

Echoes
FROM
Mount Ecclesia

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Oceanside No. 9 California
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Health!—in mind, in body!

Acquaintance with Mt. Ecclesia brings this promise. All around us we can find it. Yes, from the clear air we breathe it; in the warm sun we feel it; in the breezes we hear it; in all growing things we see it; and through invisible channels we know it.

At the moment, all wild vegetation seems at its best. The quantities and many varieties of flowers amaze the inexperienced person while to even those more familiar with the bounteousness of nature in all Southern California, there comes a renewed sense of wonderment at such productiveness—and by their soft fragrance we find ourselves attuned in vibratory harmony to that feeling of the Life-Universal.

The day here is begun with service at the Pro-Ecclesia and ended in the same way. It is a short service, with song and meditation upon some given selection from the Bible or other suitable work, preferred by the student officiating. If, by any mishap, you “put the wrong foot out of bed,” as grandmother used to say, just be sure you’re in time for morning service. That will correct it. You no sooner enter the door than you feel the right foot came in, no matter which it may have been. And as you take your seat and note how

the sunlight through the open door comes just at the proper angle to brighten the flowers at the altar, the first notes from the organ, the call of the violin, start something moving within you, and by the time meditation is over, you feel ready with the rest to “live a life of Service today that shall bring us nearer to God”—the closing words at each morning service.

This is just the place for the children, too—how they glory in the outdoor life, a most efficient lung producer. Dear little Ruth Rockwell, “our” baby at Mt. Ecclesia, gave full evidence of this not long ago, in a very greatly appreciated manner. Her mother officiated at the service and Ruth was left alone in her mother’s chair. When the closing hymn was sung, all those around were surprised to hear a new voice; strong it was, but unmistakably a baby’s. That it touched the hearts of the hearers is putting it mildly. There is a lovely, clean sand pile near the cottages and in this the children have heaps of fun—literally. But the other day little Herman Miller had a real day of it at the beach, where bathing is a pleasure, and with a pair of abbreviated overalls for a bathing suit, he learned the mysteries of the sea.

At breakfast one particular morning in early March, while letters and news items telling of the stinging blizzards of Eastern States were the latest topics of conversation, we saw a fitting and vivid reminder of our many blessings at Mt. Ecclesia—in the form of a magnificent, swirling, snow storm. Oh, yes! Even here; but how different the surroundings! Through open windows we watched the progress of the spirit-like snow-clouds enveloping old Gray Back, king of the mountains to the north of the broad, green valley below us. A most beautiful form of the cirrus cloud it certainly was, wisps of trailing snow-flakes, now scurrying this way, that way, as new currents of air caught them

descending to a final resting place. It was a picture long to be remembered; one to be seen to be rightfully appreciated.

Thus it is our many blessings are brought to our attention. A matchless climate where all may practically live an outdoor life, where our own water supply insures the proper development of the many acres at our disposal for garden and park, and where the vision is broadened—yes, mentally and physically—for the physical eyes, long accustomed to the nearness of things in city life, will receive a new impetus at Mt. Ecclesia through the unconscious daily effort to take in all the beauty from the far distant mountains to the sky-bound sea.

Free from the many conflicting vibrations that stifle more populated places, Mt. Ecclesia is surely the ideal spot to assist the Invisible Helpers in their work for humanity.

We take pleasure in announcing that we are now able to supply our friends with photographic postal views of the buildings at Mt. Ecclesia, through the kind work of Mr. Lindley Eddy, of San Diego. There are six different views: An interior and exterior of the Pro-Ecclesia, a semi-panoramic of all the buildings of the cottages and Administration Building, the Administration Building alone, and the latter again with the Pro-Ecclesia in the distance. A set of six for 25¢.

Extra! Extra! Mt. Ecclesia all agog! The Josie cow is on the job! Mr. Forbes, get ready to cast the horoscope of our new calf!

The following selection is from an address which reminds the hearer that the progress of the Christian religion has been due to those specially enlightened souls who were able to hear the inner voice and see, as in a vision, the cry-

ing need of their times.

