither marrying nor giving in marriage because each shall have the power within himself to speak the creative word and death will be swallowed up in immortality.

But while we hold these ideals regarding the future condition we must deal with facts as we find them today, and there are great and wonderful lessons to be learned within the state of matrimony, so we must do our very best to render it fruitful physically, mentally, morally, and spiritually. We should always remember that it is a striving towards unity which can only be achieved by a forgetfulness of self. There should be in the home only one thought, one voice, and one aim in life, *but this should be a composite thought, voice and aim*, both parties should strive to blend their ideas for the common good, and if it should be found, as undoubtedly it will, that no agreement can be reached on a few points, then there should be a tactful avoidance of such subjects until time shall have change done or the other or both. There should be a mutual respect of each other's rights, a sinking of self-interest for the common good, and we earnestly pray that our young friends here who are entering upon this great adventure may endeavor from the beginning to live the love life which is so essential to make a home atmosphere fit for the raising of children that shall be a credit to the community. Bear one another's burdens. Young man, do not confine your interest to the shop or office and beg to be excused from sharing the worries incidental to the care of a home and children. Young woman, do not cherish the idea that your troubles and trials in the home are paramount and that your husband has no worries compared to yours. Remember this is a *partnership* in anything and everything; take an intelligent interest in his business, encourage his ambitions and spur him on to greater efforts by intelligent appreciation. The more you know of each other's affairs, the closer your partnership, the easier you will bear the burdens of life and succeed in making your matrimonial venture worthwhile. And we all pray that God may give his greatest blessing to you both and that this union may prove fruitful of lessons that will elevate you physically, morally, mentally and spiritually in the great school of life.

After the conclusion of the address the ceremony proper took place including the exchange of rings which, being endless, are symbols of the immortal spirit and the promise to take each other for better or for worse, in sickness or in health, in prosperity or adversity till death shall part. The party then adjourned to the Dining Hall where the tables had been placed in the form of a cross and where a sumptuous spread was served; afterwards the bride and groom were sent on their way with repeated well wishes and heartfelt prayers for their success.

A VACATION TRIP IN A ROCKING CHAIR

A number of letters have been received at Headquarters congratulating Mr. and Mrs. Heindel on their vacation trip, which gave the readers of "*A Trip to Idyl-Ease*" almost as much enjoyment as if they had been along. Here is an extract from the letter by a friend who took the trip in a rocking chair:

"And that 'trip to Idyl-Ease', I did enjoy it. I travelled right along with the Editor and Mrs. Heindel. I looked down into the valleys from 'Smiley Heights' and smelled the orange blossoms, I heard the song of the surf and laughed and sang, so you can tell them that their vacation gave me one too, although instead of *Carita*, the sturdy 'Overland' car, I had a rocking chair and a footstool and an imagination fired with enthusiasm—and many who read felt just like me I suppose. Oh! I just love your beautiful magazine."
M.E.H.

Invisibility Patented in Germany

It will be remembered by those who have read the earlier stories of H.G. Wells that his "invisible man" attained to that distinction by discovering a method of rendering the refractive index of his body to light precisely the same as that of the atmosphere. As his body did not reflect light at any of its surfaces, external or internal, the rays went directly through it. It was perfectly transparent, and therefore invisible. A process for preparing museum specimens on this plan, and making them so translucent that the details of the skeleton are visible through the skin and flesh, has been patented in Germany. Probably we shall not yet have an invisible man by this process, for the specimen must be totally immersed in certain liquids; but, according to The Publishers' Circular (London, June 2), we have progressed as far as a transparent rat!

"The Patent Court...has just revealed the astonishing fact that a Leipzig bookseller, Hermann Streller, of 32a Langestrasse, has patented a process for using the refraction of light to look through organic bodies, which seems according to a doctor from the South Kensington Natural History Museum, to usher in the phenomenon of a transparent rat! We do not know whether there is any literary significance in the fact that Leipzig is only about a hundred miles from Hamelin Town in Brunswick, by famous Hanover city. Anyhow, the Trustees of the British Museum (South Kensington Natural History Society) applied to the Controller on Thursday for license to use the German patent 8,621 of 1909, in the name of Streller, which asserts a sure process 'for rendering organic and inorganic bodies transparent' by the employment of the refraction of light.

"Dr. S.F. Harmer, F.R.S., from the Natural History Museum declared the process was a remarkable one. It offered peculiar advantages for the study of the internal structure of animals. You could take a rat and prepare it in a certain way, put it in certain solutions specified, and it would become extremely transparent, so that you could see the details of the skeleton through the skin and muscles. He desired to make use of the process at the

South Kensington Museum. The general principle of making objects transparent by putting them in liquids of suitable refractory indices they knew about before the patent, and the patentee could not claim any patent rights in general scientific principles. ...The particular details of some of these processes were new. The authorities wished to employ them partly for preparing objects to be exhibited to the public and partly for study purposes. Dr. Harmer was not sure that all the chemical substances could be obtained at the present time. Some of them were complicated bodies which were made in Germany. The processes were probably capable of use for commercial purposes. If, for instance, a farmer had a sample of seed, and wished to examine the quality of the seed, or see whether it was internally attacked by insects or disease, it was quite possible that the seed should be made transparent in this way, and it would be a convenient method of judging of its goodness.

"The patentee states the principle in this way: An object with a certain index of refraction attains the property of transparency if placed in a liquid having a corresponding index of refraction. If a particular tissue or constituent is to be examined the index of refraction of the particular organic constituent....

"Bodies need to be prepared in certain ways, such as by having gases, air or water removed by an air pump so that the saturation takes place in a vacuum. For the removal of water a preliminary treatment of the body with alcohol, benzyl, or the like may be carried out.

"In some cases fluids may be chosen which, by virtue of their index of refraction, cause certain parts or groups of the body to disappear, so to speak, and thereby bring other parts the more prominently into view.

"Dr. Harmer added that Professor Spalteholz, in his book, stated that a license must be obtained for the purely commercial use of the patent, but its employment for scientific preparation and educational purposes was in another case. The purely scientific use of the process remained free.

"The Controller of patents, Mr. Temple Franks, said this almost seemed to obviate the necessity for a license. There was also the question whether the patent was good, since it seemed to endeavor to patent the use of general scientific principles. There was the further fact that this was wanted for a government and public institution. He would look into the matter. It sounded like a fairy tale."

—Literary Digest.

* * * *

What is a failure? It's only a spur to a man who receives it right, and it makes the spirit within him stir to go in once more and fight. If you never have failed it's an even guess you never have won a high success.

Echoes from Mount Ecclesia

December 1917

A Talk in the Pro Ecclesia

Lizzie Graham

Anyone who has been accustomed to meet the students of the Rosicrucian Philosophy must often have been asked this question: "How Shall I Serve?" And from the frequency of the questioning you might conclude that every opportunity had been eagerly filled; but I confess with regret that it is not so. Do you remember in that favorite hymn, "Lead Kindly Light," there is a line, "I loved to choose my path"—that is the way with most of us; there are only some things that we care to do; and the old childish cry of "I don't want to" comes to our lips or our hearts, when a line of service is suggested to us that does not meet with our approval. Or sometimes the cry is one of fear, "Oh, I cannot do that," forgetting our motto text, that "if we walk in the Light, as God is in the Light, we have fellowship one with another." We have much greater power than if working alone; and back of all is the strength of Our Father.

If we are to follow the command of our master, Christ, we must be the servant, or server of all. Observe *Servant*, not *Slave*. The slave is driven to his work by the lash of the whip, the true servant serves through love, as an honor and a privilege. Sometimes we are eager to get the opportunity of serving a great personage, a teacher or a writer, but the soul of the meanest being on earth is just as dear to Our Father, and the honor of serving him just as great and the opportunities to do so are many every day.

But back to the question "How Shall I Serve?" The parable of the Talents, in Matthew, twenty-fifth chapter, teaches us that service must be with *all the talents* that Our Master has given us. Not one talent, or gift may be laid away, all must be used.

We read in Genesis that God gave us bodies, *Gift One*. Then into those he breathed the breath of Life, *Gift Two*. Then the *Gift of motion*, and of *hearing*, and of *seeing*, and of *smelling*, and *tasting*, and *feeling*, and many, many other gifts, or talents, to use in service. But the greatest gift of all is Eternal Life, through His son, Christ Jesus.

If we will take these gifts, or talents, one by one, and use each to its fullest extent in the service of Christ, we will have no occasion to ask the question with which we started. Opportunities will so crowd upon us that hours, and days, and even life itself, will be all too short.

To return to the parable, He who used all his ten talents received more—so shall we—sight, hearing and all other faculties will be extended beyond belief. And also new gifts

will be added. But, do not forget how to use the talents, the service must be for *others*. "We lose what on ourselves we spend."

Just suppose that during the next week, every one of us endeavors to use on each day one talent to its fullest extent in service to others. It may be our singing or our playing. It may be our sewing or our digging, our quickness of sight, our accuracy of hearing, our talent for neatness, or for love, or for harmony in the home. Each one will surely bring joyful service.

The answer to the question, "How Shall I Serve?" cannot be given by anyone but yourself. You alone know what you can do, and how far you can make your "Living Temple" respond to the desire of the spirit within. Others may give you suggestions, but only yourself can say at the end of the day to the tired body, "Well done, thou good and faithful servant."

Let us serve with every part of the temple. The brain, the voice, hands and feet. Service outside of the temple, money service, counts not for so much as the giving of one's own self.

We may be allowed to change the words of Lowell in Sir Launfal and say "The service without the server is bare."

Perhaps you may ask: To whom are we to render service? We find the answer in the Rosicrucian Temple Service. "Loving, self-forgetting service to *others*," that is *Humanity*; but Humanity has two sides, the physical and the spiritual. Which shall we serve? We do a great deal of service on the physical side of life. Providing food, clothing, shelter, amusements and so forth. We read that we should "seek and serve the Divine Essence hidden within" the physical temple but we can only serve through the physical temple because the Divine Essence, the spiritual side of man, is hidden within. Therefore we must reach it through our thoughts, the motive behind the act of service.

It seems as though Frances Havergal had this thought of service when she wrote that song beginning "Take My Life and let it be, Consecrated Lord to Thee." If our lives are so consecrated we shall attract opportunities as a magnet draws iron filings.

FROM THE HIGHWAYS AND BYWAYS

Many motor parties are now visiting Mount Ecclesia from San Francisco and different points in Southern California, and as the number of workers is also increasing, due to our extended activities in both the publishing and correspondence departments, accommodations are gradually becoming scarce. Lately a number of cars arrived on a Saturday and almost doubled our usual number, with the result that we had to place beds in the library and extra beds in some of the rooms to take care of the overflow.

That Sunday evening Mr. Heindel—by request—gave Wagner's famous mystic Music Drama, "Parsifal," illustrated with stereopticon, which was much appreciated by all, as it shows the soul's progress upon the path in a most graphic and inspiring manner.

ASTROLOGY BY CORRESPONDENCE

To us, Astrology is a phase of Religion, and we teach it to others on condition that they will not prostitute it for gain, but use it to help and heal suffering humanity.

How to Apply for Admission

Anyone who is not engaged in fortunetelling or similar methods of commercializing spiritual knowledge will upon request receive an application blank from the General Secretary of the Rosicrucian Fellowship. When this blank is returned properly filled, he may admit the applicant to instruction in either or both correspondence courses.

The Cost of the Courses

There are no fixed fees; no esoteric instruction is ever put in the balance against coin. At the same time it cannot be given "free," "for nothing," for those who work to promulgate it must have the necessities of life. Type, paper, machinery and postage also cost money, and unless you pay your part someone else must pay for you.

LIBRARY SUBSCRIPTIONS

The magazine is now sent gratis to 330 Libraries. Part of these subscriptions have been paid for by members and the rest are supplied by the Headquarters fund. The price to Libraries will not be raised, so that members wishing to subscribe for one or more may do so at the former price: One Dollar a year in the United States, One Dollar and Twenty-five Cents in Canada and One Dollar and Fifty Cents foreign.

CHRISTIAN MYSTICISM BY CORRESPONDENCE

A course of monthly letters and lessons is issued by The Rosicrucian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request the General Secretary may admit students to the preliminary degree, but advancement in the deeper degrees depends upon merit.

IMPORTANT NOTICE

It costs a great deal of work and some money to cast a horoscope, have it electroplated, read, typeset and printed. Unless the data are exact and right, all this work is in vain, and the horoscope worthless. Therefore we want to impress upon parents the necessity of being definite and accurate when sending in data for children's horoscopes, for we cannot take chances, and where the data are ambiguous, the request goes into the wastebasket.

The principal inaccuracy is in stating the birth time of children born near noon or midnight. We do not know what you mean when you write September 17, 1912, 12:14

p.m. Some people would think that you mean 14 minutes afternoon. Others would say you mean 14 minutes after midnight, which would then be the morning of the 18th. This would make a most radical change in the Moon's aspects, in the place of the Sun and the houses. Therefore the reading would be as different as day and night. Thus, if we happened to guess that the child was born at noon instead of at midnight, which has happened, our work would be lost, and Astrology would be discredited if the parent happened to be a stranger.

Therefore, when sending such data please state the hour definitely by adding the word noon or midnight as the case may be: September 17, 12:14 NOON, or September 17, 12:14 MIDNIGHT.



BELL TOWER, STAR PINE 1998

Echoes from Mount Ecclesia

January 1918

Let Condemnation Cease

A.D. Cramer

"Let Condemnation Cease Among You."

"Come Together With One Accord."

"For Then We Shall Know, Even As Also We Are Known."

While contemplating the sin and suffering of my dear sisters and brothers in this trying period of the world's progress, I became submerged in an agony of compassion and prayer for Light. *Ye may make your prayer from the heights or from the depths.*

No longer was there room in my heart for condemnation of one sinner, however black the sin. I seemed to feel the compassion that filled our *Savior's* heart in the agony on the cross, when *He* cried out "Forgive them, Father, for they know not what they do!"

He understood that they were not crucifying *Him*, but an imposter. *He* understood that they crucified because they were loyal to their traditions handed down to them by High Authority. He knew that they were *Spiritually Blind*. He saw that the *Blindness* was in process of becoming fixed in the race.

He learned in His Sacrifice how *that Blindness*, and *His Perfect Virtue*, were used by *Divine Love* to consummate a *Work of Love for All Living Things*, including *the Earth*, *the Mystery of Golgotha*.

We learn through the sublime teachings of *The Rosicrucian Cosmo-Conception* that *Conscience* is the *Precious Extract*, and only permanent, acquisition of the Spirit, retained from life to life, as incentive to right thought, right feeling and right action.

By contemplating *Life on Earth*, we learn that *Conscience* is the direct and fundamental principle underlying the conduct of each individualized Spirit.

Conscience in its strength holds me to a course of action as right (it may be contrary to *Self-Interest*, *Personal Welfare* and *every feeling and inclination*). *The Lesser Things* no longer *Rule*.

Conscience in its weakness is a broken staff to lean upon. Its weak voice is silenced by the clamor of *Desire*, *Self-Interest*, *Personal Welfare*, *Self-Righteousness* and *Condemnation of Others*. What a pleasant satisfaction there is to the Lower Self, when I unveil the naughtiness of *Others* and reflect that at least *I* am not doing *that Sort of Thing...* (And yet perhaps it was only "Yesterday" that, wallowing in *that vice* I condemn my *Other* for—I Gained—in *Purgatory*, by *Terrific Reactions of Repulsion*, from *Shame* and *Remorse*, the *Resolve*, the *Necessary Awakening of Conscience*, that inhibits my practice of that vice for all time, under any condition whatsoever.)

The drunkard of the past makes one of the best and most active *working* prohibition advocates of the present.

