

Echoes From Mt. Ecclesia

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OCEANSIDE

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CALIFORNIA

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LET YOUR LIGHT SHINE

While we have endeavored to let our light shine in the biblical meaning ever since the Rosicrucian teachings were confided to our care, the year nineteen hundred fifteen marks an era of greater light, for one of our friends in the north sent to the Fellowship in the latter part of nineteen hundred fourteen, an electrical emblem about seven feet high. The five pointed star of golden rays are outlined by a number of electric lights, and it has in the center the white cross and the seven roses, also electrically lighted; moreover, it is so constructed that while the cross remains lighted all of the time the lights in the star flash. When, in the course of time, we have an ornamental gate at the entrance to Mt. Ecclesia, we shall place this emblem over the entrance, but we believe in letting our light shine to the fullest extent of our ability, both spiritually and literally, using our opportunities as they come, doing day by day as much as we possibly can; so we erected the emblem upon two high posts which are partially hidden by a large bush. This emblem may be seen in the daytime over a wide area of country, for the white cross is very dazzling and naturally the golden rays also reflect the light of the sun.

On New Years eve the current was turned on by the donor's little son Herman, and instantly the Rose Cross appeared in fiery splendor, a flaming symbol of Light, its dazzling bril-

liance strikingly accentuated by the inky darkness of the surrounding landscape. Then, as if to add more wonder to this wonderful sign in the heavens, there appeared, a few moments later, a five-pointed star which surrounded the Rose Cross with a blazing halo, adding light to light, glory to glory. In a few moments the star disappeared as suddenly as it had appeared, to reappear a few moments later. And so in alternating cycles the blazing star and the Rose Cross preaches a silent but luminous sermon on the mystic Light which lighteth "Everyman", a sermon in light that may be seen for twenty miles by anyone who has the right eyes, the eyes of the seeker. Let us pray that it may guide many to Christ, whether they find the Kingdom through Mt. Ecclesia or another gate.

We have also placed ten opal glass balls on top of the dining hall; each is sixteen inches in diameter and has a light in the center. Two more balls of the same size are on the Pro-Ecclesia, and each of the three balls has a light. Thus Mt. Ecclesia has upwards of 160 lights in the grounds, and a luminous halo indicates its position even before the lights are seen by travelers. This will be a very important means of attracting strangers to our teachings, for we have two expositions in California this year, one in San Francisco, the other in San Diego, and Mt. Ecclesia is on the

Highway between them. There will be an enormous number of automobiles passing and it is certain that a large number of people will inquire about the light that is shining here. Curiosity has brought many people to study and practice these teachings, the writer among them, and it is felt that this physical light may perhaps be the means of bringing spiritual illumination to numbers of souls who are seeking for just what we have to give them.

Some who thus happen in may go out into the world carrying the message of light to others, so who can gauge the potential good of this light shining on Mount Ecclesia? And this reflection adds another note of appreciation of the friend who gave us the electric plant, for if we had had to pay the enormous prices asked by the local electric Corporation, we should not have been able to afford that much light. Now it is merely a matter of a little added fuel, which is well worth the chance of attracting someone seeking spiritual light to Mt. Ecclesia.

This brings to mind that we have also the flag, given by a friend in the East, that waves above the dining hall; hitherto we have used it on Sundays only, but it may be best to put it up every day, even if the sun does fade the beautiful emblem in time, for we have these things to use and it is of greatest importance that we display them and give the word a chance to come in and ask about our teachings.

