Echoes FROM MT. ECCLESIA
JANUARY 1951

THE EARLY HISTORY OF THE ROSICRUCIAN FELLOWSHIP: Installment 37
By Mrs. Max Heindel

One evening, the writer asked Max Heindel the question: "Dear, why do you want me to do this work alone? Do you think you are going to leave me?" He replied: "No, dear, I just want to be able to tell people that you did this Ephemeris all alone. I want them to be proud of you." This solicitude and the careful preparation continued for several weeks before he was called, and all his papers were carefully listed and filed. Two months before he died he went to San Diego to see his lawyer about some papers. While there, and without mentioning that he desired to do this, he had all of the copyrights, as well as the plates, which were in his name, transferred by Deed of Gift to the writer - this was in later years to be the saving of Mt. Ecclesia and the Rosicrucian Fellowship work.

When this Will was probated, it was found that the land had been bought by him before the Fellowship was incorporated. In the Deed he had stated that he held this land as Trustee for the Fellowship, but when the Deed was discussed and the Will probated, the Judge stated that as there had been no corporation at the time of issuing of the Deed that the Fellowship land would go to Mrs. Heindel as the heir.

The Will was probated in 1919 and in 1920 the writer, being urged by certain members of the Board of Trustees, deeded this land to The Rosicrucian Fellowship so the Fellowship was then in possession legally of all of the 50 acres constituting the Headquarters (Mt. Ecclesia).

There had always been a lot of speculation regarding the carrying on of the work after Max and Augusta Heindel passed into the Great Beyond. Many efforts had been made during the life of Max Heindel to get control of the books as well as the Fellowship, and when Max Heindel was asked the question who would be the leader at Mt. Ecclesia when both the Heindels passed on, he would always reply: "THERE WOULD BE NO LEADERS."

Returning again to our print shop in 1918, the man and his wife whom we had brought with us from Los Angeles were very good workers and they helped considerably in the linotype work and bookbindery but the poor man was a periodical drinker, and again, after a few months, this man was to leave us for the world. This put us in a dilema, necessitating our advertising again for a printer-linotype operator. The writer had a sister in Los Angeles whose address was used in the advertising. Here Max Heindel met and hired a reliable printer, N. W. Caswell. There already was in the shop a young woman apprentice, Ethel Lanning, who Max Heindel had started on the linotype, feeding press, etc., for there was a great need of help in all departments. Now the work went forward on the linotyping of the enlarged "Message of the Stars", also the enlarged "Simplified Scientific Astrology." Some years later, these two workers were married and both continued to work at Headquarters.

There was a time back in 1913, shortly before the opening of the first Summer School, when Max Heindel had a trying time with visitors, and after they left, Max Heindel had a very serious heart attack. The writer feared at first that he had left her for good but after working over him for some time he recovered, and her first remark to him was: "Oh, dear, if you had left me, what would I have done?" He looked at

(Continued on next page)

THANK YOU/

We take this opportunity to express our heartfelt thanks to all our kind friends in the Work who have sent us such lovely cards and Christmas remembrances. MAY THE NEW YEAR BRING YOU NEARER TO GOD!

* * * * * * *

"Not that which we give,
but what we share,
For the gift without the giver
is bare;
Who bestows himself with his alms
feeds three,
Himself, his hungering neighbor
and me."

(Vision of Sir Launfal)

* * * * * * *

ECHOES FROM MOUNT ECCLESIA

No. 1, Vol. V

Published each month by the Central Ecclesiastical Council, Rosicrucian Fellowship Non-Sectarian Church, Oceanside, California.

HEALING DATES

January	6	13	20	27
February	3	9	16	23

THE CYCLIC JOURNEY OF THE SUN
Sun in Capricorn
By Reginald Oakley

The journey of the Sun in its cyclic travel takes place through the sign of Capricorn from December 22nd to January 20th and thus completes its tenth thirty degree distance.