Compassion is the hand that plants "growing flowers" upon the grave of the old self, the lower self, and nurtures them with encouragement and rejoicing, so there is even no time for regrets any longer. Compassion is the hand that can raise the veil between "here and there" that I may look upon the process of purgation to learn a lesson if I lose not *Poise* while gazing thereon.

"But *then* we shall *Know*, even as also *We Are Known*."

"Nothing that is (now) secret shall be hid."

One condition, where the above works out, is in the post-mortem purgatorial, lowest desire plane, where the reactions are hate and repulsion under the bond that draws all things of similar vibratory nature together.

The Purgation of a Secret Hate

Two sisters lived under the same roof. One was rich in this world's goods, morally lax, and self-indulgent. The other, widowed, poor, proud, embittered, was there as a dependent. On the surface, they lived a life together of average harmony.

But the poor one had discovered a moral indiscretion of the rich sister, which if known, would ruin her home and social life.

The rich sister suspected that she was discovered, and little hints were not wanting from time to time to confirm the suspicion. And so through the years, a secret hate was built. Behind each gift of clothes or money, a *Leering Thing Appeared!*

In time they both passed out.

Now, clutched in an embrace that they vainly endeavor to break, stripped of the veil of flesh, in a plane that is vibrating to the source of their hate, they see but the *Leering Thing* that was veiled by the flesh in earth life, and they respond with hate for hate in a madness uncontrolled by anything but the *Mercy of God*, which has ordained that such periods shall be but one third as long in purgation as they were in generation. They listen to no one, but, poor victims of a fixed idea and evil, they drain the last dregs of bitterness, thrice intensified, as its term is shortened, and waste time in a region of horror, that might well be spent in better realms.

If they had known, as we can know by these wonderful teachings and the faculties awakened by living them, think you they would have sought justification of hate for each other? No, they would have constantly cleansed themselves from *within*; performed their *Purgation* here and now, and gone to God free of that dreadful *consciousness of sin* that will not let *those passed out* approach their Savior for a long time, even though *He* stands *the Eternal Lover of Each and Every Soul*, ardently desiring acceptance.

Lo! *He* stands at the door and knocks. Bid your *Divine Lover* enter. But before you do that, it would be well to do some interior cleaning, or *He* may not be able to stay with you

long. Many times has *He* been turned out after having been invited to enter, yet *His Love Never Faileth*.

THE PEACE THAT PASSETH UNDERSTANDING

Give all thou hast of life, my soul,
In service for mankind;
'Tis only thus the peace will come
That thou hast tried to find:
Reserve not one small thought of self,
Give, everything thou hast—
The dearest treasure of thine heart—
And when 'tis done, at last,
When every tie thou hast unbound
That holds thee to the earth,
Then, may thy soul, sweet freedom find
From bondage to rebirth.

Zina Barton Partridge

Echoes from Mount Ecclesia

February 1918

The Sign of the Elder Brothers

E.M. Tibbetts

One evening about this time last year we had company to dinner and after the meal was finished sat in the library discussing different topics of interest when I introduced the subject of rebirth. I was quite shocked to find that they thought it the same as transmigration where for some evil deed a soul is forced into an animal body! My husband and I brought up all the quotations that we knew from the Bible to prove the point. Then the conversation changed to Jesus Christ—who and what He was. Now we had been reading and thinking along these lines for some time but it was not until shortly after this that we began the study of the *Cosmo*. I say this to explain what follows. Upon being asked for my opinion I, in my ignorance, stated what I at that time thought to be true. I said that I believed Jesus to be a soul like ourselves but who, through life after life of overcoming his carnal self, had gotten so far beyond the rest of us that God had chosen Him to be our Great Teacher. I was again asked if I thought Him to be the greatest of all those sent to direct us and I said that I was not at all sure of this as I believed we had never been left without Great Lights to show the Way.

Well this was all that was said upon this subject and shortly afterwards they rose to leave when my husband insisted that he motor them home as it was quite a distance. Knowing that it would be half or three quarters of an hour before his return I closed and locked all the windows and doors as I was alone in the house, and went to the kitchen to wash the best china and glass which had been used at dinner. It was while I was bending over the sink hurriedly washing dishes that a strange thing happened. The only way I can describe it is to liken it to a moving picture on a screen only the screen and picture were inside my head....I saw a man walk through the hall door into the kitchen, across the kitchen to me, and extend his right hand and arm at full length as if to put it on my shoulder. He did not speak but gave me the impression that I had misstated a great truth about The Christ. In appearance he looked to be about forty years old, with dark hair and eyes and a very kind and gentle face. It seemed to me at the time that his clothing was only the usual conventional every day sort men wear although I did not pay much attention to the cut of it as I was too much engaged watching his face. I turned quickly as I felt sure he was standing beside me, but not being clairvoyant, could see nothing.

It was shortly afterward my husband returned and I at once told him of this and we both agreed that I must have said something wrong about a very serious matter and that some of the Great Ones in passing had kindly warned me of it. About the picture of him in my head we had neither of us ever heard of such a thing at that time. It evidently never

occurred to my husband to accuse me of having an hallucination as many would have done. I never had such a thing in my life and he knows me to be a sensible, practical woman. Besides he was and is just as interested and earnest in our studies as I have ever been.

Not long after this we began the study of the Rosicrucian Fellowship teachings and imagine my surprise and delight to come across the statement that The Elder Brothers have the power to cause us to see a picture inside our heads of whatever they wish to make us understand. Then another eventful day I found in the *Cosmo* what I had said that was wrong and I was sorry. I now know the facts of the difference between Jesus the man and the Christ although I cannot truthfully say that I have as yet absorbed it but hope to in time.

Well there it is and the only thing about it I do not understand (providing the above solution is correct and I think it is) is that it was over an hour from the time this unfortunate statement was made to the time of the warning if one could call it that, but please do not take the time to explain this point as I know I shall also find that out some time.

In conclusion the lesson I gained from this is that the Great Ones watch alike not only our mistakes but our victories, both large and small. That we must guard our every thought, word and deed, and as soon as we have proved our mettle and are found worthy They who are watching will know and will gladly and freely help us to go further.

THE COWBOY'S PRAYER

O Lord, I've never lived where churches grow;
I love creation better as it stood
That day you finished it so long ago
And looked upon your work and called it good.
I know that others find you in the light
That's sifted down through tinted window panes,
And yet, I seem to feel you near tonight,
In this dim starlight on the plains.
I thank you, Lord, that I am placed so well;
That you have made my freedom so complete;
That I'm no slave of whistle, clock and bell,
Or weak-eyed prisoner of wall and street.
Just let me live my life as I've begun,
And give me work that's open to the sky;
Make me a partner of the wind and sun
And I won't ask a life that's soft or high.
Let me be easy on the man that's down
And make me square and generous with all;

I'm careless sometimes, Lord, when I'm in town,
 But never let them say I'm mean or small
Make me as big and open as the plains,
 As honest as the horse between my knees,
Clean as the wind that blows behind the rains,
 Free as the hawk that circles down the breeze.
Forgive me, Lord, when sometimes I forget;
 You understand the reasons that are hid,
You know about the things that gall and fret,
 You know me better than my mother did.
Just keep an eye on all that's done and said,
 Just right me sometimes when I turn aside,
And guide me on the long, dim trail ahead
 That stretches upward toward the great Divide.
 —Charles B. Clark, Jr.

Echoes from Mount Ecclesia

March 1918

The Caves of La Jolla

Southern California is a wonderful land, here we are in January with perpetual sunshine, roses, calla-lilies and other flowers in full bloom; sometimes there is a little hoarfrost on some of the roofs early in the morning and we have to light the furnace in the Administration building, but by 9 a.m. it is "as warm as toast" and remains so indoors and outdoors, specially outdoors, all day. Oh! how we wish we could ship some of this salubrious climate to our suffering fellowmen in the frozen East, but perhaps you may enjoy hearing about it and determine to come out when you hear how lovely it is. Here is an article about the Caves of La Jolla (pronounced La Hoyah) one of the most beautiful and picturesque bathing resorts in Southern California. Sometimes we cram our car full of workers from Mount Ecclesia, take a lunch along and drive down there—it takes about an hour—to spend Sunday bathing and resting.

It is one of the more quiet, refined places and is visited annually by many thousands of tourists. In the following article Violet White Smith gives a description of these natural wonders which may interest our readers specially because of their proximity to Mount Ecclesia.

* * * *

The Witches' Cauldron is always fascinating by the play of the restless surf. "Bubble, bubble, toil and trouble," they say. The heavy breakers roll one after the other, and the water dashes fiercely above the rocks. Cathedral Rock, a hollow pile of rocks with entrances on both ocean and land is interesting. For unknown years the water has rushed through this rock until now the force of the waves has been too great, and it lies in ruins. A little further down the beach is the Devil's Slide. It is a unique rocky beach, and many abalone shells are found on its rocks at low tide. Formerly, people slid down the face of this cliff, then scrambled back as best they could, but now there is a stairway of one hundred steps leading down to the beach.

The White Lady cave is the fourth cave from the Devil's Slide. This can be entered only at lowest tide. It is so named from the White Lady formed at the entrance, as it is outlined by the walls of the cave.

Mammoth Cave, or "Sunny Jim," can be entered at all times, as there is a tunnel leading down from the land. The guide proceeds with a lantern, and it is down, down, through the dark passageway of one hundred and forty-six steps, until one enters the softened gloom of the cave. It is with amusement that you gaze at the cave entrance, and see outlined in the bright light, the silhouette of "Sunny Jim," with his dear little top knot and inquisitive nose. It is very easy to imagine the smile that illumines his face. The

beauty of the interior of this cave is a perfect delight. The black of the rock, the green water and the snowy foam, as the waves dash into the entrance of the cave, repay the effort of the toilsome descent.

The color effect of the wall is wonderful—greens, purple, browns, velvet—like reds, melting into rich rose. Then too, there are many fantastic pictures upon the rocks. The guide will point out the priest in his long black robe, the baby in the cradle, the donkey, the bird, the faces, and many other things. He will show you the footprint and the shoe and tell you the story of how they quarreled, "so she threw her shoe after him, and that is the trace of his foot as he ran." As one looks over the wall pictures, one feels that nature is indeed a prolific artist.

Standing within the semi-gloom of this great cave there comes a feeling of awe; columns, arches, aisles, through which the dimly-lighted caves may be seen stretching on and on; high vaulted roofs, alcove niches, friezes of colored mosaic, a temple to the Creator in which the waves constantly play upon the rocky organ pipes.

One turns away with reluctance from the ocean entrance, loathe to lose sight of the foaming waves—waves, dazzling white, as they pour through the countless crevices, covering the translucent green of the water with their snowy froth. After leaving the caves, a visit to the Biological Station, with its wealth of shells, fish and seaweed will repay one.

Now for one more walk along the cliff, past the Pink School beach, where the children delight to play. From here one can see the porpoises cutting the waves, with their great fins, and if one is very lucky, he may even see a whale spouting in the ocean. Then comes Whistling Beach, so named from the sound, as one treads upon the sand.

Now comes South Bathing Beach. Here the happy bathers, take their dip into the surf. A little further on, sea-anemones are clustered thickly upon the rocks, their tinted tentacles glittering through the water. Little crabs scurry away at your approach, and the beautiful abalone is visible on the further rock.

Seaweeds trail in and out, at the movement of the tide, and one can easily imagine it is a mermaid sunning her hair. So with a last farewell to the rocks and waves, one leaves the Caves of La Jolla.

In after-years, one has pleasant memories of the charming times spent amidst those delights of nature. And one of those pictures on memory's walls is that of the Green Dragon, where luncheon is served among gypsy-like scenes and phantasms of the Orient.

Thus one may "Dree their weird," as the years pass on, feeling assured that this "Never-never Land" of today may again become the "Ever-ever Land" of bewitching La Jolla.



FIRST BUILDING CONVERTED TO LIBRARY

Echoes from Mount Ecclesia

April 1918

Temple Building

J. Casey

IT should be our earnest desire to advance, and to help the Fellowship advance. It has seemed to me the greatest hindrance to our advancement is that we scatter our forces.

We admit that all schools are good; that "All Roads lead to Rome," but when would you expect to arrive at Rome if you attempted to travel all the roads? The Law of Compensation does not permit us to receive from anything anymore than we have given it. If your heart is not in the work you are doing you are not a very potent factor in carrying on that work and you are not getting very much from the work. This must be a fact, otherwise we would be setting aside a Law of the Universe.

Our physical life-giver, the Sun, travels from east to west. The Wise Men of the East travelled westward, otherwise they could not have been "of the East." They traveled westward to the Christ, to recognize the most sublime Light that had ever been given to mankind.

The path of progress has always been westward. Today, we find a race of people here in the West, more highly evolved, more balanced, more sensitive to the higher vibrations, than any other race of people who have ever dwelt upon the earth. We know there were former races who were in closer touch with the Invisible Worlds, but that is not always a sign of advancement. They were mostly negative and did not have control of their faculties. Today we are evolving a positive race of people, a balanced race, a race in which the individual can stand alone. He will be master of himself and will master conditions outside of himself. He will be balanced, for head and heart will be equally developed.

Realizing that our spiritual progress must go hand in hand with material progress, is it not reasonable to infer that the most advanced Religion has been given to the most advanced people? We claim the Christian Religion stands out pre-eminent above all other Religions. Every Religion has its exoteric and esoteric side. Today we find an increasing number of people ready for the esoteric side or the Deeper Teachings. To you, friends, the Rosicrucian Fellowship offers a teaching that appeals to your reason, that stills the intellect, for it answers your questions and it satisfies the longings of your heart. After studying its teachings, you may attend a Christian Church and realize more from the sermon than the minister knows he is giving you. These Western Mystery Teachings do not develop within you a dreamy, impractical state, and make you feel that everything here is as it should not be. They help you to build character, teach you to become

practical and a potent factor for good in the world. You know the Laws of Evolution and you work in harmony with those laws. You rise above the Law for you have the Law within yourself.

Following the injunction of Christ, they put as much stress upon "Healing the Sick" as upon "Preaching the Gospel." Their motto is to "Heal and Teach." Healing and helping our fellowmen right where we are each day, presents to each of us innumerable opportunities for Soul Growth. When we speak of Soul Growth, we mean wearing, day by day, that Golden Wedding Garment spoken of by Christ. And friends, that Golden Wedding Garment is not built by dreaming and wishing we had done something we did not do. It is built by filling our life each day with kind, unselfish deeds for our fellowmen, by being considerate, compassionate and kind. By saying, when there is a task to be done, "Why should I not do it?" instead of "Why should I do it?" Such a life brings a reward that cannot be described in words.

Manson, in *The Servant in the House*, written by Charles Rann Kennedy, describes very beautifully that Temple, that Golden wedding garment we are each building. He says to the worldly Bishop, "I am 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! The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable; the faces of little children laugh out from every cornerstone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of 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 shouting like the cry of thunder. Sometimes in the silence of the night-time, one may hear the tiny hammering of the comrades at work up in the dome—the comrades that have gone aloft."

And remember, friends, we are not to think only of building this Temple around ourselves. We must also help build it around the Spiritual Organization that is near to our hearts. We must help build that true, Spiritual Ecclesia around our physical Headquarters, which will radiate a helpful, uplifting influence out to all the world. Which will be a "Living Thing," a potent factor toward the Liberation of Christ.

And "Sometimes the work goes forward in deep darkness; sometimes in blinding light." At present we find that to be the case, but the "Darkness" will help us to develop a greater strength and to more fully appreciate the "Light" when it comes.

Friends, we should put our whole Soul into this Work by carrying its principles into our daily lives and daily tasks. The heat which comes from the scattered rays from the Sun is scarcely felt, but when those same rays are focused upon a point, the vibrations are so intense they will burn.

Let us not scatter our force. Let us ask ourselves if that is not one cause which prevents our advancing as fast as we would like to advance. Let's follow one path, put our whole heart into the Work and become efficient Temple Builders.

