

Echoes

FROM

Mount Ecclesia.

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Flora M. Kyle, Editor.

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Mt. Ecclesia is as busy as ever, and the volume of work is constantly increasing. We started with one typewriter three years ago; now the six typewriters which we have could not handle the correspondence were it not for the printing press, which prints the different monthly letters, and the addressing machine which addresses envelopes and papers, exceeding the combined capacity of more typewriters than we have, if used for addressing alone. And still the work is crowding, wherefore we have decided on purchasing some dictating machines whereby the dictator's words make a phonographic record, which the typist can then transcribe. This will save them the labor of taking dictation by shorthand notes, and allow them to hammer away at the typewriters from morning till night. We are also getting a machine to make the addresses which the addressing then prints on envelopes, and we have between four and five thousand names waiting to be thus stenciled. This will save an immense amount of manual labor; and in making this list the stencil machine will earn almost one-half its cost right away. Yes, you would be surprised if you could walk into the office and see the amount of cor-

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

In the middle of February, Mr. Heindel unexpectedly went to Los Angeles, and as he had to stay over Sunday, he visited the local Fellowship and addressed the members at the Sunday service. Some members regretted they did not know of his coming before, that notices might have attracted a crowd. But the hall was comfortably filled with the faithful attendants who came for the sake of the teaching, and Mr. Heindel would rather speak to a half dozen of that kind than to a thousand who are only attracted by the personality. He believes that in an audience of devoted ones he can speak to so much better effect. This brings up a point which should be taken to heart in all Fellowship Centers. It is a custom in churches or at lectures to go up to the speaker at the close of the lecture and compliment him. To follow this custom, many people feel forced to make hypocrites of themselves, and if the compliments are not forthcoming the speaker feels he has not been appreciated. This is entirely wrong. There is some good in the feeblest effort, and that good we should take. The one who speaks usually gets the most benefits from the lecture, which should be sufficient for him or her without expression from others. If we tell a speaker the truth, that she or he has not done well, that may be, however, only our view of it, and it may crush and deter from future efforts. In some cases, of course, it might arouse the person to efforts that would then become creditable; but none of us would think such a course justified. We would think it cruel and rude. As a matter of fact, compliments and adu-

lation 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 Mt. Ecclesia and San Francisco is considerable, we shall have to leave it to the members of the Fellowship there to work up interest prior to the contemplated lecture course. But in San Diego Mr. Heindel will assist the Fellowship in this respect, by giving a number of public lectures during this year. This program was decided upon a few weeks ago, and on Sunday, March 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 it Deity mirrors Himself, and we experience the unity which makes communication unnecessary either by words or in any other way, for we feel all God feels. He is nearer than hands and feet. The Christ taught us to say "Our Father who art in Heaven," etc. That prayer is the most sublime which can be given utterance in words, but this prayer of which I am speaking may at the moment of union give itself utterance in the one unspoken word, "Father." The devotee, when he is truly in the mood of prayer, never gets any farther. He makes no requests, for what is the use; has he not the promise, "God is my Shepherd, I shall not want"? Has he not been told "To seek first the Kingdom of Heaven, and all other things shall be added"? But his attitude can perhaps best be understood if we take the simile of a faithful dog looking with dumb devotion into its master's face, its whole soul pouring itself out through its eyes in love; likewise, only, of course, with much greater intensity, does the true mystic look to the God within and pour himself or herself out in voiceless adoration. In this way we may pray without ceasing, inwardly, while we work as zealous servants in the world without; for let us always remember that it is not intended that we should dream our lives away, but while we pray to God within, we must also work for God without.

Questions and Answers.

Q.—Why do the occultists speak to us of Masters and Initiations, while other schools—mystics—seem to teach that man may teach himself and reach

Initiation

God without the necessity of initiation and Masters? Cannot man reach the consciousness of the "I" without these things? Do the Initiations refer solely to the unfoldment of latent powers in man? Are there Initiations in mysticism? Are they the same as in Occultism?

A.—If everybody was born with the same temperament it would be necessary to have only one path for them. Everybody would need the same experience in order to raise his consciousness to union with God. But as everyone is fundamentally different from all others, the experiences necessarily differ and certain 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 inesti-

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

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

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

The rates are \$6.00 per week or \$25.00 per month for those who are content to dwell in tents; but if room in a cottage is desired the rate is \$7.00 per week or \$29.00 per month. This is for board and room only. Students are expected to support the school by

voluntary contribution. As accommodations are limited, application must be made in advance.

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

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