"The Web of Destiny"

Shortly after New Years one of our valued workers returned to Mt. Ecclesia. He could not stay out in the world, and that was fortunate for the Work, for he has relieved Mr. Heindel of all mechanical work, so that now he can attend to the spiritual side. By the time

you receive this *Echo* you also will have had the first lesson of the Web of Destiny, of which a whole series is now being written in time used previously for physical labor

When this series is finished, "Freemasonry and Catholicism" will be taken in hand again. Mr. Heindel's latest investigations have also put him on the track of some splendid information about the esoteric significance of Astrology in respect of the religions of the past and their development in the future. A part of this instruction given in a Question Class in Mt. Ecclesia aroused much interest. Mr. H. feels much relieved to be rid of building, printing, and machinery, able to devote his time to the spiritual matters that have been so long neglected, though not unnecessarily so, for there must be a center from which the teachings could be given out, and without the material means wherewith to do this the work would not have progressed as it has. Now, however, he in devoting his time to new investigations and putting down the results, so that they will be available to students, and when this work has had attention, probably it will be possible to take a trip as contemplated for the purpose of spreading the teachings into fields that have not been exploited.

The Last Echo

This may be the last *Echo*, and we hope you have liked it enough to feel that it is to be discontinued.

There is no occasion to regret, however, as it is to grow into something larger and more representative of the Fellowship, a magazine that can be put on the newsstands of the U. S. and Europe; but before we can realize that ambition, we must have something that is mechanically perfect with respect to makeup

and printing, as well as attractive in subject matter; it must be a magazine of quality. These ideals we are now starting to realize one step at a time, so you will probably be surprised at the development which will take place during the next few months. In fact, one important improvement is shown in the printing of the present *Echo*. The type has been set on our own newly installed typesetting machine.

Mr. H. has made a beautiful cover design for the new magazine, which will be in four colors when we get a new press and a competent printer, but we may start to run it all black next month and we think you will like the new title even better than the old.

We believe that some of our friends are in the engraving business, and want to solicit their aid in making a horoscope cut, mortised, so that we can set our own planets and signs into them. That is a difficult job and we are afraid to trust it to a stranger who has no interest in the matter. The diameter should be no more than four inches, and if we had a few such cuts we should not have to make a drawing for each horoscope, send it to the engraver, and wait for the cut—and we should have a better product. We want to have a real good Astrological department, both elementary and advanced, and a profusion of illustrations will help materially.

Question Department

Question

Is it wrong to interfere with Karma, or should we assert our divinity and rise above circumstances by the affirmation of Our Godhood?

Answer

A question like the above was asked Mr. H.

at one of his recent lectures in Los Angeles, and he answered about as follows:

While all great religions are God given, there is a Western religion for the Western people as well as Hinduism for the people of India, and I can see no good reason why we should copy their terminology and force people here to learn Sanskrit when we have an excellent language of our own, with terms capable of explaining everything.

To make the matter clear, we will take an instance which occurred a number of years ago. There was at that time a controversy in a certain society which makes the mistake of promulgating Eastern teachings, and using their terms here in the West. The dispute was about the meaning of the word *Avyaktam*. Not even the Hindus are certain about the meaning of their terminology. Tons of paper and barrels of ink were used to settle the controversy, and the following seems to be the definition upon which they finally compromised: "*Avyaktam* is *Parabrahman* clothed in *Mulaprakriti*, from which Its *Upadhis* are made during the *Manvantara*, and into which they are again resolved on arrival of the *Pralaya*." Mr. H. then said he hoped the audience understood the meaning of *Avyaktam*.

When the audience laughed and shook its head, the speaker expressed himself as being sorry for their lack of understanding of such a highly learned explanation, he would try the ordinary, garden variety of English and see if that would explain. "*Avyaktam* is Deity clothed in Cosmic Root substance, from which Its vehicles are made during the Day of Manifestation, and into which they are again resolved on arrival of the Cosmic Night."

When the audience had declared it comprehended this explanation, Mr. H. said that it is the same with the word *Karma*. Everybody in the U. S., and a large part of the world besides,

knows what "a debt of destiny" is without explanation and there are a number of other English words which may be used with better effect than the Hindu word *Karma*, which is meaningless to the majority of Westerners.

The speaker also held that such words as "Astral body" and "incarnation" were out of place because they have been conceived to mean something not warranted. He was sorry that the word "incarnation" has been used in our earliest literature, notably in the *Cosmo*. The Elder Brothers who gave him the teachings in German always used the word *Wiedergeburt*, which means rebirth, and there is a great deal of difference between the two terms, which may not appear at first sight. It is possible for Spirits to "incarnate" in an adult body by ousting the owner from his vehicle and obsessing the body, but when we say "rebirth", there is, and can be, only one meaning. In view of these facts he urges upon Students never to use the term "incarnation" but always the word "rebirth".