HELPFUL LETTERS FROM FRIENDS

Dear Friends:

I have had some very fine interviews lately. Sunday evening, at Mr. W.'s house, six people—three gentlemen and wives—brought up the subject of war and I stated the fact that I had with me the finest story of the war I had seen published; true also. I read aloud then "The Firing Squad." Rather a silence, then a nice discussion for over two hours. There was just one thing they didn't like; to believe they were Gods seemed to them like detracting from our God. I quoted Paul on that, and was at all times very quiet but strong. I tried to remember how the teachings first struck me, and one cannot give too much at the first sessions—care and love are required. Mr. Heindel's last lesson was fine. It pointed out that the two laws, Rebirth and Consequence, are the essential points to grasp at first, and if one gets that clear in the first interview, that's enough.

I had a nice talk yesterday with Major R. of the army, and he accepted the idea pretty well and wrote in then and there for the *Mysteries* and a sample of the **Rays**, just making one dollar to enclose.

I had two sessions last week with nice families and will follow up this week with another interview. I don't believe in cooling off too long. We have the greatest thing in the world to tell, and it's our duty to use all our powers. The December American had a splendid article on the Bible, from a salesman's standpoint, and it was certainly fine. It showed how Paul "approached" the men of Athens. It analyzed the approaches of many of the old Prophets, also their "follow-up system" in a fine way. How they sold Christianity to the world, a world that did not greet it very kindly.

I certainly appreciate the privilege of being able to do a little myself and want to do all I can.

Sincerely yours, G.W.T.

I made one very bad error. I smoked with the people on Sunday evening and was disgusted with myself for so doing. I used to smoke a great deal and am throwing it off. I detest the habit.

HOPE

What a cheery little word! The doctor's frown lightens as he leaves the sick-cot. The anxious wife or mother reads the silent glance. There is hope. Across the seas ten

thousand homes, as night sets in, drift into thoughts of absent ones—and pray and hope. Within a thousand walls the calendar is watched, each changing numeral, less, less, less, and though these days are years, there is hope, hope, eternal hope.

Beyond the horizon of history, back, back until tradition fades into the twilight of fable, until an old landmark or a rising mound tells a broken story.

Hope has smoothed the fears of dread, has lifted the gaze from the present to the future, has carried death through its night, into the far-off country—and fed—dreams, new ideals, new desires, new destinies.

When Hope dies, poetry ceases, spirituality has lost its force, ambition its substance, zeal its flavor, all economy its reason.

Within its pregnant glow is the lifted head, the forward march, into the dense, uncertain realism of tomorrow.

Hope! What a cheery word. What a wealth is that twain—hope and opportunity.

Within the breast of every inmate is the lighted sanctuary of that burning fire; within the loving hearts in many homes Hope sings sweetly to incense the sacred future of their boy—a future of self-respect, honest pride, and righteous independence.

REST IS HARMONIOUS ACTION

Rest is the storage battery that supplies the power to run the dynamo of action. Life is perpetual motion and too high tension soon snaps the circuit. High tension is often necessary for brief periods of time, but there must be frequent respite for resuscitation.

Everybody must rest, recreate, vacate, once in a while. This rest should be actual, not imaginary. Keep up some activity, but let it be different, invigorating, harmonious. So many people take a vacation, so-called, but it is really of no benefit to them. They fret and stew and worry; make hard work out of what should be pleasure.

A real vacation, real recreation, actual rest, is found so easily. Surcease from thought of business, and earnest, enthusiastic interest in doing something or going somewhere different, out of the ordinary; no worry, no trouble, only willingness and capacity to see everything from the bright side, and perfect harmony in every thought and action; that is rest, real rest, true storing up of power and energy to again jump into the rapid stride when necessary. We all gain so much from our vacations when we know that rest is harmonious action.

IMPORTANT NOTICE

It costs a great deal of work and some money to cast a horoscope, have it electroplated, read, typeset and printed. Unless the data are exact and right, all this work is in vain, and the horoscope worthless. Therefore we want to impress upon parents the necessity of being definite and accurate when sending in data for children's horoscopes,

for we cannot take chances, and where the data are ambiguous, the request goes into the wastebasket.

The principal inaccuracy is in stating the birth time of children born near noon or midnight. We do not know what you mean when you write September 17, 1912, 12:14 p.m. Some people would think that you mean 14 minutes after noon. Others would say you mean 14 minutes after midnight, which would then be the morning of the 18th. This would make a most radical change in the Moon's aspects, in the place of the Sun and the houses. Therefore the reading would be as different as day and night. Thus, if we happened to guess that the child was born at noon instead of at midnight, which has happened, our work would be lost, and Astrology would be discredited if the parent happened to be a stranger.

Therefore, when sending such data please state the hour definitely by adding the word "Noon" or "Midnight" as the case may be: September 17, 12:14 NOON, or September 17, 12:14 MIDNIGHT.

Echoes from Mount Ecclesia

May 1918

Easter Service on Mount Ecclesia

The Easter Service on Mt. Ecclesia was held as usual at sunrise at the Cross placed in the star of golden flowers, located in the center of the circular lawn in front of the library building. We have never at any time issued special invitations or endeavored to have any particular number present, but it is noteworthy that as usual at all important events, the number of those present, when multiplied or added, has made the number 9, which is the number of Man and the number of degrees of the lesser mysteries to which the Rosicrucian Fellowship is a preparatory school. On this occasion there were 33 present.

At half past five, Mr. Heindel as usual at the Easter Service, took his place beside the Cross, and addressed those assembled. He said, in part:

"If we were to enter one of the orthodox churches or attend the open air Easter morning services held in so many places all over the country, we should probably be told the story of the resurrection of an individual named Jesus, who died for our sins on Good Friday and rose from the dead on Easter Sunday. But while the life story of Jesus, as recorded in the Gospels, is practically true, and while we love and venerate Him for the noble work he has done and is doing for humanity, we look beyond for the significance and esoteric meaning of Easter.

If this were simply a feast to commemorate the death of an individual, it would on the face of it, be foolishness to make this a movable feast; we do not fix the death of Lincoln by the Sun, as we know is the case with Easter in relation to the Christ as commonly supposed, for that event is always determined by the conjunctions of the Sun and Moon in the sign Aries, the ram or lamb. First, the Sun and Moon must come to a conjunction, that is the New Moon; then the Moon must pursue her course half way around the circle of the zodiac until she is at the full, and then the first Sunday following that event is Easter. This plainly shows that we are not celebrating the death of an individual, but that this is a solar festival. We do not, however, worship the Sun, Moon and Stars. To do that would be idolatry. But we know that the Sun is the physical vehicle of the Godhead, as the planets are the vehicles of the Seven Spirits before the Throne. And therefore we realize that the Christ spirit which illuminated the body of Jesus and entered the Earth on Golgotha did not then and there complete the sacrifice once and for all any more than the Sun by shining upon the surface of the Earth can make the plants grow forever and warmth surround the Earth. But each year when the Sun descends towards its Western node, at the Fall equinox, the vitalizing Christ ray enters the surface of the Earth and permeates our globe to the very center, which it reaches at the time when the Sun is at its lowest point of declination and we speak of the Savior being born at Christmas.

Then, as the Sun begins to ascend towards the vernal equinox, this great vitalizing wave of dynamic force re-ascends to the periphery of the Earth, fertilizing the millions of seeds slumbering in the soil. It drives the sap up in the trees and causes them to bud, so that the forest becomes a bridal bower for the mating beasts and birds. This cosmic Christ force is liberated from the bondage of the Earth at Easter, when it has spent itself and given its life for the world. Thus there is an inbreathing and outbreathing in nature, and the world could not exist without this annual impregnation by the cosmic Christ force, any more than we can exist without continually breathing the oxygenated air in which we live. And so as a matter of fact, the Christ does annually give us the bread of life; but not only in the physical sense, there is in addition a spiritual outpouring during the winter months, from which we may greatly benefit if we are minded to attune ourselves to its vibrations. That is the true bread of life in the highest sense of the word, and without it our souls must starve, hence our great gratitude to the Christ for his annual sacrifice." (At that moment the upper edge of the Sun being just visible over the eastern mountains, Mr. Heindel bade those assembled "watch it rise," while giving silent thanks and offering up prayer and praise.)

When the sun had fully risen and the surrounding country, green and gay with a profusion of flowers, lay bathed in the bright sunshine, Mr. Heindel gave those assembled the ancient Easter Greeting, "The Lord is risen, to which the response is, "Yes, He is risen indeed." This concluded the services at the Cross and the party repaired to the Pro-Ecclesia, where the usual Sunday morning service was held.

A NEW BIRTH

On March 12th, Mrs. Emma Knuth, one of our members living in Oceanside, passed out of her physical body and was born to life in the invisible worlds, and on Friday, March 15th, when the usual three days of waiting had been fulfilled, her discarded physical body was finally disposed of with appropriate services held at Mt. Ecclesia. Mr. Heindel being away from Headquarters, it fell to the lot of Mr. Philip Grell to officiate in the Pro-Ecclesia, which had been beautifully decorated with flowers for the occasion. Mr. Grell spoke of life and emphasized the fact that while we are here in the body we are limited and subject to pain and disease, whereas, a new and larger life awaits us when we have learned the lessons of this day at Life's Great School and are liberated into the larger spheres. There was thus an absence of mourning on the part of the relatives, and the usual cheering atmosphere which marks the funerals of the Rosicrucian Fellowship members was also present here, for all felt joyful that the released spirit was once more on its way to its celestial home. All bade it Godspeed, hoping in the future to meet it again and resume the pleasant relations which had marked the period of our present acquaintance. Mrs. Wolff, the daughter of Mrs. Knuth, was as cheerful as the rest, sustained by our wonderful Rosicrucian teachings, which take the sting of sorrow and sadness from even the king of terrors.

Camp Lewis, Wash., February 24, 1918.

Dear Friends:

I don't like to take up your time, and yet I am going to make this letter longer than it need be. What would you say of somebody taking two copies of the **Rose Cross** magazine and throwing them away in the thick of the woods? As good as buried, and yet it was not to be thus.

When I first came to the camp I was in the habit of walking in the woods, when time permitted, and it came to pass that in so doing I ran across those two magazines. Now, my neighbors in California had asked me what I wanted to be given for Christmas and on seeing those two magazines the thought came to me to ask them to place a copy of the *Cosmo* in the local library for me, which they have done. Here is the result. The librarian had taken the book home out of curiosity, but after reading it, thinks the world of it. The book is now out all the time, and they write me that five or six are waiting their chance at it.

So I thought it would be well to have one or more volumes of the book and the magazine in the library. If you will forward them to the library I will pay the bill. I wish you would begin the magazine with the January issue. Address, Public Library, Bellflower, CA. There is a great demand for this kind of book in the camp library, but we have very few coming in among the 15,000 volumes that are there. Yours sincerely,
MR. J.W.E.

LIBRARY SUBSCRIPTIONS

The magazine is now sent gratis to 330 Libraries. Part of these subscriptions have been paid for by members and the rest are supplied by the Headquarters fund. The price to Libraries will not be raised, so that members wishing to subscribe for one or more may do so at the former price: One Dollar a year in the United States, One Dollar and Twenty-five Cents in Canada and One Dollar and Fifty Cents foreign.



1918 LIBRARY INTERIOR

Echoes from Mount Ecclesia

June 1918

The Power of Example

M.L. Lyon

There is a story about a child from a filthy home who went to school and was taught to wash his face. He went home so much improved in appearance that his mother washed her face. The neighbors happened in, saw the great change, and tried the experiment with their faces, until that whole street was purified. This shows the power of example. It is not necessary to speak a word. No explanations need be given if there is an example to go by. The influence of example is magnetic. We catch meanings quite as much by gestures or looks as by words.

No one understood human nature so well as Christ. He appeals to the outcast millions to look to Him for example. He encourages them in every quarter, no matter how low they have sunk, to turn toward Him. He knew that mankind is moved by encouragement more than any other motive. Tell a man he is a fool and you make him angry, or else you paralyze his efforts. Tell him that he has lost every chance, spoiled every opportunity, and is not fit to live, and you may burden him with all the distress of absolute despair. It was only when men stood before Christ boasting of their self-righteousness that He turned upon them with the fury of a tornado; at all other times kindness accompanied the invitations of Christ, because He saw the springs of action, the force of the temptation; no one was so compassionate.

Here is a lesson for us in dealing with children. If we want them to live better lives, we must not treat them as if they were young devils. If you want your boy to be a gentleman do not constantly tell him how awkward he is. A sure way to make your girl dull is to tell her daily how stupid she is. But the surest way to lose all influence over them is to make fun of them. If you want to be of use to others show them that you are their friend. Find out the best in each and from that point help them to develop. The worst men and women have something good in them. Go to them with a frown or a cross word and you will lose all influence over them.

"Let us cultivate a smile. It is easy when you get the habit."

What an immense amount of faith Christ showed in His church when He started them out with this compliment: "Ye are the salt of the earth," "The light of the world." They who never suspected they had any power to do good, were told to let their light shine, to throw a circle of radiance wherever they were—in the family circle—the neighborhood—the country. They were to set the example. Not to originate truth—only to put it into practice. The wisdom of the Golden Rule "To do good as we would like to see others do it" is becoming clearer every day.

The selfish man is his own worst enemy. If you want anyone to respect you, respect him. If you want anybody to be forbearing toward you, be forbearing toward others.

There is a good deal of common sense in a remark of Bonaventure: "The best perfection in a religious man is to do common things in a perfect manner."

It is a great pity that we do not better understand the influence of example. There are some who might be luminous enough to light a whole town who do not even light their own home. Many lose their opportunity, they try to do the right thing, but in the wrong way. If they give, they grumble. God wants a cheerful giver. If they begin to advise, they put on a sepulchral or dictatorial tone. "The evil that they would not, that they do; the good they would, that they do not." The power of the follower of Christ today is in his example. The world today is tolerably well acquainted with the precepts of the Christ. They are looking now for the practice of gospel truth, for the spirit of unselfishness which aims to serve all mankind, for a Brotherhood of man whose foundations are deeply laid in the precepts of our Master Christ Jesus. Until that time comes we look in vain for the Millennium.

Christ cannot reign over a selfish people. Let us each study carefully what has been the example we have set in the past and as the spring leaves of Easter, 1918, are unfolded to us, resolve to use the opportunities given to us for unselfish service in our Master's Vineyard so that they may bear fruit an hundred fold.

THE REASON WHY

Ethel M. Tebbetts

Perhaps I should not speak of it but I have seen in the **Rays** from time to time a few small half allusions to the fact that some of my fellow students seem to think that after we have studied The Teachings for a while that we have been overlooked or that there is something more our Teacher or even the Elder Brothers could do to hasten our spiritual progress if we could just attract their notice in some way to ourselves.

An honest confession is said to be good for the soul so I may as well own up to it that I used to think the same thing myself, so I can sympathize with those who still think so and are perhaps just a little hurt about it, as I know how they feel.

One day the real truth of it came to me so clearly that I had to drop my work, sit down on a chair and laugh at the sheer childishness of it—truly we need more patience with our own lower natures than with anything else.

When I first began studying occultism the best I could with the information at my disposal (it was not until later that I found the Rosicrucian Teachings), I had some vague idea that if I kept up the reading of my books and did the best I could to conquer my faults that one day a Teacher would come to me out of the air and perhaps touch me with an Arabian Nights wand or something else mysterious and like the storybook people who live happy ever after I would from that moment henceforth and forever be a full-fledged occultist of good and regular standing, as we say in church, and that this same Teacher

would later tell me wonderful secret things not because of anything special I had done to deserve them, oh dear, no, such an idea never entered my head, but he would just-well-er-just tell me, when he thought best, things that would give me great power without a single sacrifice or real effort on my part! Now you are laughing at me, but be honest, have you not at one time or another thought very nearly the same?