(By Miss Elizabeth MacDuffee)

What is the vision that we are to write large, so that a man may run as he reads it, and how are we to write what we see? I am sure that in a lesser sense we too have been vouchsafed the vision of our leader—the vision of a world redeemed—a vision in which Mt. Ecclesia is the focus—Mt. Ecclesia, the trysting place of souls aflame with eager desire to do God's service—souls who can say as did the disciples of old, "Lo, we have left all to follow Thee, for Christ is our Pattern and Christ our Guide." This does not mean that we neglect our God-given work of home and duty, but that we have heard in our Watch, while set in the High Tower, the Voice which says now as then, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thou shalt love thy neighbor as thyself." We are reaching up to that Christ consciousness which will truly say, "Behold my mother and my brethren!" From Mt. Ecclesia we see the greater movement, streams of ever-increasing power and helpfulness, moving incessantly onward, dividing and sub-dividing, carrying health and strength and God-given power. We shall see the Christ in each individual, however humble or apparently depraved—even as Christ saw the apostle in the despised Matthew, seated at the receipt of Custom—the waiting Zaccheus in the mean little tax-collector—the divine possibilities of love in the erring Magdalen—in the vacillating Simon Peter, the rock upon which the church was to be built—in the sons of Zebedee, sons of Thunder, who would have had their Master call down fire from heaven to consume their adversaries—the apostles of non-resistance—the apostles of love—that thinketh no ill of his neighbor.

I can do no better than quote again the words of William Penn, adapting them to Mt. Ecclesia. "And thou," Mt. Ecclesia, "named before thou wast born, what love, what care, what service and what travail has there been to bring thee forth, and to preserve thee. My soul prays to God for thee that thou mayst stand in the day of trial, that thy children may be blessed of the Lord, and thy people saved by his power.

QUESTION DEPARTMENT

Question. What became of the dense body of Jesus which was placed in the tomb, but was not found Easter morning? And if the vital body of Jesus is preserved to be used again by Christ, what does Jesus in the meantime do for a vital body? Why would it not have been more practicable to have obtained a new vital body for Christ at the Second Coming?

Answer. Study of the scriptures will reveal the fact that it was the custom of Christ to draw apart from His disciples, and they knew not whither He went, or if they did, no mention has been made. But the reason was, that being so glorious a spirit, the vibrations were too high for even the best and purest of physical vehicles, and it was therefore necessary to leave it frequently for a period of complete rest so that the atoms might be slowed down to their customary pitch. Therefore the Christ was wont to go to the Essenes and leave the body in their care. They were experts, and the Christ knew nothing about handling such vehicles as he had received from Jesus. Had not this rest and care been given, the dense body of Jesus would have disintegrated long before the three years' ministry was ended, and Golgotha would never have been reached.

When the time was ripe, and the earthly ministry had been ended, the Essenes ceased to interfere, then things took their natural course,

and the tremendous vibratory force imparted to the atoms scattered them to the four winds, with the result that when the grave was opened a few days later no trace of the body was found.

This is in perfect harmony with natural laws known to us by their operation in the physical world. Electric currents of low potential burn and kill, while a voltage of many times the strength passes through the body without harmful effect. Light, which has a tremendous vibratory rate, is pleasant and beneficial to the body, but when focused through a lens, the vibratory rate is lowered and we have fire which destroys. Likewise, when Christ, the Great Sun Spirit, came into the dense body of Jesus, the vibratory rate being **lowered** by the resistance of the dense matter, must burn up the body, as in cremation, if not interfered with. The force was the same, the results identical, save that as it was true, invisible fire which burned up the body of Jesus, and not fire clothed in flame, as in ordinary manifestation of fire, there were no ashes. In this connection it is well to remember that fire sleeps invisibly in everything; we do not see it in the plant or the animal, nor in the stone, yet it is there, visible to the inner vision and capable of manifesting at any time when it takes a garment of flame from physical substances.

