

Echoes From Mt. Ecclesia

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OCEANSIDE,

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CALIFORNIA

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Our Esoteric Secretary is much encouraged by the hearty cooperation of the students, who have, since the last *Echoes* went out, been writing their full names and addresses much more clearly and on most of the letters. Now it is felt a better understanding by the students of our methods will further enlist cooperation and help the office force. Hence the following request and suggestions:

When you write asking for report blanks, please be sure to put your request on a separate slip with your full name and address. Sometimes such a request or an order for books or other important things are put in the middle of ten-page letters, and naturally such voluminous communications are always put aside because we have not the time to read them through at the time of receiving them. They are put in a basket where they must wait their turn.

Therefore if a request for report blanks or an order for books is sent in such a manner it is not to be wondered at that they are overlooked for some time, and students therefore may be annoyed at not receiving the books or the report blanks; but if you will help by always writing anything that you want specially attended to on a separate sheet of paper, putting your full name and address thereon, these important matters will receive attention so much quicker that it will be a surprise to you.

Food is Medicine

The new dining hall is nearing completion and we hope to be in it the first week in October. This will indeed seem a treat, after being in the old dining room, which was only built for temporary use and a sort of camping out purposes, to get into this permanent, new, beautiful building.

As you know we believe that food is the only right medicine. Proper food given at the right time and under the right conditions will not only cure but prevent disease, and therefore we feel that although we advocate frugality and the simple life, there is no inconsistency in the fact that our dining hall is the most pretentious building on Mount Ecclesia at the present time. We have bestowed a great deal of care upon it, and feel that it is well warranted, for is not this body of ours the temple of the living God?

Only through a perfect, a good and a healthy temple can we really express ourselves here in this world and do our best work and the simple but sanitary food that we put into our bodies under such pleasant conditions is naturally going to do much more good to those who come here in a run-down condition, and those who are suffering with diseases than when prepared in an unsanitary kitchen and served in a stuffy place. This place and the food that will be served in it will in itself be a powerful factor in healing.

The windows in this new dining hall are facing the ocean, mountains and valley on three sides, and the wonderful California sunsets will be plainly visible to all who are fortunate

enough to be on Mount Ecclesia and partake of their evening meal there. These sunsets over the Pacific Ocean, with islands in the distance, sometimes the sky overclouded and the thousand tints of such indescribable beauty from the most fiery and deepest red to the very faintest shades of violet, are blended in such a manner that I have never seen equaled in any other part of the world.

During the summer we have discouraged students who wanted to come to Mount Ecclesia, as we felt that the conditions in the old dining hall and kitchen were not as they ought to be. Perfect sanitation could not be had, especially for a large crowd. But now that it is possible to give them better accommodations in the new dining hall, and we have a bath department in connection, so that it will be possible to give students bathing facilities and thus take proper care of the physical man, we intend to start classes in November, we shall partition the dining room off so that we may use part as a class room, and thus take care properly of the students along the mental lines. Last, but not least, the spiritual work will be carried on as usual in the little Pro Ecclesia which we all love so dearly.

A Flagraising

On or about Thanksgiving, Nov. 26th, we are going to have a flagraising on Mount Ecclesia. One of the students in the East has given us a flag with the Rosicrucian Fellowship's emblem. It is a beautiful flag, we feel very proud of it and long for the day when we can hoist it on the flagpole on top of the dining hall. But it occurs to me that, according to American law, it is not allowed to hoist a flag without having the American flag above it. Now I would like to hear from some of our legal lights in regard to this matter. Does this apply to flags of nationalities only, or does it include also religious orders or societies? In other words if we hoist the emblem of the Rosicrucian Fellowship over the dining hall will it be necessary to put an

American flag above it? I have no objection to putting the American flag up. I think it is a good idea to have the emblem of our glorious land of liberty, but the Rosicrucian Fellowship is a spiritual institution, and, as such, it is above, it is something higher, than the kingdoms of men or nationalities. It beckons to everyone, no matter under what national flag he or she belongs, and therefore I do not feel that I want to raise the flag of any one nation above this universal international emblem unless it is necessary to fulfill the law of the land wherein we live, for that, of course, has been inculcated as a principle by the Christ when He said, "render unto Caesar what belongs to Caesar" and we must obey to the law in all matters.

This will be a good time for students to come to Mount Ecclesia, for we are now entering upon the most delightful time of the year in Southern California. We have already had a little rain, and we hope soon to have more, so that the hillsides will become green and beautiful and add their share to the general tone of the landscape. As you know the winter here in California is really much more like summer than the summer itself, for the rainy season brings out the verdure upon the fields and on the hillsides, covering everything with a carpet of flowers that is so wonderful that no pen is adequate to describe it. Besides the atmosphere is so much clearer. The snow-capped mountains one hundred miles away seem almost so near that it looks like an easy walk before dinner, and it seems as if it were but a step from the shore to the islands sixty miles out in the Pacific Ocean.