Then upon the day when I saw clearly, it came to me that that would be almost involution and would really be the greatest unkindness anybody could do us, as in this way we should always depend upon another instead of upon our own higher nature and God, which would defeat the very purpose of evolution which is to make us strong, self-reliant, and independent of all human help.

What made my smile break into a laugh was a sudden conviction that there is no such thing as a magic starch or ginger that our Teacher or even the Elder Brothers could pour into our wills that would cause us to strive as they and all others must have striven to have attained what they have. It would have been much easier and the quicker for them and for us if They could come to us in their higher vehicles with a bottle of this compound in one hand and a funnel in the other, but it does not sound logical and besides God would have to change some of His laws. It seems too serious to laugh about but really I could not help it when I saw it in this changed light. Then we all know of the varied and never-ceasing activities and sacrifices of our Teachers which, after all is said and done, is really for us—for you and I—that we may grow strong as quickly as we safely can to bear our share of the heavenly burden of the Work and pull as many others up with us as we can. To do all this for us, always working for us with never a spare moment for themselves surely they have our best interests at heart and if there was an easier way for us they would find it.

It's my private opinion that we are watched much closer than any of us realize. I have and I am sure others have too, suddenly awakened from sleep in the still of the night with a frightened start to think what I should have done without the Teachings. I should still have been groping, blindly, pitifully groping, as so many far more worthy than I, are doing today. I would then suppose that if our Teachers had not passed the tests set for them by the Elder Brothers, how long would it have been before I should have had another such chance as I am now having? Would it have been in this life? I doubt it. Am I passing my own tests? I wonder, I do wonder.

The things I have learned from the Teachings which I love to think of in my spare moments remind me of when I was a child and our mothers gave us certain small tasks to do even in vacation time. The boys had the garden and flower beds to weed and wood to carry into the house. Little girls were given dusting, dish towels to hem, peas to shell, and such useful tasks—for little hands must be trained. I remember how glad I used to be when I had finished my duties and was free to escape to fairyland or to Robinson Crusoe on his island, or a great favorite was the Swiss Family Robinson. I helped them rescue useful things from the wreck, built small houses high up in big trees, made rope ladders, maps and plans for them—oh, we had lovely times. I have thought it's just the same now,

I have my work to do, but then, in spare moments or when I am through, what a pleasure it is to escape to the Land of Beautiful Things the Teachings describe for us and that we may imagine and make our own until we can really see them for ourselves, then, *then* it will be fairyland come true only much nicer, much a grown-up fairyland.

About my "Crusade", it is assuming proportions and interesting—it beats the movies all hollow. A little while ago I was in the city about my "Crusade" and, while standing on a busy street corner at the noon hour waiting for a car, the chimes of one of the great churches began playing a hymn and I was absent-mindedly humming it when the half-forgotten words came to me. "Stand up, Stand up for Jesus." The next words flashed into my mind in words of fire, "Ye soldiers of the Cross." Instantly I knew that was what I was—what all my fellow students were. The chimes pealed on, "Lift high your royal banner, It must not suffer loss." The street before me faded and I was one of a great army of warriors. I was only a banner bearer; the last in that great company. I was so very small, I could not see well. There were other small banner bearers near me. All we could do was to carry our banners; we were not strong enough to do any of the actual fighting; we were only doing what we could until we learned how. I resolved to carry mine high and not let it carelessly trail. I carried it because I loved it; it was a great privilege given me and not because it was my duty to do so. I threw back my shoulders and held it high; the wind blew out its beautiful folds and thereon was embroidered a cross with golden rays and flowers upon it. There were warriors of all sizes from we small banner bearers to great knights of unbelievable power and splendor and I knew we were all, from the least to the greatest, Soldiers of the Cross-Crusaders, and all fought in His Name. Sometimes those about us who were taller and could better see what was ahead would call out a word of counsel or encouragement. There were those who performed wonderful deeds of valor and moved with great strength and swiftness. Once, as the crowd parted, I caught a fleeting glimpse of a great Knight in dazzling armor. He rode a beautiful white charger which was the white powers he controlled and used in his fight. We did not appear to be using our physical bodies. Those we used looked rather like them but were stronger.

THE COSMO IN THE CAMPS

Sergeant Fred L. Carter, one of our oldest students and at one time a worker on Mount Ecclesia, is now attached to the medical corps at Camp Kearney where he has started a *Cosmo* class. In the middle of last month his company marched to our neighboring village of Carlsbad where they camped for a week and during that time a number of the boys visited headquarters where they enjoyed the meatless meals hugely, also the concerts in the library, tennis court and specially a stereopticon lecture given by Mr. Heindel at the Sunday Service. The subject was "The Riddle of Life and Death."

The *Cosmo* is also being introduced in the other camps by students, so are our other books and the magazine.

* * * *

Are you a subscriber to our Magazine?

If not, you are missing more than you can afford. It is the best Magazine on Occultism, Astrology, and kindred subjects of absorbing interest.

CHRISTIAN MYSTICISM

A course of monthly letters and lessons are issued by the Rosicrucian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request the General Secretary may admit students to the preliminary degree, but advancement in the deeper degrees depends on merit.

Echoes from Mount Ecclesia

July 1918

THE FLEUR DE LIS

Lizzie Graham

Some time ago a visitor at Mount Ecclesia inquired why we had the Fleur de Lis on our windows in the Ecclesia, and that gave rise to a few thoughts about this wonderful flower. The lily has always been connected with sacred rites, and in the Old Testament Christ is spoken of as the "Lily of the Valley." It has been surmised that the flower held in the hand of the Angel on the door of Solomon's temple was a lily, an emblem of purity and chastity. This particular Lily, the Iris or Fleur de Lis, that we find so closely connected with sacred matters, was taken as the emblem of the Crusaders when in their religious zeal they banded together to take Palestine from the hands of the Saracens and rescue the sacred relics of the Savior's life on earth from the infidels. This flower has been adopted as the national flower of France. The whole story of the cosmos is told in its beautiful, pure white petals.

First, when the creative word is spoken in springtime and the life forces are set free, the sharp-pointed swordlike leaf springs heavenward, reminding one of the sword of the Crusader, or of the spear of Parsifal—the spear that was always to be used to carry health and healing, but if used for self-defense or to destroy another being, certainly brought destruction on the one who abused it for that purpose.

The leaf of the Iris is soon followed by the flower bud at the end of a sturdy stem. Watch it unfold. First we perceive three fragile, white wings unfurl, each gradually comes downward, making a beautiful trine, emblematic of the three bodies of man. Then we behold three other beautiful petals spring into birth, more ethereal than the first-born, and pointing inward and upward—the threefold spirit in man, brooding over the three bodies. But more wonderful still, closely clinging to each lower petal is seen still another, smaller vehicle; this shows the threefold soul which our higher self is extracting from our bodies, and which will eventually become part of the spirit. See how it begins to point upward. Every one of these vehicles is joined together in a central green-colored link, representing the focusing point where spirit and matter meet—the mind.

You have doubtless read many times what has been written in the *Cosmo* on the subject of our souls and bodies, but here you see it fresh from the hand of God, written in the book of Nature.

The threefold spirit, which after emanating from itself the threefold body, extracts from it the threefold soul, as the spiritualized product of the bodies, formed by right thought and right action; each is operated upon through the link of mind, shown by the little upright green stem that connects it with its source.

Have you ever felt the beautiful, hopeful, peaceful thoughts that the delicate breath of the Iris carries with it? It is a symbol of the immortality of the soul. And as it appears year after year it tells us that "there is no death, that which seemeth so is but transition," it withdraws for a time to absorb its experiences and returns year after year to earth life for more struggles and development, but still growing more and more spiritual in form and color, till one day it will have learned all its lessons and become perfect, then it will no longer need to return as a flower, and its life will flow into some more advanced vehicles; it will gain the power of moving at will, as do the animals and the birds. And when at last the life now ensouled in this emblem of purity reaches the human stage, what a beautiful being it will be! In the same way we will grow into more and more beautiful soul bodies.

To return to the conventional Fleur de Lis used so much in Church decoration, you will find the spiritual trinity pointing upward, and its reflection in matter—the three physical bodies—are represented as turning downward. They are not nearly so large nor so beautiful as the spiritual trinity, above the link of mind. But close inspection of this symbol fails to reveal anything corresponding to three souls, which are being now evolved, save that the extreme point of the three lower vehicles turns slightly upward.

When again we look upon our old favorite, the Iris, may we remember its spiritual significance, and praise the Father who maketh all His children so beautiful and gives each and all some work to do. Each tells its story, if we have but eyes to see and ears to hear, ever singing "the hand that made us is divine."

What is this soul that is now being evolved as shown by the Iris? We find in the *Cosmo* (p. 95): "The soul is the spiritualized product of the body." And reading in Leviticus (17th chapter, 14th verse) that "the soul of all flesh is in the blood," and again (11th verse) "for the soul of the flesh is in the blood....the blood itself mediates for the soul." If we desire to learn the proper methods for promoting soul growth, we find that the activities of the spirit in the dense body result in right action and promote the growth of the conscious soul which is the extract of the dense body.

The memory of actions, thoughts, and desires cause the growth of the intellectual soul which is the product of the vital body; and our highest aspirations and emotions form the emotional soul from the desire body.

Then we learn that these three souls form a triune being, as do the three spirits, and are clothed with a soul body, a beautiful luminous garment composed of our two higher ethers, the light and reflecting ethers. This is the soul body in which we shall meet our Lord, the Christ, in the air, and it is ensouled by what has been formed by right living and right thinking; memory of thoughts and desires; and high aspirations. Everything that is highest, noblest and best in us hastens the coming of the Christ; no good deed or thought is lost, they are ever being silently built into our temple of our living God. Usually this soul building is accomplished in the Second Heaven between earth lives, but to some of us who live and work in the Master's vineyard, both day and night, a very special privilege is granted with regard to soul building so that our working efficiency may be increased and our capacity for helpfulness augmented.

Build thee more stately mansions, O my soul!
As the swift seasons roll!
Leave thy low-vaulted past,
Let each new temple nobler than the last,
Shut thee from Heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

HOW THE SUN KILLS SOME OF US—CURES OTHERS

Although the sun may well be called the greatest friend to the general health of mankind, yet in the tropics its benefits are not unalloyed.

Many of the worst forms of tropical disease are chargeable to the intense heat of the sun's too direct rays. Fevers require treatments involving artificial lowering of the temperature by such means as ice-packs or evaporation from moist sheets, yet ice is unavailable to a degree in most tropical countries. The result is as expected; the fever patients quickly die in the tortures of high temperatures which cannot be relieved.

Again the direct sun-rays may be charged with the sapping of normal human energy in the tropics. Sunstroke, anemia, physical and nervous debility, inability to take proper exercise and the resultant disorders—all may be charged to the account of our friend the sun when he outdoes himself in kindness.

On the other hand the sunlight in the tropics is the best and practically only disinfectant of easy application in destroying disease bacteria, vermin and the like. Mosquitoes cannot breed in the tropical sunlight but must seek the scanty shade to prolong their malarial activities. Tuberculosis bacteria will not live ten minutes when exposed to the tropical sun, whereas they will live for hours and days in the shade. The tropical sun quickly dries and turns to sterile dust all forms of moist filth and decaying animal matter. It tends to disinfect and heal the sores of most human diseases whose infection would spread in the shade.

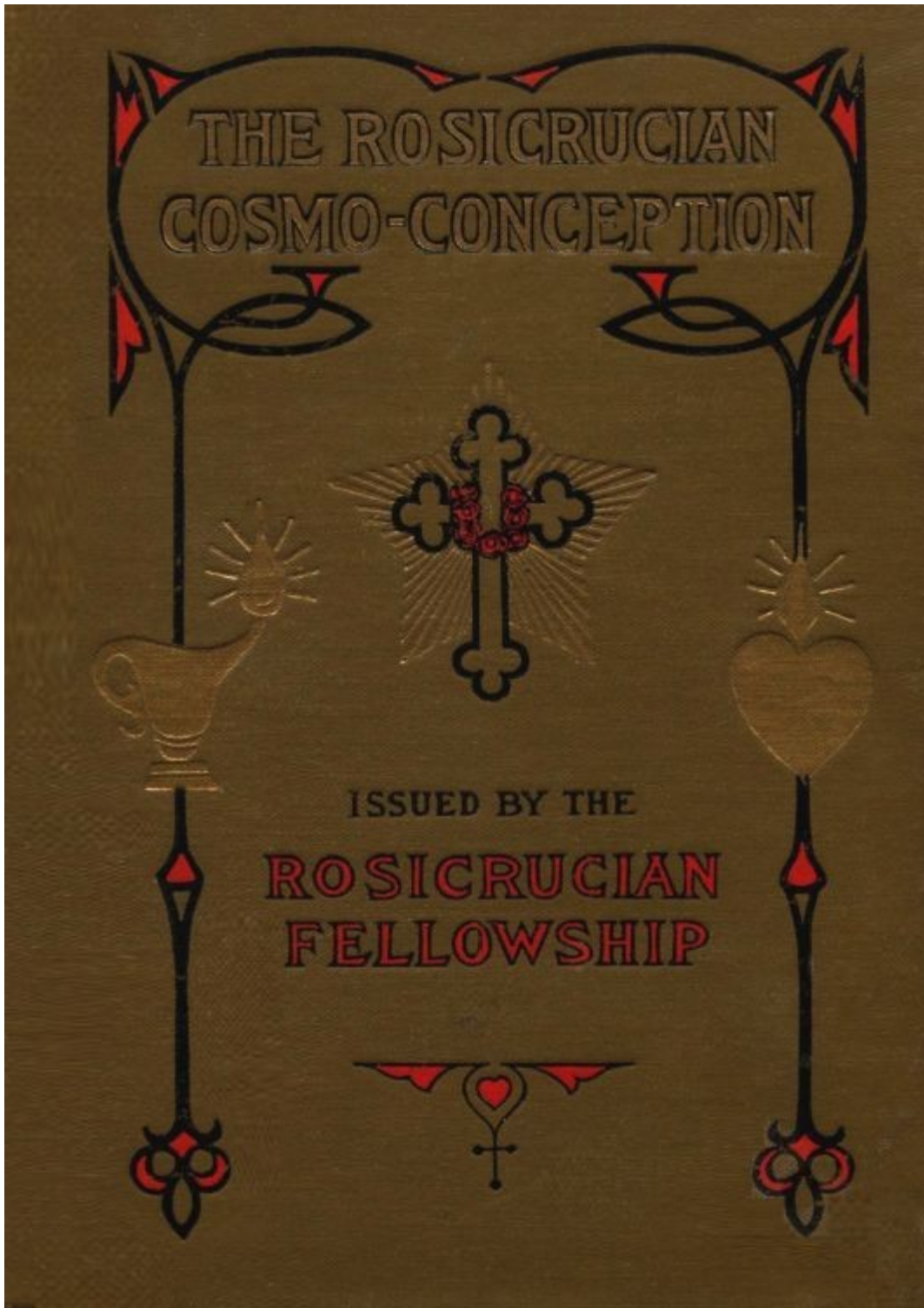
The sun may also be credited with the salvation of the lives of most half-savage natives of tropical countries who practically never bathe and whose skins would be disease breeding grounds, were it not for the disinfecting power of the intense light.