This brings us to the Winter Solstice when the earth is nearest the Sun. In the Northern Hemisphere spiritual rays now fall at right angles to the earth's surface, furthering spirituality, and at the same time solar rays fall obliquely which curtail physical activities. Thus it is essentially a time for spiritual development.

This period establishes the Festival of Christmas, when the flood tide of spiritual light is most easily contacted and specialized through kindness and love. It is indeed the "Time of Giving" and greatest of all gifts is "Oneself" exemplified by the Father giving to us His Son - The Christ-Child, 'for the Father and I are One.'

The Sun now submits to the powers of the planet Saturn, the ruler of Capricorn, who is the great restricting force in nature and thus for the Christ Spirit commences a time of restriction through confinement in the physical body until liberated at Easter.

It is Saturn's mission to teach by sorrow and suffering and so at this time we find many lonesome and aching hearts who do not respond very well to the spirit of Christmas but who may now become more amenable to the joy and happiness that we may spread in their path.

However, let us not forget, that self-improvement is not our first consideration, doing these things for what we may get out of them, but rather remember that "For inasmuch as ye have done it unto one of the least of these my brethern, thou hast done it unto me."

THE EARLY HISTORY OF THE ROSICRUCIAN FELLOWSHIP: Installment 37
(Continued from previous page)

her with such a sweet smile and replied, "My dear, if I had gone you would have carried on, but if you had left me, I could not have carried on without you." And so it was, after the demise of our dear one, the writer carried on the Work which took on new life with Max Heindel's work from the inner planes. (To be continued)

TREMENDOUS TRIFLES
By V. D.

There is a story often told of elderly Aunt Becky, a faithful, longtime true Christian. She always sat down near the front of the Church - in fact, directly below the Preacher's pulpit. On this particular occasion, the subject of the pastor's sermon was a vigorous enunciation of various sins of pride, covetousness, lust, anger, envy, etc. To each, Aunt Becky would vehemently nod her head in approval, or even ejaculate "Amen, Lord!" When the Preacher reached the sin of gossip, however, Aunt Becky leaned toward her neighbor, saying: "Now Reverend has stopped preaching and gone to meddling!"

This essay concerns itself with the Book of James, and it may seem to us that its author has deserted "preaching and gone to Meddling"; and while it is universally rated by biblical scholars as Wisdom literature, it is also at the same time one of the most practical patterns ever written for travelers on the Path.

The Book of James (only five short chapters) is the first group of Seven Books in the New Testament which are commonly known as the General Epistles (James 1 and 2; Peter 1, 2, and 3; John and Jude) so called because they were addressed to the entire Christian movement. There was much debate in the early Church as to its inclusion into the New Testament and the issue was not finally settled until AD 397. Martin Luther held a very low opinion of the Book and called it a "right strawy epistle." Most of the opposition is due to the belief that it is opposed to Paul's doctrine of salvation by Faith. There is also the unsettled question of which James was its author. The Book itself opens with the simple declaration that it was written by "James, a servant of God and of the Lord Jesus Christ." There are four James in the New Testament: James, the son of Zebedee and the brother of John, who was numbered among the Apostles; James, the son of Alphaeus, also an Apostle; James, the father of Judas; and a fourth James, along with Simon, Joseph, and Jude, who was a brother or cousin of Jesus. All the members of this apostolic group usually claimed their rank publically. To be such was a great honor and entitled one to make vast claims on his own behalf as spokesman for the Faith. The fact that no claim to such apostolic origin would seem to eliminate James, the brother of John, as well as James, the son of Alphaeus. Another James, the father of Judas, seems also to be ruled out, for no biblical scholars make any claim for him. This leaves James, the brother or cousin of Jesus.