A Dilemma

Have you ever been in the situation described as "between the devil and the deep sea?" I am there not infrequently, on account of the injunction placed upon me by the Elder Brothers, that under no circumstances may I put a price on the Rosicrucian teachings, or solicit money for

buildings or any other purpose. This I was told was to be left to the men and women who became interested; they must do that among themselves. With this idea I am heartily in accord, and have obeyed it in the spirit as well as to the letter, as far as I knew how; but continually something comes up and I don't know just how to act on the right side.

Now we have received a letter from a friend in Chicago, one of our worthy members, a man who, if I remember rightly, once collected \$150,000 wherewith to build the Chicago Press Club, and did this in a very short time. He has made propositions at different times for raising money to build the Ecclesia, and as you know, that matter was taken up last year by the Finance Committee. I don't know how I shall keep my hands entirely off it; I can't help myself, it seems I must publish such communications, must give the men and women who want to help a chance to express themselves, or else they really cannot do the work. At the same time I hope that you will understand that personally I have nothing to do with it; that I have not suggested it; that I am not taking any active part in these attempts to raise money for anything, but that all that is done in that way is an outcome of the feeling of these members that they want to do something to realize the plan of the Elder Brothers that an Ecclesia should be built during the second decade of the present century, as the philosophy was published before the end of the first decade. So we have until the thirty first of December 1920, to realize this plan.

In the first decade of the century we made a start at preaching the gospel, publishing the literature and the teachings given out by the Elder Brothers of the Rosicrucian order. In the second decade the effort must be made to start the second part of the work, namely healing the sick, and in this effort there is nothing of course to compare with the spiritual panacea, and the Ecclesia in which that is to be prepared should

therefore be started before the expiration of the second decade of the century or else we shall have lost the opportunity for the time being, and a new start may not be made until the second half of the century has dawned upon the world.

With this explanation of my position I give you herewith a part of the letter received from our friend, G.W.W., in Chicago. There is one sentence, however, that I would call your attention to; the one that says that whatever donations are made to the Ecclesia should not interfere with the monthly contributions. When the Finance Committee last year endeavored to start the work, many of the students sent their monthly contributions to the Finance Committee, for that work, and deprived Headquarters of the wherewithal to carry on the ordinary work of publishing our literature and carrying on the correspondence, and this was felt keenly by the staff at Headquarters, so I hope that no mistake will be made like that again.

And I trust that you will understand that while I pray for the Ecclesia to be built as earnestly as any one, and am willing to publish whatever the members have to say in regard to this matter, I myself personally must stand outside the discussion, and can have nothing to do with solicitation of funds for this or any other purpose. That must come spontaneously from your own selves. Moreover, when any more buildings have to be built, I do hope and pray that some one will be here to take that work off my shoulders, so that I may devote myself to the spiritual side and not have to do any more of this work. I feel that I have given so much of my time now to this material pioneer work, to the building up of Mount Ecclesia, that really someone else should come in to take the work off my shoulders, so that I may do the other work. Of course if nobody comes I am willing to stand in the harness and remain there as long as it is necessary, but I feel really that it is not for the best interests of the Fellowship when my time is devoted to such work as printing, pumping,

contracting, etc., instead of to the work that really belongs to me, for I assure you that it is an awful wrench to have to work with builders and to do with material things like that all day and then get to the Dictaphone and do the spiritual work at night. It is so foreign, they are so far apart, that it is almost impossible to get into the swing, and as a result I do neither branch as well as it ought to be done.

Chicago Ill., Sept 18th, 1914

Friend Heindel:

If for any reason you feel the time too short to raise the money for the Ecclesia between now and Christmas, I suggest we at least start the work and to that end I will give one hundred dollars and send it at a moment's notice if the work is started so that you may place the money in some good bank at interest; that is, you can take a certificate of deposit for it and get probably five per cent per annum. We could, if we all make a Christmas offering for this purpose, have a great portion of the money raised between now and Christmas, and this ought not to interfere with our regular monthly offerings; in fact it must not do so, as with your new kitchen and other expenses that should be increased rather than decreased.