OUR BOOK BINDERY

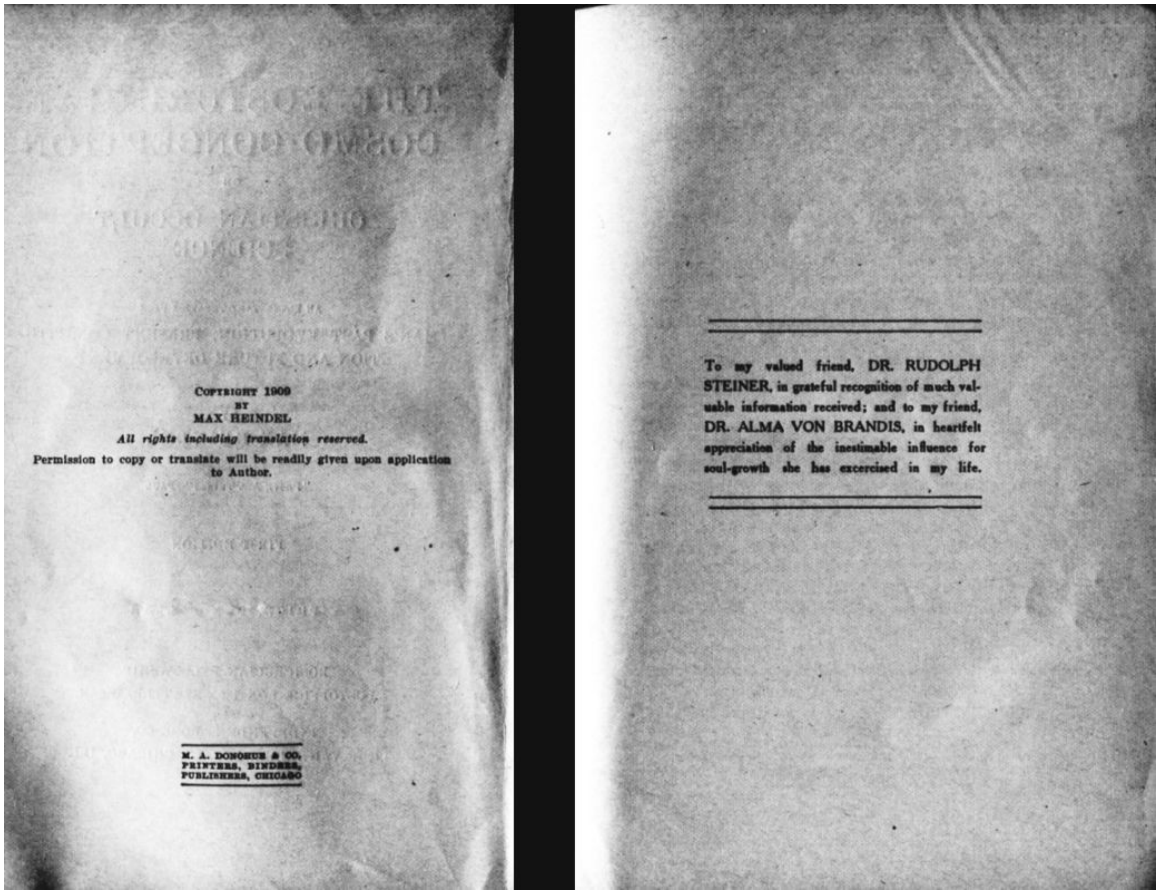
When we ordered the Sixth Edition *Cosmo* and the Second Edition of the *Rosicrucian Philosophy in Questions and Answers*, we were almost stunned because the printers in Chicago raised the price about \$400.00, and what seemed the worst to us was that they charged us more for the *Questions and Answers*, which is only 432 pages, than they did for the *Cosmo* which is 608 pages. We wrote and we wired but all the satisfaction we got was to say that they "ought to have more for the books but would let them go at that."

We have always sold our books at the lowest possible price and it has been a marvel to most people how we could deliver such beautiful work at such a low price, we positively refuse to raise the price of the *Cosmo* above the \$1.50, but this latest increase of the printer has forced us reluctantly to raise the price of the *Questions and Answers* to \$1.50. What particularly riles us is that it seems so utterly illogical and unreasonable to have to pay more for a smaller book than for one that is larger; therefore, we finally decided that we must put in our own bindery plant so that we may escape this profiteering. We have really wanted to do so for a long time anyway because we feel that these books will do greater good if they are manufactured in a place where the spiritual vibrations are high than when made in the jungle of worldly vibrations which prevail in all workshops located in the larger cities of the country. Besides we have not been satisfied with the way these books were bound. The printers in Chicago agreed to make them extra strong and did so in the First Edition, but the later Editions have been below our desired standard in workmanship and material; therefore we feel that when we put first class material and first class work into them under spiritual vibrations, as existing here on Mount Ecclesia, the books will be much better in every way, even if perhaps we will not be able to manufacture them at quite as low a price as they do in those large shops where they have every convenience for doing such work.

With this idea in mind, the Editor and Mrs. Heindel made a trip to San Francisco in the middle of May and there purchased the machinery necessary to bind and gild the books. Some of this machinery will come from the east, so that it may be a few months before we have the plant in full operation, but from that time on all work of printing and binding will be done right here in the Administration building at Mount Ecclesia. Then we will probably also bind a number of volumes of the Ephemerides, say ten years in a volume, and *The Message of the Stars* in its new form will be the first large book to be fully manufactured on our own premises.



The Rosicrucian Cosmo-Conception Cover, First Edition



**The Rosicrucian Cosmo-Conception, First Edition
Copyright and Dedication Pages**

SOLDIERS ON THE MARCH

Camp Kearney, one of the great training camps on the Pacific Coast, is located about thirty miles from Mount Ecclesia, and now the soldiers, in the course of their training, march to Oceanside and the surrounding country at frequent intervals. Thus we have had opportunity of showing hospitality to a number of Uncle Sam's boys at various times, and it is quite a privilege to be able to give them a good time with a change of diet and a day's surcease from the monotony of camp life. It does one good to see how they enjoy sitting down at a table with a clean white tablecloth with porcelain plates instead of tin, and well-cooked food. They say that they do not miss the meat for they get too much of it in camp but they do enjoy the milk, homemade butter, and whole-wheat biscuits, for they never get these articles of diet in the camp. Yesterday, June 22nd, we had twenty of them for dinner, and afterwards they enjoyed themselves singing songs in the library and playing on the tennis court. They all tell us that they will long remember their visit to Mount Ecclesia, and we believe they will. A number of them have attended the services in the Pro-Ecclesia, though we never preach at them or force our views on them, perhaps that stimulates their interest more than if we were to put on long faces and a sanctimonious mien, instead of "going into our closet" when we pray.



DINING HALL INTERIOR

Echoes from Mount Ecclesia

August 1918

SUBSCRIPTION RATE REDUCED to \$1.50 in the United States and Canada, 6 shillings 3 pence in England.

It is well known to publishers that a magazine which does not carry advertising cannot pay for itself and the **Rays From the Rose Cross** is no exception to the rule, especially under present conditions when all material and labor has increased enormously, so that paper which we bought for this magazine before the war at \$120.00 per ton is now over \$300.00 a ton and we are fortunately buying it under contract at \$250.00. Therefore when the radical changes in the post office regulations calling for an increase on magazines amounting in some cases to 400 per cent seemed to have been voted into law by Congress overnight about a year ago, we in a panic raised our subscription rate from \$1.00 to \$2.00 and though afterwards pressure brought to bear by the large publishers of the country prevented the law from going into effect at once, the day has now come on July 1st when the new rates are effective.

But while the rates on the magazines which carry a large amount of advertising have been so raised that many fear it will put these publications out of business, the new law has dealt very gently with publications that carry no advertising and are maintained in the interest of religious, scientific and educational institutions; thus our beloved **Rays** will only have to pay a very slight increase and we are therefore pleased to announce a reduction in the price of the magazine.

We only wish that we could go all the way down to \$1.00 per annum, but we feel sure that all our subscribers will realize that on account of the increased cost of labor and material this is an absolute impossibility, especially in view of the fact that the magazine has not paid for itself even at the \$2.00 rate. We feel however, that as the increased postage threatened by the law was the reason for the raise in part, this reduction must be made in order to keep faith with our subscribers regardless of the loss in revenue it entails to ourselves. We also feel that those who have already paid their \$2.00 for the year's subscription should be reimbursed to that extent, and in order to accomplish this with the least possible work on account of the shortage of labor we have decided upon the following method:

When you send in your next yearly subscription, \$1.50 in the United States and Canada, or 6 shillings and 3 pence in England, if you have paid \$2.00 for the past year please mention that fact and ask for the rebate, we will then send you a receipt for one year and three months subscription. This will straighten the matter out and save us the labor of giving you credit for an extra three months on our subscription lists which would mean a lot of extra work for us.

If you paid for only one half year's subscription the last time, and mention this at the time of renewal, we will credit you with one extra month as it is impossible to split the difference in any other reasonable way:

Having thus shown our good faith we want to ask you to help us recover the revenue we shall be losing by this reduction. This is your work just as much as it is ours, and what is a loss to The Work is a loss to us all personally. Therefore if you can interest others and obtain subscriptions you are helping our common cause to that extent, bringing us the finances wherewith to do this work and bringing to the one who receives the magazine a light and a knowledge that is priceless. Here at Headquarters we have not been pushing the magazine and other publications as strenuously as we ought to during the last eight or nine months because the gigantic task of publishing the Ephemerides has sapped all our energy, but that task will have been accomplished by the time you receive this. We will then have printed the Ephemerides for the whole sixty years' cycle and let us all now devote our energy with renewed zest and zeal so that we may increase the circulation of the magazine and spread our books, particularly the *Cosmo*, in all directions, that the glorious light which we have received may be spread in an ever-increasing circle to the spiritual upliftment of our fellowmen.

In conclusion, let us reiterate that *new subscriptions* from now on are \$1.50 per annum, and that when subscribers send in renewals, *not before*, the claim must be made for the additional three months or one month as the case may be, due to those who have paid \$2.00 for the present year. This puts the responsibility of remembering upon you and should you forget to make this claim it will be your loss; this would not be right from a purely business point of view but then you know that this work is not carried on on business principles and if you had no interest in it you would not be taking the **Rays** at all.

DOING IT, NOT WAITING

August Mandelberg

Editor's Note—It is the duty of everyone who has been benefited by the Rosicrucian Teachings to do all he possibly can to spread them and give the light to others wherever he feels that it may do good and be accepted. It is also a great privilege, for by bringing light to others we lay up for ourselves treasures of gratitude that will add greatly to our heavenly life. Mr. Mandelberg is an ultra-enthusiast in this direction, and while his method may not be suitable to everyone, we can perhaps nevertheless learn something from him that will help us to do our part.

* * * *

Firmly believing in the truthfulness and feeling the uplifting power of the Rosicrucian teachings, and knowing how much we, the members of the Rosicrucian Fellowship, have been individually benefited by these Western Wisdom Teachings, it is but natural that the

unselfishness and brotherly love in us should reach out to let others also know and possess the good things we are enjoying. The outside world knows almost nothing about these wonderful truthful teachings as presented by the Elder Brothers through Mr. Heindel and the Rosicrucian Fellowship. By putting the Rosicrucian literature in libraries, bookstores, newsstands, et cetera, success will come in time, but the majority of members will agree that the introduction to the public by means of the above-named method alone is nevertheless too slow; the libraries reach comparatively few and not many are yet buying from the Newsstands or at the Bookstores because ignorant as to what our books contain; prejudice and religious intolerance have of course their share in retarding our work. Therefore something more effective is needed and that is what the writer will try to present.

Good and truthful, ennobling and helpful teachings like those of the Rosicrucian Elder Brothers' can be introduced to a larger circle of people who are anxious for just such knowledge, if each member of the Fellowship and others interested in the work will do their individual part wherever they may happen to be.

For each believer in the teachings, individual effort, at home, in business, neighborhood, on cars, et cetera, will surely bring the quickest and most far-reaching result.

The writer has already put these methods into practice and they seem to work. He has introduced a considerable quantity of the Rosicrucian literature by a hand-to-hand method without ever asking anyone to join our society or giving any information about the Fellowship except when asked to do so. To work for *membership* simply of the Rosicrucian Fellowship is proselyting, to the writer, but to disseminate the Rosicrucian teachings or any other of the good God's gifts he may possess, is his delight. If the teachings are right the membership will take care of itself by way of natural growth caused by the freewill desire to enter into the Fellowship after the people approached first have become acquainted with the teachings. Such men and women are then God-sent, the real members of the Fellowship. They have not been forced into it by undue personal persuasion.

The writer has as a rule followed this method in his individual work along the lines indicated below.

1. To see first of all that the Library, Bookstore and Newsstands in that city or town where he is residing have both the *Cosmo-Conception*, the **Rays From the Rose Cross** and if possible also other books.

2. To send literature by mail to a list prepared for that purpose to Lodges, Masonic, Fraternal and other benevolent bodies, to the secretaries of various Labor Unions, to individuals of personal acquaintance, and others met by personal contact and by correspondence. No one is safe from the writer who happens to fall into the "good luck" of sitting at his side in the street car, or those whom he happens to work for or work with during the business hours, or who happen to share his dinner table at the restaurant. All are offered something of real worth, not forgetting even the waiters. This statement

should not however be construed to mean that the writer does not discriminate; on the contrary, he is very careful to whom he offers this literature, not to "cast pearls before swine," but to give it only to those who he is intuitively certain will take it at least with respect. Often a business transaction is also honored by the introduction of the Rosicrucian literature, or when paying bills, et cetera. Frequently the literature is sent to the Pastors of Churches which the writer attends, or to men and women from the ranks of the social or church workers whose names happen to come before his eyes, or preferred to them personally if such an opportunity should present itself, after the church service, all with due tact and loving kindness which the introducer can use according to the occasion.

There is an unlimited field open for the introduction of the Rosicrucian teachings by such personal work which the writer considers as one of the best ways of serving. Such work is a necessity because a majority of the people are as yet in sorrowful darkness and unhappiness and they have a God-given right to that knowledge of light, purity and joy which we have the grace to possess.

As an indication in respect to the subjects that could be used, the writer would suggest articles from the **Rays**, and the Students' Monthly lessons which he continually orders from Headquarters in lots of several hundred copies. For instance, "Philosopher's Stone," "The Scientific Method of Spiritual Unfoldment," "Prayer, a Magic Invocation," etc. From the **Rays** could be reprinted "The Law of Consequence and Rebirth," "The Elder Brothers, and the Invisible Helpers," "How we Heal," or how the teachings are based upon the translations of *true* facts as found in the Memory of Nature.

This last item is the most important of all, for only by such an explanation as to "how we get it" can others be quickly convinced that the Rosicrucian Teachings are not someone's fancy dreams, but have a substantial foundation in the realms of Truth.

Let us endeavor to make such an impression on others, that they will feel that it has "meant something" to come in contact with a truthful, loving, and pure Rosicrucian Aspirant.

* * * *

SOMEWHERE IN FRANCE, June 2nd, 1918.

The Rosicrucian Fellowship, Oceanside, Calif.

Dear Friends:

Two of the high officials of the Red Cross were out here last week and said they would help get me work in the different departments of the American Red Cross, so I will be well-posted on American Red Cross work. We will probably leave sometime this fall for the U.S.A.

It is very hard for me to concentrate here, and feel am making very little if any progress in that line, although in the service part and character training think this trip will be very beneficial. Would never have been satisfied if I had not come, and will be able to do better work at home for having been over.

I saw a village which had 12,000 population; every house had been hit, nearly every house destroyed; utter ruin and desolation; the churches specially seem to suffer, for no military value, just depravity. The houses not hit in the bombardment were burned or blown up by the enemy. When one views scenes like these, thinks of the blood of men, tears and suffering of women and children, is it possible not to feel very strongly on the subject? E.W.O.

"OVER THE TOP"

Our friend James Casey, who has written so many helpful articles for the **Rays**, went "over the top" last month at La Mesa, a little town hidden in the hills of our sunny Southern California. For several years he had been suffering from tuberculosis contracted in Denver, Colorado, the famous mecca of those who suffer from that dread disease. Had he not neglected it there is no doubt he could have thrown it off, but as it was he came to California to die, he had given up hope and then nothing can be done.

A few months ago he asked Mr. Heindel to officiate at his funeral, and as he was determined to die nothing remained but to grant his request and so a party from headquarters motored the 55 miles to La Mesa for that purpose, when notice came of his transition.