Continuing, he answered the question as follows. "We will now take up the first part of the question, Is it wrong to interfere with destiny? And to arrive at a conclusion, let us first realize who made the Destiny. We did! We set the force going which has now ripened into destiny, and having made it, we certainly have the right to change it in so far as we are able. In fact, this is the hallmark of divinity, to rule ourselves.

The very greatest majority of mankind is ruled by the Heavenly orbs which may be called the "Clock of Destiny." The twelve signs of the Zodiac mark the twelve hours of day and night, the planets may be likened to the hour hand and show the year when a certain debt of destiny is ripe for expression in our life. The Moon indicates the month, and attracts certain influences felt by us without

our knowing that they are being exerted, or without our realizing what they are for; but these influences will tend to bring our actions in line with the destiny which we have made in previous years or previous lives, and invariably the thing which is foreshown will come to pass, unless—Yes, there is an UNLESS, thank God; for if it were not so, if there were no possibility of changing destiny, then let us sit down, "Let us eat, drink and be merry, for tomorrow we die."

We should then be in the hands of inexorable fate, and unable to help ourselves. But, thank God, there is one chance which is not shown in the horoscope; namely, that the human will may assert itself and frustrate fate. You remember that beautiful little poem in the *Cosmo*:

*One ship sails east and another sails west
With the selfsame winds that blow.
Tis the set of the sail, and not the gale
Which determines the way they go.*

It is of the utmost importance that we set the sails of the barque of our life as we want and never scruple about interfering with fate.

This disposes also of the idea of "affirmation" as a factor in life. This in itself is folly. It is work and action that we need in life, as you will readily see by an illustration. Suppose a little seed of those beautiful carnations were endowed with speech, and it came to you saying: "I am a carnation." Would you not answer: "No, you are not a carnation you foolish little thing, you have the potentiality in you, but you will have to go out in the garden and bury yourself for awhile and grow. By that process alone can you become a carnation, never by affirmation." Similarly with ourselves, all the "affirmations" of divinity are vain unless accompanied by actions of a

divine character, and they will prove our divinity, as words never can.

The Healing Department

Healing Services will be held in the Pro-Ecclesia on the following dates, when students all over the world concentrate their thoughts upon the Rose Cross which is situated in the western part of the little meeting place, sometime between a quarter past six and a quarter to seven, by the clock in their place of residence. If you want to help, direct your attention to the emblem and pray with your whole heart and soul that the love of God may prevail over man's inhumanity to man, which is now making countless thousand mourn as never before in history. Pray also that healing may come to those who have applied to Headquarters for relief. Do this on

February 16, 24

March 3, 9, 16, 23, 30

April 5, 12, 20, 27

May 3, 9, 17, 24, 30

We rejoice to say that letters keep coming in telling of the benefit which patients are receiving through the Invisible Helpers and the Elder Brothers, and we append a few of these letters as usual.

Granite Okla.

Dear Friends:

I am still improving, and feeling fine. I weigh 135 pounds now, that is more than I have weighed for several years. I only weighed 117 when I joined the Fellowship so you see I have improved, and I thank the Elder Brothers.

A.A.

New York. N. Y

I thank you very much for helping me. The Doctor was surprised at my rapid improvement. I will send a letter every week for a little while, until I am well again. I have been happy all the time, even if I have been ill. I wish I could do something to make you all as happy as I am.

G. S.

Allegheny Station, Va.

It is with great joy that I am able to inform you that my obsession has been relieved, and I am again my own master, after having suffered more than three years of control by disembodied spirits, which at times were truly demoniac. It is impossible to tell you how grand is to realize that one is again a free agent, able to come and go at one's own wish, to do as one feels disposed, in fact, be what every one is intended to be, master of their own destiny. There were times when I believed that my case was without hope and the excesses that were forced upon me were so great that I strongly contemplated suicide as the only means of relief. My recovery came just a few days before Christmas and it was the most joyful Christmas gift that I could have received from any source. I thank you a thousand times for your kindness and assistance in the darkest hours of my affliction.