Considering that the author of the *Rosicrucian Cosmo-Conception* had practically no help when proofreading, it is cause of congratulation that no more mistakes were unnoticed. On page 408, the second line of the last paragraph, is one which has a bearing on the present subject. It has been corrected in the fourth edition, where the word "seedatom" has been substituted for "other vehicles." The sentence then reads: "Upon the death of the dense body of Jesus, **the seedatoms** were returned to the original owner." During the three years' interval between the baptism, where he gave up his

vehicles, and the crucifixion, which brought the return of the seedatoms, Jesus gathered a vehicle of ether, as an invisible Helper gathers physical material whenever it is necessary to materialize all or part of the body. But material not matched with the seedatom cannot be permanently appropriated; it disintegrates as soon as the will power which assembled it is withdrawn, and this was therefore only a makeshift. When the seedatom of his vital body was returned, a new body was formed, and in that vehicle Jesus has been functioning since, working with the churches. He has never taken a dense body since, though perfectly able to do so. This is presumably because his work is entirely unconnected with material things, and differs diametrically from the work of Christian Rosenkreuz, which has been with State, industrial and political problems, wherefore He needed a physical body in which to appear before the public.

The reason why the vital body of Jesus is preserved for the Second Coming of Christ, instead of providing a new vehicle, is given in *Faust*, which is a myth, setting forth in pictorial terms great spiritual truths of inestimable value to the seeking soul; among others, one which sheds light upon our present problem. Faust, by endeavoring to obtain spiritual power before he has earned it, attracts a spirit ready to pander to his desire—for a consideration—for unselfishness is a virtue singularly lacking in such. When Lucifer turns to leave, he is dismayed to see a pentagram before the door, its one point turning towards him. He asks Faust to remove the symbol so that he may withdraw, and the latter inquires why not go out through the window or the chimney? Lucifer then reluctantly admits that: "For ghosts and spirits 'tis a law, That where we enter we must withdraw."

When, in the natural course of events, the spirit comes to birth, it enters its dense body by way of the head, bringing with it the higher

vehicles. On leaving the body at night it leaves the same way, to re-enter in like manner the next morning. The invisible Helper also withdraws and re-enters his body by way of the head. And when at length our life on earth has been lived, we soar out of the body for the last time by way of the head, which is thus seen to be the natural gate of the body, and therefore the pentagram with **one point up** is the symbol of white magic, which works in harmony with the law of progression.

The black magician, who works against nature, subverts the life force and turns it downward through the lower organs. The gate of the head is closed to him, but **he withdraws by way of the feet**, the silver cord protruding through the lower organs. Therefore it was easy for Lucifer to enter the study of Faust, for the pentagram turned with two horns towards him represented the symbol of black magic, but on trying to leave he finds the one point facing him, and cringes before the sign of the white magic. **He can only leave by the door, because he entered that way**, and thus he is caught when that is blocked. Similarly Christ was free to choose His vehicle of entrance to the earth, where He is now confined, but having once chosen the vehicle of Jesus, He is bound to leave by the same way, and were that vehicle destroyed, Christ must remain in the cramping surroundings till Chaos dissolved the earth. This would be a great calamity, and therefore the vehicle He once used is most jealously guarded by the Elder Brothers.

In the meantime, Jesus has been the loser of all the soul growth accomplished during his thirty years on earth prior to the baptism and contained in the vehicle given Christ. This was, and is, a great sacrifice made for us, but like all good deeds, it will rebound to a greater glory in the future, for this vehicle used, and to be again used by Christ when He comes to establish and

perfect the Kingdom of God, will be so spiritualized and glorified that when it is again restored to Jesus at the time when Christ turns the Kingdom over to the Father, it will be the most wonderful of all human vehicles, and though this has not been taught, the writer believes that Jesus will be the highest Fruitage of the Earth Period on that account, and that Christian Rosenkreuz will come next. For “greater love has no man than that he lay down his life,” and giving not only the dense body, but also the vital body, and for so long a time, is surely the ultimate of sacrifice.

Second Summer School

June 1st 1914 October 1st

Purpose of the School

It is the purpose of the school to develop latent faculties of students, probationers and disciples who feel the inward urge impelling them to actively aid the ailing in spirit or body. Direct touch with the prime mover of the association will give such seekers impetus and inspiration not obtainable through correspondence. Mr. Heindel will have the assistance of competent teachers in the branches of study not under his personal care.

How to Secure Admission

Students affiliated with Headquarters by virtue of being on Mr. Heindel’s correspondence list may apply for admission to the school by filling out the application blank herewith and mailing to the Esoteric Secretary. From the birth data a horoscope will be cast to determine the advisability of admitting the applicant to the desired class. After due investigation he, or she, will be informed of the result.