And as usual, we found the real Mr. Casey present and very much interested in the proceedings; the last we saw of him he was on the driver's seat in the hearse evidently intending to follow the body to the cemetery 12 miles away. Undertakers are undoubtedly calloused with respect to the dead, that is to say, the bodies, but the thought struck us "wonder if the driver of the hearse would feel creepy if he knew that a real live ghost was riding with him?"

Echoes from Mount Ecclesia

September 1918

A Talk in the Cafeteria

Annalie Joseph Bell

Every morning in our service in the Pro-Ecclesia we ask that we may by loving, unselfish service, be brought nearer to God. We ask it for one day at the time and that is sufficient. Loving, unselfish service! That phrase has become so familiar to us that perhaps we do not always stop to think of its meaning. It sounds beautiful and when we say it there is an up-reaching and an earnest thought in our minds, we are sincere and honest in this prayer. But there must be more than that if we would make it a reality in our lives.

In one of our monthly lessons we are told that the main value of our teachings is not to be found in the explanation of the Twin Laws of Causation and Rebirth; not in the explanation of the complex constitution of man; not in the knowledge concerning death and the passing of the spirit into the unseen realms. Knowledge of these is a great help when we have reached a point in our lives where these things appeal to us. But to many people it is as yet unessential.

What is service? To some of us the word "service" brings to mind tasks which must be done—perhaps not unwillingly, but yet with a little bit of a moan deep down in our insides; duties which we are glad to be able to perform, but which are done with a sigh and a "How long, O Lord, how long!" That is service of a kind and the doing thereof brings its reward. But that which is done from the fullness of the heart, because in our gratitude to the Father of our being we must express the love which he planted in our hearts, that is the true service. And it is not always a service performed with hands. As you pass along the city street and see a sister or a brother who has fallen low, do not let the thought of repugnance or condemnation or "Thank God, I am not like you," gain a foothold. See in that one the good. He too started as a spark from the Father of us all and he too embodies the latent God qualities. Stop and think a moment. Would you be doing as well as he, had you the same surroundings, the same obstacles to overcome, and the same trials? Put yourself "in the other fellow's place" and be perfectly honest about it. Mercy and pity, not condemnation, will then possess you. You will say to him in your mind, "How beautiful and lovely is the God of you, the real you," and you will have only compassion for the present phase, knowing that it is but passing, and that the latent good will in time shine forth. Thus too you are rendering service, for as surely as thoughts are things and as like responds to like that spirit will respond in some measure and will be upheld and helped though it be ever so little, along its rough path. In the *Cosmo-Conception* we are told that "Seeking for the good in evil will in time transmute the evil

into goodwill have the effect of disintegrating the evil and substituting the good" and that the "occult scientist practices very rigidly this principle of looking for good in all things because he knows what a power it possesses in keeping down evil."

Again, as the little trying and annoying things come to us during the day, let us endeavor to do every duty and every task to the greater glory of God our Father, for were it not for the Father's love we would not have the ability to do it. He spoke the creative fiat and out of chaos, his own substance, came forth all things. We are thus made of the very substance of that Father of us all. It is He who started us on this path of evolution to "Godhood like unto Himself" and surely the least we can do is to remember in everything, from dishwashing to the highest intellectual and spiritual service to humanity, that He has given us the life and the power, and to show our gratitude to Him by doing each task lovingly and well. Thus we ennoble the most menial labor, for it is not the act, but the way it is performed, that means so much. This too is service and in the doing thereof will come the reward. Try it. Before each task and during it, take time to speak silently to God—the God within you, if you will—"I thank Thee, Father, for this opportunity and for the ability to do this thing. Help me to do it in the best possible way, to do it lovingly and in Thy praise." You will find more joy in the doing and more ease and efficiency. Your heart will be more likely to sing and "continually praise the Lord, thy God," and praise is gratitude.

Service has many guises. We cannot always choose the special kind we would render. But if we will gladly and lovingly do everything which comes to our hand, greater things will come. The big opportunities often look very insignificant when we first meet them and are not recognized. Only when they are gladly shouldered do they show themselves in their true light.

We are all so human. When we have done for someone something which seems rather big, there is a temptation to think, "There, that was *quite* a service: I have surely gained some growth and some reward for that," and to pat ourselves on the back. Not so with the little things. They seem too small for us to think of them again after they are accomplished and yet they sometimes bring more growth because they require more persistent effort and patience. And they are so numerous, that all the little services to God and humanity, well done, far outweigh the occasional big ones.

Let us try to consecrate ourselves anew each morning. Let us ask that we may this day live in such a way that we may become worthy of that God spark within us—the real I—and that by lives of sweetness, of love, of true wholesomeness of mind and body, we may prove faithful stewards of the gifts we have been enabled to develop. Soul growth cannot help but follow such lives. The world will call it true gentleness and courtesy. In Christ's parable it called forth "Well done, good and faithful servant." The big things are usually taken care of, for one big effort is comparatively easy to make. It is the little daily things which we must watch, the daily trifles which we must raise to our high level, not allow ourselves to sink to theirs; they make up the sum and substance of life, and if we take one day at a time, determining this day to live worthily, we will gain the victory that

will lead to greater heights; we will gain a radiance that is not of the flesh, a radiance of love and compassion which will flow from us and heal all who come within its vibrations. Was it not that which was felt by all who came near the Christ, our great example on the path?

Then we will not need to preach our beliefs. Our lives will preach for us, for practice is far more convincing than words. Then when we have gained the love of our neighbors, their respect for the upright, loving lives we lead, then will come the opportunity to "preach" this gospel of gladness, these truths which have helped us, for when we have put them into practice, then can we "speak as one having authority" and not until then.

Tagore writes, and it seems to me that it is a good daily prayer:

This is my prayer to Thee, My Lord:
Strike, strike, at the root of penury in my heart,
Give me the strength lightly to bear my joys and sorrows:
Give me the strength to make my love fruitful in service:
Give me the strength never to disown the poor
nor bend my knees before insolent might:
Give me the strength to raise my mind above daily trifles:
And give me the strength to surrender my strength
to Thy will with Love.

What is music? This question occupied my mind for hours last night before I fell asleep. The very existence of music is wonderful, I might even say miraculous. Its domain is between thought and phenomena. Like a twilight mediator, it hovers between spirit and matter, related to both, yet differing from each. It is a spirit, but spirit subject to the measurement of time; it is matter, but matter that can dispense with space.—*Heine*.

THE AFTERMATH

There is in every heart a grave,
A sacred, silent spot
Filled with sad memories of the past,
That busy life knows not.
Far down it lies, this quiet mound,
The record of lost years;
And, in our lonely midnight dreams,
We water it with tears.
Tears for the hope that once we knew,
In youth's enchanted hours,
When life was just a golden haze
Of sunshine, and of showers.

Tears, too, for friendships kind and true,
Which proved so sweet, and rare,
And dearer ties than all, that brought
But sorrow, sin, and care.
Rash deeds of fateful import loom
From out the vanished years;
And wounded hearts that found no balm
In after grief, or tears.
All these are buried in that grave
That no man ever sees,
The loves, and hates, and fears that go
To mold life's destinies.
And while it seemed, in those dark days,
The springs of joy had fled,
The mellowing hand of time touched o'er
The hopes we thought were dead.
Ah, only when our soul can sound
The depths of woe, and pain
Will come the aftermath of peace,
That we, through sorrow, gain.
And only then to us is given
The wisdom from above
To spread abroad the perfect gifts
Of sympathy, and love.

—E.M. NIGHTINGALE

Echoes from Mount Ecclesia

October 1918

BAYONETS CANNOT PIERCE THE SPIRIT

[Editor's Note:—Letters from soldiers are printed everywhere, and many show a high sentiment and a lofty purpose one would not ordinarily look for in the very young, but this one expresses, especially in the last paragraphs, a view of life and death which we feel will certainly appeal to our readers, it is so quaint and so true.]

My Loved Ones at Home:

When you receive this letter I will already, barring mishaps, be over there. The weeks and months of anticipation will have been passed and our one great purpose—to get over—will have begun to be realized.

How strange it seems to be writing this! How different I feel from what I thought I would feel when this supreme anticipation of the past year is about to be realized! As I have looked forward to the eve of "shoring off," it has many times seemed that the adventure immediately confronting us would appear so huge, and at the same time so foreboding, as to make the last few hours in our beloved native land anxious, and certainly the last night sleepless.

And yet it has not been that way. We are naturally looking forward to a great adventure, but it is the uniqueness rather than the danger of it that stimulates our thought. Except for a certain quiet expectancy, all of us are as calm as though we were going about our peaceful pursuits back in the dear West.

In fact, one can scarcely be otherwise in the army. The first commandment here is to be ready, and after one accustoms oneself to be constantly ready for anything—either the best or the worst, the easiest or the most difficult—even a trip on a transport on these stormy days does not alarm one unduly.

* * * *

So every man of us is ready. No sleep is being lost and now as later on, we are ready to accept the worst even, as a part of the day's work. I only hope that our loved ones at home will accept the future with as little foreboding and as much optimistic faith as we do ourselves.

As for myself, I am absolutely sure that I am in the one place of all the places in the world, where I should be. There is no task in all the realm of the world's work where I could dedicate myself more completely than the one in which I am engaged now.

"Going off to war" for such a cause as America in this war is not an awful thing. It is not a cause of despair, but rather an occasion for thankfulness. It is one of the privileges which come to the average man but once in his life. It is a chance to find himself and realize his best self, as most of us have never had before, and may never have again. An American soldier's life in this emergency is not a cause to feel that hope has fled, but rather it is a challenge to the very best which he possesses.

Practically all of us are coming out of the war bigger and stronger than we ever could have been without the discipline and training which this crusade for democracy is giving to us.

I am so thankful that I have this opportunity. It is one of the greatest blessings that could have come to me. I surely do not count it a tragedy. If our country did not have such an altruistic motive in waging the war, it would be different. But as it is, the person who purposely stays out of this great Christian campaign is depriving himself of an opportunity which will leave his life marked forever.

* * * *

Because Germany began the war: because she began it to realize her own criminal lust for world dominion and not for her own protection or for any legitimate cause; because Germany hacked her way through unsuspecting Belgium and raped and sacked and plundered like fiends from hell; because Germany disregarded her own pledges and promises in the conduct of the war by bombarding unfortified towns, resorting to pillage, using poison gases, dropping bombs on sleeping villages; because she flung aside international law and sent to the bottom of the sea the Lusitania and other ships filled with innocent men, women and children; because Germany filled our land with spies and plotted for the destruction of our mines and factories and churches and tried to alienate us from other friendly nations; because Germany imperiled civilized standards by declaring that might makes right, and because she made the world unsafe for democracy as well as for every other institution, including the home, which we Americans hold sacred—because of these things it is necessary that she be humiliated.

I thank God that I have inherited from my parents the red blood, the six feet of stature, 180 pounds of weight, the attitude toward my brother man, the love of righteousness and the determination to do my part in prosecuting this present program until once again justice and safety and peace are enthroned in the world.

In the light of all this I know that you will not weep or regret or even worry because I have embarked for over there. I am glad that I can go, and you will be glad that I can be your representative. I am doing something better than I have ever done before. I am only doing my duty as a man is bound to do.

* * * *

Whatever happens will be for the best. I am positive of this. God is in His heaven and rules the world still. Our life is in His hands and even submarines or German seventy-

fives cannot thwart His purposes. His will shall be done, and we would not have it otherwise, would we? And even if we shall not come into physical contact again, let us not forget that the ultimate substance of our lives is after all not physical, but something far more permanent and eternal.

The thing in your life that has always called forth my love is not a something to be measured in avoirdupois and vice versa. But the real thing that constitutes life, the essence of our beings, the part that will cling to us after taps has sounded for the last time—is our unseen, intangible but nevertheless real spirit, and bayonets do not go that far.

So it really makes very little difference what happens to our physical selves. It is the soul of a man which we love and the soul is immortal and eternal. The Germans cannot get that because it belongs to God.

You will be good while I am gone, I hope. I guess you could scarcely be otherwise, could you? Take good care of one another and keep the home fires burning till I come home again.

With a greater love than I shall ever be able to express or show, I am your humble but loving son and brother,

Ralph E. Davis

HELP WANTED

We need a strong healthy woman to help in the kitchen at Mount Ecclesia. For information write the Secretary.

Healing Meetings

Healing Meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour of service is about 6:30 p.m. The virtue of the Cardinal Signs is dynamic energy which they infuse into every thing or enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 6:30 p.m. Meditate on Health, and pray to the Great Physician: Our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief.

At the same time visualize the Pro-Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

We print herewith some letters from people who have been helped, also a list of dates on which Healing Meetings are held.

DATES OF HEALING MEETINGS

October 4-12-18-24-31

November 8-15-21-28

December 5-12-18-25

Dear Esoteric Secretary:

While I would like to have the Helpers at Mt. Ecclesia and the Helpers in the unseen know my feelings of deep gratitude, yet in words I am unable to tell you. All have occasion at times to feel that noble quality of the soul—and *you* know—and I will not take your time. I have *waited* to tell you, that I might do so calmly and without other emotion than grateful, earnest gratitude that I am better! A pain in my partially paralyzed leg has been very menacing. I can scarcely realize it is disappearing. I feel the help—am quietly joyful, and know that God the all-prevailing good is responding to the loving cry of the unselfish ones at Mt. Ecclesia and elsewhere, and the agonizing cry of the suffering.

I have written my dear ones that a hospital no longer confronts me—yet am willing to do their bidding. They will understand more and more and they do love me.

The lessons are priceless now that I am without my *Cosmo* and the **Rays**, but I will be, before snow flies, back in the West, and there is much for me to absorb and live up to in the literature of the Rosicrucian Philosophy, which I was obliged to leave behind.

With surprise and much pleasure, I have learned since returning to my old home here that you have an earnest Student who says she could *never* have lived through desperately harrowing experiences of the past two years, had it not been for the little work she has done with the teachings and the comfort the slight knowledge has afforded her. She has longed to write a personal letter and has hesitated. I told her that I would tell you a little, and her cry to you for treatment and encouragement would receive a sure answer. She is a very gifted pianist—only 29 years of age—has three little children who were stricken with infantile paralysis, one being left with a withered leg and the other passed on in her parents' home away from her where she was quarantined, also for black diphtheria. She was a beautiful soul—the face of a Madonna. Her husband is now ill and she is playing during the dinner hour at a club.

I thank you for the partial view of Mt. Ecclesia. It looks enticing. I am so glad to have the Lessons again regularly, and again gratefully I thank you for all. I miss the letters of our dear one, Dr. C. He felt a great gratitude for the Rosicrucian teachings. I have not felt so full of faith for many months.

In love and hope, F.C.

Mr. Max Heindel, Oceanside, CA.

Dear Sir:

I failed to write you last week so I will write you a few lines tonight. I am feeling very well now. My back does not bother me but very little now. But the lump in my groin has reduced to about one-half the size. Otherwise I feel very well.

Sincerely yours truly, J.A.G.

sMontpelier, Bristol, England

Dear Mr. Heindel,

I received your letter of April 24th in reply to mine asking for healing in a case of hay asthma, and thank you very much for your interest and instructions. You certainly have my full faith in this work and in your Fellowship I place my trust; I shall neither consult my doctor nor take medicine for this complaint during the coming season. Your instructions I shall carry out as far as my circumstances will permit.

I have heard of some of the wonderful cures effected through your association, certainly modern miracles, and this gives me abundant confidence to place myself entirely in your hands.

Again thanking you, believe me,

Yours very sincerely, C.M.R.



IVY-COVERED CAFETERIA

Echoes from Mount Ecclesia

November 1918

The Fishing Party

LIZZIE GRAHAM

In John, 21st Chapter, there is an account of a fishing party and its sequel which is at least interesting even if we do not perceive any deeper meaning.