Sincerely yours,

L. O. G.

Since reading the last Probationers' letter the writer's thoughts have often reverted to the subject of man's relations to his younger brother, the animal. On Mt. Ecclesia we live and let live; rabbits, quail, doves, and all the other animals roam the grounds freely, among the ferns and flowers, for the group spirit feels

no anxiety for the life of its charges. This has entailed much labor and an expenditure of money to protect our vegetables and flowers without killing, but what a sad sight when we go to the city and see the show windows filled with the furs and feathers of our dumb friends. Surely, you sisters must have forgotten the commandment: "thou shall not kill" when you encourage this slaughter. Most of them cannot endure the sight of blood, they faint when they see anyone, man or animal, hurt, but are unmindful of the great cruelty and suffering incident to procuring articles of adornment for them. The little bird you are wearing may have been seeking food for its young when its life was taken to adorn your hat, and its nestlings left to starve.

If we wish to grow spiritually, we must learn to endure pain with fortitude, for that is a schoolmaster to teach us compassion towards others especially to the animal kingdom, our wards and charges for the present.

Oh, Sisters, who prepare flesh as food, and who wear furs and feathers for dress, realize that you are responsible for incalculable pain, realize also your power to stop this crime; Stop! Think and Act!

To Students Everywhere

There is one phase of our work that is apt to be overlooked, one faculty so easily neglected, especially by an earnest student bent upon acquiring knowledge, and that is the art of self-expression; for it is an art just as much as painting a picture or writing an opera. How often do we meet earnest, thoughtful, kind-hearted people who by their silence appear hard and repellent, while others of far less knowledge and depth of feeling are credited with a great deal more, simply because, by a previous training in self-expression, the right

word, look, and tone comes at the call of the speakers, and the world is made richer by its "little" being again expressed in an intelligent and pleasing manner, while the silent person, with his store of knowledge, may go through life without adding a mite to the spiritual wealth of the world because of his inability to express. Knowledge should be outflowing, as well as inflowing, if we would maintain a proper balance. And it is most fitting that the class leader in all Rosicrucian Study Centers think of this and endeavor to bring out free and easy expressions from the students, so that they may be able at any time to give to inquirers, in a clear and appealing manner, the perfectly natural and convincing explanations of the "Why's" of life that are to be found in our philosophy.

The mind and heart of the world today are asking for "bread"; let us all prepare ourselves to give something more seemly than a stony stare.

E. H.

Science and Religion

By

W. A. R.

In the early day of humanity, little attention was paid to experiment and logical conjecture on the material part of creation. Gradually, however, as brain power increased, man became aware of certain phenomena and carried out various experiments. Thus, in accordance with the Divine scheme, his mind was brought from simple living and innocent faith to a realization of his own powers.

He contemplated matter and worldly success. Therefore, today, man is so engrossed in the fascinating studies dependent on material and tangible elements, that character is tentatively held to be of less value than intellect. To the intuition, it is at once obvious that science

is not the only side of existence, and that although its discoveries are superb, they are inadequate and do not go far enough. The more advanced and catholic science becomes, the closer it will approach Religion, until they both converge and meet. Then what once were two different lines of thought will become one.

Rosicrucian students are taught, and teach, that science and Religion are not absolute opposite and antagonist terms, but are actually bound by the closest ties. The misunderstanding is chiefly due to too close an adherence to the actual phenomena of science, and in many cases, of a similar clinging to dogma and rites, on the religious side. When one realizes that a reconciliation is almost imminent and that the Rosicrucian Fellowship is already taking pioneer steps in that direction, it is gratifying to know that methods and reasons they intend to employ are feasible and accurate, for, after all, head and heart are reconciled and developed equally in our philosophy, and what are Science and Religion but head and heart?