To avoid the reproach which practical people justly direct against occult and mystic orders—that this study takes people out of the world and makes them impractical dreamers—and to foster the Rosicrucian Ideal—Service—students

are not permitted to stay at Headquarters more than four months in any year. The remaining eight months must be spent in useful work in the world, where the student must endeavor to live in harmony with our teachings.

When considering application for admission the second and subsequent times, inquiry will be made to determine if improvement in the life of the student has resulted from previous terms at the School, before permission is granted to return.

This does not apply to workers and patients.

Important Notice

In order to avoid embarrassment and disappointment, applicants for admission should not start for Mount Ecclesia until they have received written permission from the Esoteric Secretary, for to admit anyone not attuned would imperil his or her health, and hinder spiritual progress. It may also be that accommodations are lacking for unexpected arrivals.

A booking fee of \$5 must accompany application. This will be credited on the first week’s board from the date set for arrival by the applicant, and will be forfeited if he or she fails to give us a week’s notice in case arrival is postponed to a later date. This rule has been made because accommodations are limited, and when room has been reserved by a student who fails to come at the stipulated time, others lose the opportunity and the Fellowship is out of pocket by the vacancy.

If the application is not accepted, the booking fee will be returned.

Accommodations

During the year passed since the school was first opened, a number of cottages have been built, each room has a lavatory with running water. More cottages will be put up this summer, as required, to take care of students.

As the climate of Southern California is salubrious in the very widest sense of the word,

mild and balmy, many students prefer to live in tents. We have therefore left the tent city erected last year in place. These tents have board floors, are electric lighted and very comfortable. Besides, the rate is \$4 per month less than charged for room in the cottages.

Both tents and cottages have a view of the magnificent San Luis Rey valley with its historic old Spanish Mission, and the snowcapped mountains 100 miles away; a scene of indescribable inspiration.

The Dining Room

also faces the valley, and the students enjoy their meals much better because of the wonderful beauty visible without. Classic music rendered at meals also aids assimilation. During the summer a new dining room will be erected with a seating capacity of 300. It will have a commanding position. From there both the wide expanse of the Pacific Ocean and the wonderful valley view may be seen. Harmony and beauty are better aids to digestion than pills.

The diet consists of fresh vegetables grown in our own garden, **Whole Wheat Health Bread** baked right on Mount Ecclesia, and milk from our own dairy. There is health and strength in every dish, full satisfaction for the healthy and the sick alike.

Rates for Board and Room

vary according to accommodations from \$1.00 per day to \$1.25; \$6.00 per week to \$8.00; \$25.00 per month to \$33.00. Patients are charged \$5 per month above the rate to students.

What to Wear

There are no full dress functions on Mount Ecclesia. We aim to practice what we preach as closely as possible—a **simple life**. Experience has demonstrated that brown corduroy suits and skirts give comfort and service. This dress is gradually being adopted by students. There is no compulsion, however.

BRANCHES OF STUDY

I.

For Speakers and Teachers

This course is designed for those who wish to fit themselves for the lecture platform, or to teach classes. Instruction is given in Astrology, Expression and Voice Culture, The Mystic Side of Music, the Mystic Side of Art and Drama, Physiology, Physical Culture, Rosicrucian Philosophy.

More than **Four Hundred Specially Prepared Lantern Slides** will be used to illustrate the dramas of Wagner and Goethe; also Astrology and Anatomy.

For Health Adjusters

II.

In addition to the studies covered in the above course, instruction in Astro-Physiology, Astro-Diagnosis, and Astro-Therapy will be given probationers and disciples who aspire to become Rosicrucian Health Adjusters.

There is no direct charge for tuition, but students are expected to contribute to the support of the school.

Services in the Pro-Ecclesia are held every Morning and Evening.

Students take turn in officiating at these devotional meetings, which are open to all residents.

Sunday Service

At these Services the beautiful Rosicrucian Ritual is read, and a short address given to foster high ideals and exhort us to bring them to realization in Life. These Services are also open to all at Mount Ecclesia.

SPECIAL SERVICES

At the New Moon and the Full

At these Services the Elder Brothers meet with Probationers and Disciples in a special endeavor to advance them upon the Path of Service.

Only Probationers and Disciples may attend.