The little inland lake or sea is about eight miles long, and walking near it are a few lonely men; they have just been through a terrible trial, and have a feeling that they failed when the test came—they denied and forsook the Rabbi when He was in trouble.

It is evening in early springtime, the resurrection is everywhere in the air; the birds are singing their goodnight songs full of thankfulness for the experiences of the day now past; darkness is deepening, for the Moon has not yet arisen; you can feel that wonderful peace that often creeps over the land just after sundown; the little waves lap gently on the silver sands, and Mother Nature quietly puts her children to sleep one after another; soon there seems to creep up from the lake a lonely feeling, and there is a hush all around.

As already said, there are some men walking along the road, and in the stillness you can hear that they are quietly talking together. One of the oldest says, "I'll go a-fishing;" the others agree to accompany him. They leave the path and come to the sands where the fishing boats are lying. We can see that there are seven men of various ages, but they all seem to be depressed and lonely; they appear like sheep who have lost their shepherd and are uncertain what to do. So when the speaker suggested taking up an occupation with which they were all more or less familiar, they immediately assented, and felt stronger for the united effort.

They gathered together their nets and fishing tackle and pushed their boat out into the darkening shadows on the lake. After some time the Moon arose and shed her soft light over the little craft and its crew. All was calm and beautiful, scarcely a sound was heard, yet they were unable to bring up any fish in their nets. Had they forgotten all their skill in the three short years that had passed since they gave up their work to follow the new leader? It was a sad night for them; they toiled and cast their net again and again during those dark hours; and at length the morning light crept over the hills, the moon grew pale, but as yet there was nothing in their nets.

Three years ago, when they first left their calling to follow a wonderful man, a teacher, men had called them fools. But something had held them close to Him all the time, even until that dreadful night when the soldiers stepped in and took Him from among them; then terror seized them and most of them forsook Him while He was tried by the authorities, condemned, and finally crucified. Now He was gone from them and

they knew not which way to turn. True some claimed to have seen Him and touched Him, but they knew not where He was now. Conditions were unpropitious—even the fish seemed to shun their nets! Tired and discouraged, they turn their boat towards the shore. Just as the sun is rising over the hills of Galilee a voice rings out clear from the sands, "Children, have you any meat?" Not a single fish had they to show for their labors, so reluctantly they return the call, and answered "No." The strong voice rings out again with no uncertainty in its tones—"Cast your net on the right side of the ship and ye shall find." The tone was convincing and inspired their wanting hopes. They did not hesitate but dropped the net on the right side of their craft, and immediately the fish flocked to it. It became so full of fish that they could not draw it. Then they recognized the man with the sweet, strong voice standing alone on the beach. He was the Lord, their Master, during whose absence they had been so disconsolately mourning. Now joyfully they busied themselves pulling this wonderful draught of fishes to the shore, and although the net was so full, it did not break, nor was one fish lost while drawing it to land.

The number of the fish when counted was 153.

The story is given by John at the end of his Gospel; he is also the writer of the Revelation, and we may look for a mystical meaning in all that he has written.

Looking back over the life of Christ we remember that there were twelve disciples, Christ himself being the thirteenth. In this story of the fishing party we find only seven, the other five were employed elsewhere, but the Christ is present with those who are fishing and makes Himself known to them when they bring to land all the fish: $1+5+3$ equals 9. Nine is the number of humanity, as John gives it also in the Revelation that 144 shall be saved, which also equals 9. All the souls are drawn to the feet of the Christ by the net of truth, which has been spread for them many times through the dark night of materialism which was dimly illumined by the forces from the Moon, under Jehovah, who has given to us many religions or paths by which we may find the truth.

But the seven fishers, we find them everywhere around us. It is the fishers who in great love surround us with that net of truth which draws us nearer to the waiting Christ. Who are they? They are seen in the seven creative Hierarchies who are now working with us and helping us with the greater initiations. Seven is a number with which we are closely connected; 7 roses on our cross; 7 openings in our head; 7 notes in the natural scale; 7 days in the week, etc. We are surrounded by groups of sevens, that are all necessary for our progress, or as a means of bringing us back to our Father.

Some object to the *net*, saying, when caught in it we are dragged to land and deprived of our life. Not so, we are led by a path which will help us to discard our physical bodies, but the life goes on, leaving behind it all that tied it down to an existence under the waters, to come into manifestation again as beings higher in the scale of evolution. The net was cast on the right side of the ship when the fish entered it; that is the positive, self-conscious path, the path of initiation, to which the seven great fishers, the Hierarchies, are leading us.

CHRISTIAN MYSTICISM

A course of monthly letters and lessons are issued by the Rosicrucian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request the General Secretary may admit students to the preliminary degree, but advancement in the deeper degrees depends upon merit.

Echoes from Mount Ecclesia

December 1918

Mr. October's Party

By MARIE LAU, age 12 years

Fall is here! Let us go out and find a few signs of autumn. After climbing down the porch steps we come to some trees. Many people do not see anything interesting in nature, but nature is much like people. Now we are in the midst of someone's party. Mr. October is having a party, or rather a dance, inviting all the leaves.

When we people sometimes have parties or dances we tell them all to wear the same color dress. This is what Mr. October told all his little friends, probably. First when at home they had mostly green dresses. Then when they heard there should be a dance, some put on red dresses, some gold, some all colors, etc. But then, since it's wartime Mr. October told all his guests to wear the same color dress which should be brown. How do you think the leaves stay so pretty when they are dressed in their red, and gold, etc.? Why, the little fairies who help make people well, they also love nature, and they paint these little leaves. Well, now they should put on brown suits so they took off all the pretty paint and then they were brown.

Before they came Mr. October said to his servant Mr. Wind (who could do all kinds of things):

"Mr. Wind, will you go to their homes and help them over here? I'm afraid that else they'd get so tired before they'd reach the dancing hall."

Mr. Wind said he would, so he scurried over to each one's tree. Some of them had their brown suits on, and some still had on their green ones. Mr. Wind whispered to those that still had on their green suits.

"You must hurry up and get your brown suits or else you may not come to our dance."

Some of them were awfully slow about doing things, and it took them a long time before they got their brown suits. Those who were ready Mr. Wind took along. Soon they reached the dancing hall. Then the dance began. They whirled around and around, and had all kinds of ways of dancing. Mr. Wind, who was a great musician, played and whistled for them. Sometimes they had refreshments as Mr. October let it rain every now and then. Oh! How they danced and how their dresses rustled! Then one day Mr. October said, "Well, now I've done something for you, is there anyone who will do something for me?" Every one of the leaves exclaimed, "I will! I will!" So Mr. October sent them to all kinds of places where little delicate plants were. He told them that they must cover these

little plants as some of them were catching colds. The little leaves cheerfully covered all the little plants.

And that was the end of Mr. October's party.

* * * *

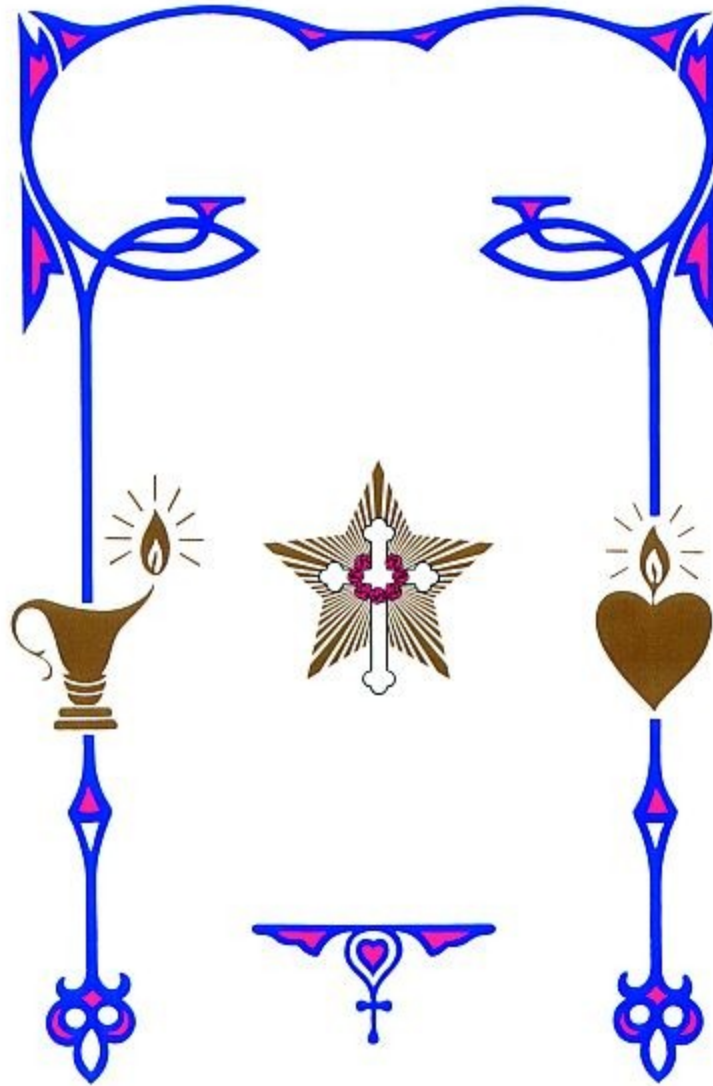
How Public Opinion is Formed

ARLINE CRAMER

When Mrs. McGinnis looked out the window to see what ailed her boy who was yelling, he shouted gaspingly, "Tim O'Brien punched me in the nose for nothing." "Well, don't you dare to come into this house till you've licked 'em," she returned in tones that commanded. The Household approved, the Neighborhood approved, it became a Town Policy, then a Legislative Attitude, a National Ideal, an International Relation, for millions of Mrs. McGinnises said to millions of young hopefuls, "don't come home till you've licked 'em," and nations swaggered in the world with their guns on their hips. But the mother of Tim O'Brien, as she washed away the effects of the second battle of the day, heard details of the *prelude* to the fray, how young McGinnis had teased and thwarted *her* son in all his play, till goaded to desperation, he struck the first blow.

"This case needs looking into!" she cried, and told the household. The household approved, the neighborhood approved, it became a town policy, the law was invoked, it became state legislature, then federal judiciary, and out of that an international court was established "to look into cases."

Then the bully nation paused, in his prelude to the fray, seeing a lawyer for the nations had come to look into the case. And the nations went on with their play under the watchful eye of the Cop on the corner, who as he twirled his stick thought, "Now just let someone *start* somethin.'"



COVER SYMBOLOGY

Echoes from Mount Ecclesia

January 1919

The Symbols on our Literature

LIZZIE GRAHAM

How often have we looked at the cover of the *Cosmo-Conception* and our other publications and perhaps remarked that it was a good design and quite unique, and wondered who made it up, and if it meant anything at all? The following are the thoughts of one who has often tried to interpret it.

At the foot of the cover is the *fleur-de-lis*, the emblem of the Trinity—Father, Son and Spirit—but as only the Father and Spirit were active at the time here represented, we find but two of the petals colored with red, thus showing energy.

The beings created we see as a stream flowing upwards, provided for a time with but two bodies, the dense and the vital, but after a time the desire body is added and is shown by the red appearing in the ascending stream.

Although each stream looks alike outwardly, they are vastly different, the one on the left being known in our literature as the Sons of Cain; they are full of positive energy and are the craftsmen of the world, the *phree-messen*, who carve their way through life, rather enjoying the obstacles which they know strengthen the character; they work through the intellect, as is shown by the lamp from the flame of which proceeds *nine rays*, showing the positive path chosen by the esoteric student.

The other stream develops the heart side of life, and the divine flame proceeding from it shows but *eight rays*, a negative path; those following it desiring that they should have a leader, someone to follow, someone to worship; they are the churchmen of the world who obey the teachings of their leaders.

Each stream of life flows onward side by side till a time comes when the wise and loving ones guiding the evolution, decide that to hasten progress it is necessary that the two unite, and plan that this shall be accomplished by the building of a Temple for the worshipers by the craftsmen and that both streams would unite in a Mystical Molten Sea. We can see the wonderful impulse by the chalice raised from each and filled with the red wine of life. You will read the story of this in the building of Solomon's Temple. This plan was frustrated by the treachery of the Sons of Seth—those on the right. And after this each swung further away from the other than before.

A serious condition now is shown in which some appear to fall away entirely through materialism. But still the race lives on, the churchman and the scientist, the mystic and the occultist, each pursuing their own path independent of the other, till a stage of such materialism is reached the spiritual guiders see grave dangers ahead. To prevent the plan

of evolution being defeated, a great destruction of the human bodies is permitted—the present war—which for a time looks as if it would wipe humanity off the earth. See the break in each stream. But this calamity has the desired effect, we now see again great force and each stream turned directly towards the other, where they may shortly unite as one.

At the foot of the page we find another symbol, so small that you may have overlooked it. Here is a small black cross, that represents the physical body. In the enlarged head of the cross is seen the heart. Heart and head have united, and the result is shown in the spreading ray—the resultant soul body.

Still another emblem occupies the center of the page—the Rose Cross. The lower limb represents the plant life, which draws its sustenance from its roots. At one time of our existence we were plantlike. The cross piece is the emblem of our passage through the animal stage with its horizontal spine; the upper limb is the symbol of mind which is a human attribute, and the radiant star represents the golden wedding garment which shall make us divine.

Have you got your *Message of the Stars* yet? If not, you are missing a great treat Price, \$2.50, post free.



MAX HEINDEL AT GROUND BREAKING 1911

The Passing of a Great Spirit

On Monday, Jan. 6th, at 8:25 P.M., Mr. Heindel, was called into the great beyond. He was feeling in the best of spirits up to a few hours before, and was standing at Mrs. Heindel's desk awaiting her advice on a letter he had written; he sank slowly to the floor with a stroke of apoplexy, while smiling at her, and did not regain complete consciousness.

His passing was not wholly unexpected to Mrs. Heindel, knowing his physical condition for years, and his great persistence and pure life made it possible for him to prolong his stay in a body that was too small for the great spirit, which had suffered for years on account of an injury to the left limb when a child, and abuse of the doctors who removed all main arteries and mutilated the bone, interfering with perfect circulation. But he was ever smiling, never complaining, although he was rarely free from pain.

He was most happy to feel that the work had reached the stage where both he and Mrs. Heindel could leave Headquarters, that there were loyal and efficient members and workers who could now take care of the fast-growing movement, could fill the rush of orders for books, could also take care of letters, etc.; while the leaders were spreading the message of the Elder Brothers from the lecture platform, he was contemplating starting early in April for the east and over to England, but God had a greater work for him to do.

The work of the Rosicrucian Fellowship will go on as before, under the leadership of Mrs. Heindel, who has been his close companion from the beginning, has been the executive head, has saved her dear companion from all annoyances of the management, leaving him free to write his books, lessons and letters. Mr. Heindel has often remarked to her that if he passed out first she would be able to carry on the work without a break, for with her perfect health and executive ability all would go on as before, and with his help from the other side added as her inspiration; but should she be called first he felt that the physical and mental strain would be too much.

Mr. Heindel first came in touch with the Elder Brothers, after a severe test, in the Fall of 1908, and *The Rosicrucian Cosmo-Conception* was published in November, 1909. In our May magazine we will publish from Mr. Heindel's own writings a history of the beginning of the work, its aim and object. The Fellowship was incorporated under the laws of California on the 10th of January 1913, and has been under the management of a Board of Trustees. All the proceeds from the books, etc., go back into the work, Mr. and Mrs. Heindel have been receiving only their food and clothes in exchange for their labor. The papers are all drawn so that no one can benefit personally, all must go back to the work, the work must continue even should Mrs. Heindel be called.