Help Us

Dear Friends: We read that the very hairs on your head are numbered, and a record is also kept of all who apply to Headquarters for membership as students, probationers, and disciples, or patients.

Each and every one has a card with his, or her name and address on file in alphabetical order and this cards tell much; so much that "he who runs may read". We will take one up. The blank emptiness shows indifference, for what we love and care for we will certainly show some mark of our appreciation. Look at another, this one shows selfishness, for only that part which is helpful to the owner is filled

in. Others are entirely forgotten.

Often letters come to us asking in an almost complaining way why it is that they are not getting more and better results from their efforts. Oh! Dear friend, we wish you could see your card and compare it with the results of your attainment, for we feel certain that you would then understand. Then too, there are cards and records that show deep earnestness, and a keen desire to be helpful. We have only to glance at them to understand that the owners belong to the True Fellowship. The writer did not intend to preach a sermon, but the very air is full of sermons which stoness preach. You must exercise great care in the selection of the stone to get one you may truly prize and this is just the sermon we want to preach and tell you how you may help. Please, Please! Please take care and pains to to write YOUR NAME and ADDRESS on all communications, and if you do not write clearly, please PRINT, especially your name. Here the patient VISIBLE helper takes out the long drawer of cards, places it at his side, picks up a card to note or record lessons or contributions, as the case may be. He looks at the name, turns to the file, finds the corresponding card, fills the record; takes another, and another, and so on; but once in awhile, yes twice and every three times in awhile, he finds a name that refuses to be read.

Then we commence to guess: can that be an L, S, P, or T, a P, Q, H or V? May the good Lord let us see!

Can that name be Tunny?—looks over the Ts—No such name. "It may be Lunny", Look at the Ls. Well! that is funny. Look at the Fs. We conclude it must be SINNER for we feel sure that someone is a sinner to make us hunt like that for a mere name that the writer should have written plainly just as easily as to have run his letters into one another.

And so goes on the search. Much time is

consumed and perhaps the whole office force takes a few minutes off to help and the entire routine is disturbed before this part of the work can be adjusted.

We are not writing this for fun or to find fault, for we realize that we ourselves are getting many strong lessons in patience and perseverance, but we believe that you truly desire to HELP in this work and we NEED your HELP and we are taking this means to HELP YOU to remember how you can help us.

One of the Rank and File
(and a filer)

FOR THE ECCLESIA

At the request of some of our students we have promised to publish these letters from time to time as space will permit.

Los Angeles, Cal.

Dear Mr. Heindel:

Please put my little bit towards building the Ecclesia—I have gathered it together with many loving thoughts for our Great Work. I would have liked to pay a visit to Headquarters but believed I could do more good by sending the money instead.

We have had several new enquirers, the result of the recent lecture by Mr. Heindel. We have some very earnest workers in our Fellowship now.

Helpful thoughts for the work.

Your sincere friend,

L. G.

Columbus, Ohio

Dear Friends:

Please find enclosed draft for twenty-five dollars, which I am sending you for "the Ecclesia".

I will send again later.

My Mother joins me in an earnest desire for the good of the Fellowship and to you personally we send our greetings, and our grateful appreciations.

Yours Fraternally,
A. T. S.

The Dalles, Oregon

Dear Friends:

Enclosed find ten dollars, five to be placed in the Ecclesia fund and five to be used for any purpose that is needed. I am glad to be able to send my mite at this time of the year. I hope and pray that the Ecclesia may be built soon to bring healing to the suffering ones.

Yours in Service,
E. B. A.

NOTICE

The New York Center of the Rosicrucian Fellowship has opened a Library and study room at 31 Union Square West, New York City. There will be an attendant in the Room from 10 to 6 daily except Sunday and several evenings a week. After the first of March the Sunday evening Devotion meeting will be held there. The Tuesday evening Philosophy class will continue to be held at St Marks in the Bowery, 10th and 2nd Ave., until further notice. All who are interested are invited to attend all open meetings and to make themselves at home in the Library.