It is well known that our James was the head of the Jerusalem Church. The eleven disciples were away much of the time conducting missionary campaigns and in their absence it would have been natural for the Christians to turn to James, of close kinship with Jesus. It is known that Peter reported to him (Acts 12:17) and one gets the impression that Peter acknowledged the superior position of James in doing so. The Roman Catholic Church has always claimed that Peter was the head of the Church, because of his connection with the church at Rome, but the early testimony of this history does not support that contention. Paul also called upon James soon after his conversion, as if James might have been the responsible head of the movement (Gal. 2:9) and Paul also visited James a second time about AD 58 in an effort to avoid a clash with the Jewish zealots, and carried on all negotiations with him to that effect. No one besides James seemed to have any authority to judge in the matter. The most acceptable opinion is that the book must have been written by a prominent Christian preacher who had the confidence of the early Church.

As to the conflict with Paul, Paul laid much emphasis on his doctrine of salvation by faith, by which he meant an intellectual acceptance of the claim made in behalf of Jesus, coupled with loyalty to Jesus as the Messiah and a faith in the promises made by Jesus. When Paul said: "The just shall live by faith," he meant that a Christian would be justified on account of his faith, rather than by a keeping of the law. This doctrine has been perverted by some to mean that so long as one "had faith" it

(Continued on next page)

STATUS OF THE TRUSTEES AND VARIOUS PROBATIONERS

Some members have inquired as to the status of the Trustees as well as of Probationers and Disciples who have been sending their monthly reports to them. In order to clarify this, may we state as follows:

Soon after the lawsuit was completed in the Superior Court at San Diego and Mrs. Heindel and her group had been given charge of the ecclesiastical-esoteric phase of the Work, the Probationers group decided to make no decisions that might be construed to infringe upon the rights of any Probationer or Disciple exercising no authority on matters which might be controversial until a final decision of the Courts had established permanently the rights of all. No disciplinary action for conduct considered unbecoming a Probationer or Disciple has been taken against anyone not a member of the Probationer organization.

We have sent lessons, letters, the ECHOES, Report Blanks, and the usual enclosures to all who requested them or wherever it appeared they were desired. They were also handed to Trustees on the grounds and to any of their workers who wished to receive them. No person claiming to be a Probationer or Disciple in good standing is denied the privilege of participating in the ecclesiastical functions open to all Probationers and this includes the Trustees and their workers. In fact, individual Trustees have at times been invited to assist in some phase of the Work. We have never prohibited nor do we know of any Court order that ever forbade any of the Trustees from enjoying equally with all others, the privileges of Probationers and Disciples. Any statement to the contrary does not eminate from us.

The Probationers and Disciples are the beneficial owners of all the Trust properties administered by the Trustees and each shares equally as long as he or she remains a Probationer or Disciple in good standing according to rules established by Max Heindel, observed by Mrs. Heindel, and continued without change by the present Probationers organization. Since the passing of the Heindels, the duty of disseminating the Philosophy devolves upon the Probationers and Disciples as a group. NO CORPORATION, and NO INDIVIDUAL has any authority except as it is vested in them by the majority expression of all Probationers and Disciples. The Courts have held and it has since become final law, that the TRUSTEES activities are confined to the secular phase of the Work and the Probationers and Disciples alone have charge of the ecclesiastical-esoteric phase.

At the inception of the controversy, misconcepts perpetuated over the years were basically responsible for all discord, accentuated by a clash of personalities. There is no longer occasion for either among the sincere devotees of our Philosophy. The final law should be respected by all parties.

TREMENDOUS TRIFLES (Continued from previous page)

made no difference what his moral conduct might be. The book of James takes issue with this teaching, perhaps because of the perversions which had grown out of it, saying that faith without works is dead, or that it has no value or importance. To Paul "works" meant the observance of the Law as a means of salvation; to James "works" meant the practice of Christian ideals of morality and brotherhood. Our James seems to have little concern with theological questions or hair-splitting, such as those which so engaged the attention of Paul. Rather, his interest seems to be in practical issues, - the sufferings the Christians faced, the importance of a practical faith as contrasted with a faith of mere theory, a decent concern for the welfare of the poor, the dangerous character of sharp speech and ill temper, and the high value of humility and sincerity. James makes one's attitudes toward others the supreme test of the religious life (2:12) and warns his readers that a consistent discipleship will attract the wrath of the godless.