Mr. Heindel gave as much to the world through his pen in ten years as another man with a sound body could give in a life time. He worked day and night, brain and hands never resting, for he had much to give, such a glorious message to impart to the world, that he could not give it fast enough, yes, he sacrificed his physical body to give to the

world that great light imparted to him by the Elder Brothers, and can such a work stop? No, indeed not, the magazine and lessons will be sent out as before, and you who have received so much help and comfort through his writing we know that you will do all possible to strengthen the work, be it in prayer, or articles for the magazine. Now is your time to show your love and loyalty for our dear leader.

Ave Victor!

PRENTISS TUCKER

Not with the sound of weeping
Not with the funeral dirge,
Not with a wait for the dust so frail
Which with the dust shall merge,
But with the Song triumphant
Bursting from the lips of pain
Hail we the flight of that spirit bright,
Back to its home again.

[Because the "Echoes" were edited and printed in advance, we include the February 1919 issue.]

Echoes from Mount Ecclesia

February 1919

Problems in Profiteering

Honey and Paper

Once upon a time while we still had peace and prosperity, honey was sold for four to six cents per pound, a price which presumably paid the farmer a fair profit for taking care of his winged workers. Then the workers at Mount Ecclesia enjoyed the sweets without stint, especially for breakfast.

Then came the war with its madness for raising prices on the pleas of scarcity of supplies and shortage of labor. The bees alone kept their heads, they worked as before gathering nectar and did not raise wages or demand shorter hours, neither were the flowers less sweet, nor the sunshine more expensive, so there was less reason for raising the price of honey even than many other commodities.

But the bee-keepers, being human, had been inoculated with the profiteer poison, and straightway raised their price four hundred per cent, to the magnificent sum of twenty two cents per pound or more.

That is, all but one, so far as we know he is the only exception, and had Diogenes lived to meet this farmer—Charles Foss—we feel sure he would have put out his light and declared his search for "an honest man" ended. This man said truly, "God gave us the honey-bee, the flowers and the sunshine and if I can make a modest living by gathering the crop I am content. I will not put the screws on my fellowmen to obtain extra revenue." He sold all his honey to consumers in small quantities.

How different is the attitude of such a man to the usual grasping methods adopted by the majority who can see naught but the glitter of gold and are blind to the true treasures of brotherly love and service. One of the merchants who furnishes us supplies told us a story in point of a bee-keeper he had visited lately for the purpose of buying his honey crop. The bee-keeper had 3600 pounds of honey, and the merchant offered to take the whole at the prevailing market price of twenty-two and one-half cents per pound. After considerable hesitation the farmer agreed to sell, and the merchant started to write a check for the amount.

But before he had finished, the farmer changed his mind and decided to hold his honey till the price advanced to a higher figure, and the merchant left in disgust.

In this case retribution came swiftly, that night the whole of the farmer's hoard of honey was stolen, and the police searched the merchant's store for it, but so far as we know it has not been found to date.

And the editor has been wicked enough to say "that he hopes it never will be found," for though he does not himself eat honey, he sympathizes with all who have had to deny themselves the necessities of life because of much unnecessary and unscrupulous profiteering.

But where is the connection between "Honey and Paper" as our article is entitled?

In the discussion of bee-profiteering one of our workers said: "Yes, it is true that the bees do not demand more money, neither do the flowers nor the sunshine, but the bee-keeper must pay more for his food and clothing, therefore he must have more money. It is not fair either that you continue to sell the *Cosmo* and other books for pre-war prices, all the materials and labor have gone up, lately you told us paper had advanced another 95 per cent so that it costs three times as much as before, you are reducing the price of the magazine so that while expenses have trebled your income remains the same or less."

There was no denying the truth and the logic of that argument, but the books we publish are our own, so that we have no royalties to pay and though others contend that if we serve the Rosicrucian Fellowship gratuitously, that organization should get the benefit of our work. That also may seem true, but we are so thoroughly "mulish," if we may use the expression, in our aversion to price raising that it often keeps us awake nights to plan and scheme how to make ends meet without resort to that dreaded expedient.

EUREKA!

And what do you think? Eureka! "We have found it." In fact, we have actually found that by using a more expensive paper we can save money and improve our publications in several other ways.

Read that last sentence again, it is an astonishing statement, and seems so utterly absurd that one cannot conceive how it can be true until it is explained.

When we printed the *Message of the Stars* our usual thought was with us; we aimed to make it as good as possible and keep the price as low as we could. We promised those who subscribed in advance five or six hundred pages, but we made it seven hundred pages without extra charge. We also aimed to put a fine quality of paper in it, so we selected stock weighing 100 pounds to the ream (five hundred sheets). This, in our estimation is where we overreached ourselves. We made the book too bulky and too heavy for the student to handle with comfort. Then we began to cast about for a nice light paper to use in future editions, and we cast longing glances at the paper used in Bibles—if we could only afford to buy that, but we had to put the thought away with a sigh, that was altogether too expensive. It was at that point the inspiration came—Yes it is expensive, *but it weighs only half as much so that in the end it will be a little cheaper than the paper we are now using.*

That was a great discovery for us, that we shall be able to give our students something better and actually save money by doing it.

Then as we revolved the idea in our mind we saw another advantage, our books will be so much lighter and it will not tire the students to hold them in their hands. But the end of the advantages was not yet, for seeing that the books will be so light we shall save a considerable sum in postage, so we feel highly elated that we have solved our "Problem in Profiteering" in such a manner that in the future we shall actually be able to give our students better books at a less cost to ourselves. This war has surely made us all think and many advantages will surely come to us if we seek them in the spirit of love and unselfishness.

Our Different Bodies

ELLA VAN GILDER

ALL of you know that the dollies you play with and your hobby-horses and teddy-bears look just like the people and animals they are made to represent, but they are not alive; they can neither walk nor talk or breathe as we can.

Now we would be just like that too if it were not for something inside of us that is all through this dense body, just like your hand inside of a glove makes the glove move. This something inside of our body is another body called the Vital Body, and it is of this I am going to tell you.

When your soul, which is the real you, knows it is time to come to Earth to learn some lessons it had neglected to learn before, it begins to plan the kind of body it will use, and before it finally makes this body, it plans a pattern to go by.

Now if you were to be a musician your soul would know it must make a hand that could play upon an instrument and an ear that could hear correctly. If you were to be an artist, you must have an eye for color and accuracy. If you were to be a carpenter or a scientist you would have to have the strength or the mind to be that person. When every little detail is complete your soul builds the dense body, which will be in every way just like the pattern or Vital Body.

(Note) With this one difference; if it makes your dense body positive your vital body will be negative or if your vital body is positive your dense body will be negative, so that there will always be a positive and a negative pole to work together in you.

(Note) If you think this too difficult for children to understand, it might be omitted and explained later when they more fully comprehend the relation of the bodies.

When you first come to earth it is as a little baby so that you will forget for a time about heaven and work hard and earnestly here; and the vital body makes your dense body grow big and tall and strong and keeps the blood circulating through your veins and if you are sick, your vital body helps you to get well again, and at night when you sleep it mends all the tears and breakdowns you have during the day. So you see there is quite a lot of work for this vital body to do.

Now when you get to be about fourteen years old, your soul, which we call your Ego, for that is really its name, and it has the making of all these bodies, thinks you have grown about tall enough for a while. It tells the Desire body, which is also inside of you, to wake up. This body has been slowly growing all the time, and just like the bones are inside your hand, and you hand inside the glove, so the desire body is all through the vital body and the vital body all through the dense body. Now it is the turn of the desire body to work upon your dense body; so it begins to build up different organs in your body and you begin to want to do things differently and you think of things differently and people say you are growing up; and when you are about twenty-one years old you are really grown for your dense body, your vital body and your desire body are matured and so your mind steps in to do its work and develop you still more. Your mind is the link between the Ego and your different bodies. It is like an instrument which you play upon. Your Ego knows what it wishes you to do and your mind is the medium used to make the bodies work. You see there are quite a good many bodies used to make us different from a doll, and each body must be cared for and kept clean and wholesome. Just as we bathe the body which we see, and feed and clothe it, so we must feed and keep clean our mind and our other bodies.

There Is No Death

A PHYSIOLOGICAL FACT

W. STUART LEECH, M.D. (*in "Azoth"*)

It is admitted by Physical Scientists, Theologians, Materialists, and all others that man is the highest product of evolution on the face of the earth, although he did not evolve from our present fauna, as many suppose; but he is a true product of the "fire-mist," having tediously come up through the mineral, plant and animal eons to his present state of partial consciousness. Physically he has developed a dense body, a vital body, a desire body, and the germinal mind body, which we must not confuse with the brain. In our midst are creatures of only one or two faculties of perception, some with sight but no hearing, some with feeling but having neither hearing or sight; but man has, by the aid of the constructive hierarchies of nature, developed the sensations of seeing, hearing, feeling, tasting and smelling, and now he is on the eve of the unfoldment of another sense, namely, perception or "second-sight." It is evolutionary, but instead of waiting for the slow process of evolution, the means is actually within the immediate reach of the intelligence of the age for rapid development of this higher perception; and it concerns directly the bringing out of the latent possibilities of the pineal and pituitary glands.

In the Hyperborean Epoch man was bisexual, and is now double-brained and double-glanded, and in his two-faced wakeful state, we find his dynamic portion invisible to all physical eyes. Man changes from cell to embryo, from embryo to fetus, from fetus to

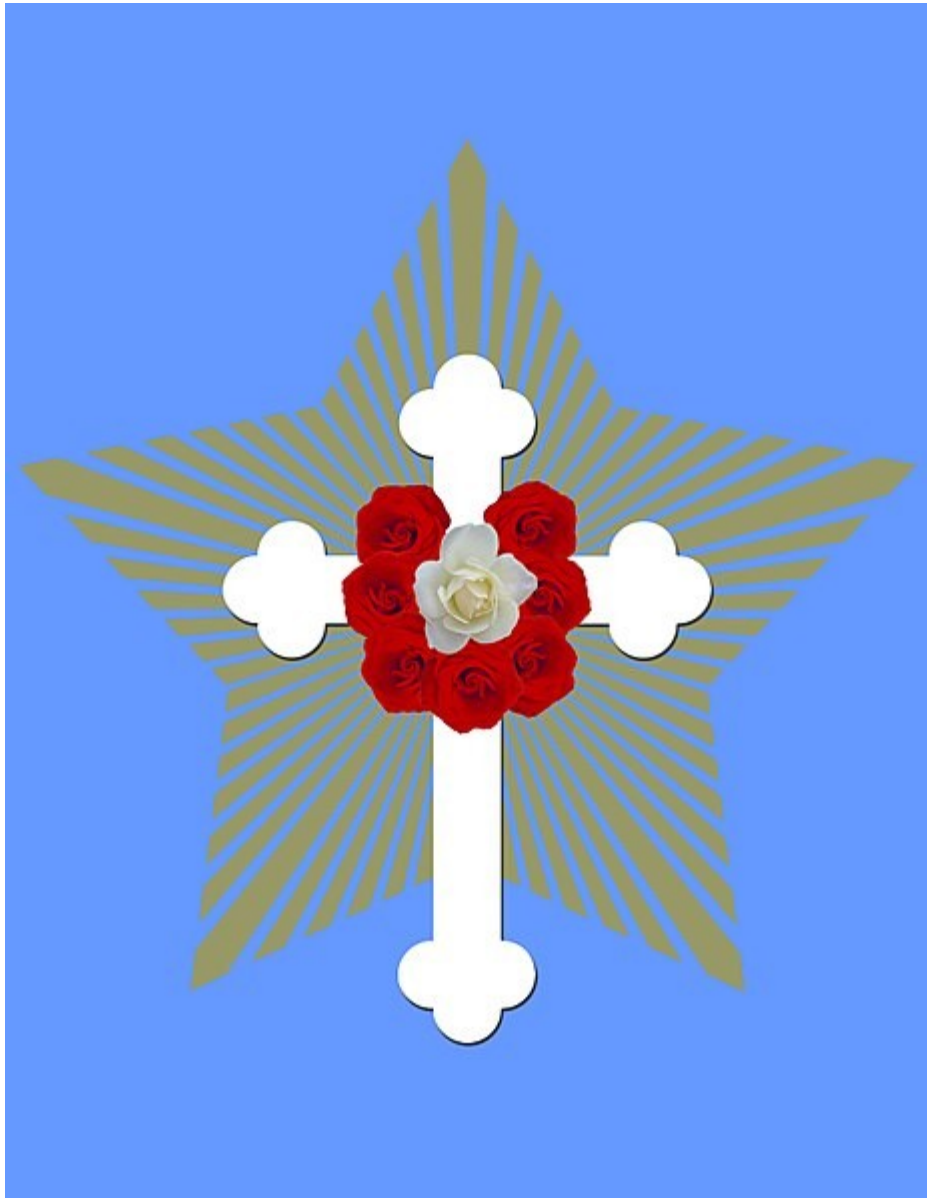
infant, from infant to child, from child to lad. In each of these phases there was a death of the old body, and the transfer took place unconsciously while the Ego slept. As man more and more approaches consciousness, the sleep—his miniature deaths—become less, and finally he dreams, which is an ability to stamp the physical brain cells with memory of a few happenings as he re-enters the body. If the mechanism of the physical body, especially the brain, is rendered more and more efficient, the forces of the pineal and pituitary approach each other, making dreams more connected. If this process of development continues, the forces of these two glands eventually touch, and the chasm is bridged. As these two forces touch, thus harmonizing the physical body with the soul body (*soma psuchicon*), which is technically called the “vital body,” then and not till then do we have a continuity of consciousness.

Paradoxical as it may seem, there is not a scintilla of doubt but that human consciousness is to be in the developed man an unknown continuity of wakefulness through both sleep and death. With a few individuals, this unbroken continuity is frequently manifested long before the individual reaches a state of perfection. Continuation of consciousness, or unbroken continuity, is a natural inheritance into which the bulk of mankind is coming by a sure process of evolution. There are many ways for rapid development, most of which are dangerous counterfeits; but there are several permissible modes in vogue, though they are esoteric and difficult to locate. In ordinary sleep the vast majority go about in the desire body (a body of higher vibration than the visible physical) oblivious to their superphysical and grandiose surroundings. This oblivion is due to a dense mist or a wall of the person’s own making. Occasionally some violent impact from without, or some strong desire of his own from within, may tear aside this curtain or mist for the moment and permit him to receive some definite impression, but even then the fog closes in immediately, and the subject dreams on unobservantly as before. The ability of the Ego to remember the events of its journey in the desire world, while the physical body is being repaired in the customary sleep, can be attained by various physiological modes and by the use of well-tried formulas of everlasting worth. For this astounding unfoldment of the self, it is well to say that the physical body, desire body, vital body, brain and mind must be radiant with vibratory health and their relationship must be harmonious. It is in this direction the future advancement of medical science lies.

By accident, tumor, disease, or by the use of narcotics, this mist of the soul's oblivion that surrounds the ordinary individual during sleep may be removed before the time for its proper unfoldment, producing pathological conditions such as insomnia, phobias, and obsessional insanities.

By that subjective mode, hypnotism, which I class as a dangerous counterfeit, and by the use of certain magical ceremonies, the continuity of memory can be forced, but it is similar to forcing the parturition at the fourth month, which is always disastrous to the incoming Ego. The physical or dense body is only one of the four vehicles of the Ego. The Ego, by the use of the mind in sleep, must impress upon the brain cells an event from

the other side before dream memory can take place. The laws of music and all other harmonies teach us that there are one or more octaves between all planes of physical matter. As we approach the higher, we find that if the radiations of the physical matter of the brain are rendered low—by reason of either a lack of unfoldment, heavy food, drink, certain underground vegetables, depravity or disease—the brain will not be able to respond to the vibrations of the higher events, unless in distortion. It is as simple as the law of harmony. Reflex dreams due to indigestion and a multitude of confused events cannot be gone into in detail in a brief article; suffice to say that they originate by reason of the Ego being partly drawn into the physical which gives rise to the distortion and absurdities of some dreams.



ROSICRUCIAN EMBLEM