

Re moving
Temple

Ever Westward and
not Eastward

Echoes

FROM

Mount Ecclesia.

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Oceanside No. 19 California
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THANKSGIVING ON MT. ECCLE-
SIA—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 Gallilee, where it took on the present garb of the Christian religion, and as such it has been promulgated over the Western World.

"But there has always been a hidden side in all religions; milk for the babes, meat for the strong was everywhere the rule in ancient as well as modern days, and the mystic symbols which gave this deeper teaching moved along with the wave on its path westward. Six hundred years ago the westernmost outpost of the mysteries was fixed in Germany and the Rosicrucian Order commenced to teach the few who were then ready. Today the outpost then established has nearly accomplished its work so far as it is possible in that place. It is now sending a farther outpost to the shores of the Pacific Ocean; here upon the westernmost edge of our western continent the Rosicrucian Fellowship has been established as the Exoteric Center to prepare the way of the Rosicrucian Order, and some day, we know not when, but probably when the sun enters Aquarius, the Brotherhood itself will follow and be located somewhere in this vicinity.

The End of the Cycle.

"This, then, is the last change in the present continents, and whatever future spiritual movements may be inaugurated will have their inception in a new cycle on other continents to be raised to the west and to the south of this present location; therefore we stand now at the end of an old cycle, and at the beginning of a new. We are now about to raise the flag of the Rosicrucian Fellowship which is the highest spiritual emblem upon earth: the beautiful white cross, with its red roses, its golden star, and with that heavenly blue background. The primary colors in their unique relation signifying the Father, Son and Holy Spirit shall float over this place henceforth until its work is done and a higher vehicle found. God grant that a great host may rally to the flag to war against the lower nature, to exalt the higher life, to bring light and healing to the world that is now groaning in pain and suffering."

The flag was then raised and Mr. Heindel continued:

Making the Corner Stone.

"But while we have faith that in due time the darkness, the sorrow and the suffering will cease, that the glorious Millenium, 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 long time until the materials are placed in their proper positions. 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 Saviour and the legend completes the story by telling us that Caspar, Melchior and Balthazar, which were the names of these sages, belonged to the three races on earth. It is very peculiar, to say the least, that on this momentous occasion there are also present on Mt. Ecclesia representatives of the Lemurian and Atlantean and Aryan races. To the open mind the presence of representatives of the different races at the birth of Christ must certainly have been illuminative of the fact that the religion which He came to estab-

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

Well, that is just what we did at beautiful Mount Ecclesia on Thanksgiving Day, A. D. Nineteen Hundred Fourteen. We gathered around the white covered tables, arranged in the form of the Cross, decorated with smilax, holly berries, geraniums and evergreens, with an array of tempting good things which would cause even old Lucullus' mouth to water at the sight, and not a single tragedy marked its preparation. No defunct fowl

raised its poor footless legs to heaven in silent protest, nor was there any slaughtered and dissected birds concealed under browned crust in a pie. Thank God for that.

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

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

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

The celebration of the "flag-raising" and the making of the "corner-stone" for the now almost begun "Ecclesia" will be elsewhere commented upon, but we desired to make just these few humble remarks 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, Ill., Nov. 24, 1914.
Rosicrucian Fellowship,
Oceanside, Cal.:

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

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

of workers at **Headquarters** to attain.

We were told that in addition to **the flag raising** 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 blessings that will follow I could not if I would put on paper. On **Thanksgiving Day**, though, I shall not be on the grounds at Oceanside in person; I shall climb the Flagstaff and touch the Flag, and shall stand right in the center of **the Ecclesia** and shout to you all

in a tender and loving voice, **will you not build this Ecclesia, the 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 co-operation in this great work. We have certainly felt at Headquarters a vibration during these healing services which is unequaled at any other time, proving even to those who have no spiritual vision the power of concentrated thought of all those who are helping in this work. Distance is no barrier, for thought is without limitation in that respect, so please continue the good work with unabated energy.

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

In December the dates are 11, 17, 24 and 31. In January, 7, 13, 20 and 28. February 3, 10, 16, 24. March 3, 9, 16, 23, 30.

On these dates please center your thoughts in loving sympathy upon those who are sick and suffering. Send these thoughts to Mt. Ecclesia, focusing your concentrative powers particularly upon the white rose in the center of the emblem as we then have it, and it will certainly be of help. Do not mind correcting the time at your home; just concentrate when your own clock is a quarter to seven.

We append a few letters, as usual, from friends who have found help through the Rosicrucian Fellowship:

Ogden, Iowa, Nov. 17, 1914.

Rosicrucian Fellowship.

Dear Friends:

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

Respectfully,

A. P.

Denver, Colo., Nov. 10, 1914.

Dear Friends:

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

Sincerely,

J. C.

Seattle, Wash, November, 1914.

Dear Friends:

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

Yours in fellowship,

M. W.

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

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

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

Question Department

Question: Is the purgatorial experience of the soul continues 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 con-

servation 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 respite between each period of suffering that the full intensity may be felt.

Some may think, of course, that this is cruel and that it is inflicting pain needlessly, taking advantage of every finesse to make this suffering as acute as possible. It is not so, however, while the effect is there **the motive is a greater good**, for nature, or God,

never seeks to revenge, or avenge, any wrong, but only to teach those who permit themselves to do wrong from repeating the act by giving wrongdoers exactly pain for pain. The tendency in a future life is to teach him to respect the feelings of others and to be merciful to all the world. Thus the very highest efficiency in pain is necessary for the conservation of energy and to make him good and pure sooner than he would otherwise become if the pain were continuous and the suffering correspondingly lessened.

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

Answer: We are well aware that a superficial reading of the Bible may and does give a semblance of justification for ideas such as set forth in the above question, but even by applying common sense apart from Scripture it is self evident that poverty cannot be regarded as a virtue in itself, neither are riches **as such** to be classed as a vice. The passage quoted from Luke: "Blessed are the poor, for theirs is the Kingdom of God," requires a qualification. This, Mathew 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 a nabsolute 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 spend-thrifts 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, though, of course, anyone who has used discrimination knows that the Rosicrucian Fellowship as such has not been soliciting funds for the Ecclesia or anything else. Certain members within the Fellowship have started an agitation and there is no reason why that may not go on among themselves, the paraphernalia wherewith to do the work has to be obtained and if the members feel that need, and want to supply it is certainly their privilege; the writer has absolutely no right to interfere. Therefore, the letters are published and the opinions that are expressed are in order, only if instigated in any sense by the writer, would they be out of place and detrimental to the work of the Fellowship, for, as is often said, it is not permitted to him to solicit contributions for anything whatever.

Question: Do you think it advisable to ask for treatment in such serious diseases as Consumption, Cancer, Schlerosis 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 Schlerosis, 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.