



# Echoes From Mt. Ecclesia

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## MOUNT ECCLESIA

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

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

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



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

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

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

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

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

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

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 fortune telling**, and that they are willing to pay lavishly **on the longest chance** of getting something to gratify their sense of wonder. Were I to advertise that I would give a course of lessons in Clairvoyance at

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

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

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

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

## HEALING DEPARTMENT

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

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

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

letter says:

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

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

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

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

## How shall we Know Christ when He comes?

By Max Heindel,  
15¢ postfree.

The title indicates sufficiently the scope of the book.

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

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## Christ or Buddha?

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

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

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

Involution, Evolution and Epigenesis.

Trance.

Dreamless sleep

Dreams.

The Waking State.

The Mystery of Blood.

The Mystery of Sex.

The Mystery of Death.

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

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

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

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

## QUESTION DEPARTMENT

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

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

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

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

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

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

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

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.