

Echoes

FROM

Mount Ecclesia.

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

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

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

Origin of the Rosicrucian Fellowship.

In the fall of 1907 Max Heindel went to Germany to study a teaching which seemed to bear the stamp of truth, but upon investigation proved dreamy, impractical and inadequate. At the time when his disappointment was deepest, the Elder Brothers of the Rosicrucian Order, who are now Hierophants of the lesser Mysteries, offered him the coveted instruction **on condition that he keep it secret**. Being himself consumed with soulhunger, 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—where in broods the Group-Spirit which rules the land made it most conducive to deep concentration—it is noteworthy in this connection that H. P. Blavatsky was also brought to Germany when she wrote the Secret Doctrine. When this draft numbered about 350 MS. pages Mr. Heindel thought that the work was finished and believed it ready for the publisher but the Teacher told him that though he might feel much enamored of his work at that time, when he should arrive in the electric atmosphere of America, he would look at it in a different light and there be able to write a book such as would be impossible in the atmosphere of Germany. This seemed impossible at the time but after a few weeks stay in America, when the MS. was re-read by the Author, he found that it would not answer at all, and at once set about re-writing and amplifying the book which was then later finished in Buffalo about September, 1908. The MS. was then laid aside and held until the early fall of 1909, when the Lectures at the Seattle Exposition had been finished. Then the work was taken up again and much new matter added, so that in October, 1909, when Mr. Heindel went to Chicago the book was over 500 pages. Later, in the second and third editions

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

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

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

The twenty lectures, which were given in Columbus, Seattle, and other places, were also written at that time, and in 1910 the Los Angeles Fellowship was started after a course of lectures in that city. It then became necessary for Mr. Heindel to close his lecturing work in order to revise the 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 booksellers had already bought one-third of the quantity, so great was the clamor

for the new book.

It had been Mr. Heindel's custom to answer questions after each lecture, as he 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 what 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 the "**Message of the Stars,**" and gives the science definitely and from an entirely new point. A correspondence course was also started in Astrology, whereby students who live at great distances may obtain 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 the 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 soulbody 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 on earth on that account.

Question: The teaching of the New Testament as touching the Holy Spirit, the Comforter, so winsome and so gracious makes it difficult to identify the Holy Spirit with the vengeful Jehovah of the Old Testament. How is this 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 task-master becomes a Comforter. The whole universe is governed by law—everything in the world rests upon law, and they are our safeguards as well as our taskmasters.

In the morning we leave our homes without concern, depending 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 co-operate 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 transla-

tion 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 day-time fades into insignificance when we look up into the sky at night, after the star of day has vanished; we can then see the infinitude of space. In every direction and as far as our eyes can see there are worlds and worlds, nay, when we take the telescope and cast about us in that maze of worlds, nowhere do we find empty space; everywhere there are shining suns, of magnitude many, many times greater than our own sun. Light travels with such rapidity that during the brief space of time while we pronounce the little word "Light," that ray which left the sun when we started has time to go five times around our little world. To give us 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 where'n 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,

Thro 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 snow-storm. The proof came back "circus cloud," and Mr. Heindel, with fresh memories of the dancing forms this particular cloud took on, seemed sorry that the proof didn't read "circus clown!"

Retrospection of a Day

(By a patient)

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

good thoughts to the twinkling valley lights as you came down the hill from the Pro-Ecclesia, and that reminds me—I'm ashamed of the way you felt toward that poor stone when you stubbed your toe; it's bad enough to feel irritated with a human being but to feel so about an inanimate object is disgraceful and you'll have to do better. Mendelssohn's "Consolation" was the closing selection at service—how opportunely retrospection makes it come in tonight! That's the way though with this retrospection exercise, and it turns things inside out—like pockets, so you can brush them clean.

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

I 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.

Rosierucian Cosmo Conception.....	\$1.50
(4th edition; by Max Heindel)	
Rosierucian Philosophy (Heindel).....	\$1.15
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