I feel we should make a start for the Ecclesia, if we do nothing more, and we should do it and do it at once, as the time is already short. I will, if the work is commenced, mention the matter to all here, and if you could get one good worker in each town to get the members together, this would so accentuate the matter that the money could and would soon be raised, as our Christmas offering to the suffering Christ and as a tribute to Christian Rosenkreuz. Such a work would inspire the members, and nothing would so help the Fellowship as to get them enthusiastically at work, as this would be real service. Think the matter over and communicate with some of the members in whose judgment you have confidence. A call for volunteers in

Echoes to push this work would not be a bad idea. If it were not for giving the names to the proselyters, the names could be published so that it might inspire others to work and to help.

The Esoteric Secretary has stated how energetic the Los Angeles lodge is and how New York and Brooklyn are pushing forward for first place on all occasions, and has expressed hope that Chicago might and she believed would not be outdone in the end. Here is an opportunity to test and to enthuse the whole of the membership everywhere it seems to me. What could be better than to have the Ecclesia paid for before we even begin it?

Churches lock their doors and hold their members as in prison till they get the money by voluntary subscription before we strike a hammer, and as we build without noise or sound of hammer, may we not set our young Hiram Abiffs at work between now and Christmas? My money is ready and I know in my own mind that many others are equally as ready to help the Fellowship and yourself in the work as I am, yea, perhaps even more so. We claim to be builders. Let us make good our assertions, or else refrain from such assertion.

Fraternally,
G.W.W.

MEMORY

By C.K.

How often, when I read the beautiful teachings of the Elder Brothers and realize their wonderful truth and also the necessity of living up to them, do I wish that I might always remember them and act accordingly.

When, in particular, I meet a vital truth which seems like a living inspiration I have often wished that I might seize it and hold it forever; but, alas, it soon fades and when the time comes when it would be most useful it is gone and forgotten until too late.

The seat of MEMORY is the vital body, and the vital body is built by REPETITION; so then,

the teachings, which I would hold before my consciousness, must be indelibly imprinted there by constant repetition. From this may be inferred that progress along this line depends pretty much on repetition and the question naturally presents itself: How can this repetition be best affected?

Now there are many ways of going about it, I know, but here is a good way for those who are in earnest. When you find a pointed truth which applies to you in particular, a virtue that you lack very much, or one which you desire very much to attain, write it out very neatly (I use a typewriter) on a piece of paper together with a few others that you wish to remember in particular and endeavor to read and realize them every morning before you start to work. I say "endeavor" because you will find yourself forgetting to do it many times at the start. But don't let this discourage you. Try to form a habit like the habit of using a toothbrush or washing your face every morning. This is repetition with a vengeance and unless you are sincere, you will soon find soul-growth out-stripping your desire for it.

The first few mornings will be all right and a realization of what you wish to do will sweep through your very soul, but there will soon come a time when you find that you don't want that virtue after all, not for a few minutes anyway.

Now this is the critical point, this is the reason you never had that virtue before. This is the time when an ounce of RIGHT FEELING properly planted will bring forth several tons of fruit later on. It may be a hard pull but don't give up! Straighten your mind out and force the same realization on your consciousness that you felt before. When you feel the same desire to do good and fully realize your mistake in thinking and acting, the Rubicon is crossed and the next time it will be easier.

By slowly adding the things which you yearn most ardently to know, you will never again

have to sigh for the knowledge that slipped your mind at the psychological moment and attainment will be nearer to your grasp than ever before.

QUESTION DEPARTMENT

Question: When an arm or a limb is amputated does that exist independently in the desire world after amputation? And after death does the person appear minus hand or foot in the desire world? I have known people to suffer pain in a limb long after the amputation even years? How is this accounted for?

Answer: When an arm, a limb or an organ has been removed from the physical body by means of a surgical operation, the dense part or organ permeated only by the planetary ether is taken away. The four ethers, which constitute the vital body of the man or woman thus operated upon, remain; but there is a certain magnetic connection between the part decaying in the grave and that etheric counter part which remains with the person. Therefore he or she feels the pain and suffering in the organs for some time after an operation, until decay has taken place, and the ether has then vanished.

You will find some interesting cases demonstrating this point and some further teaching on this matter in the *Cosmo*. When a person who is injured passes into the invisible realm, he thinks with the same mind, pictures himself there as he was in this world; consequently, a scar on the forehead or the loss of an arm or limb is reproduced by his thought in the matter of the desire world and he appears there disfigured as he was here.

In the present European war this is very noticeable, for all the soldiers who pass out with wounds which they can see and which they knew how to determine the effect of, they have reproduced these wounds in their desire bodies, and they feel at the present time pain similar to what they would feel if they were here, because

they fancy that there must be pain connected with it. However, they are very quickly convinced by one another and by those who have been helped by the Elder Brothers to see the matter right that there is no actual pain. They wake up to that fact, but still they carry about with them their lesion, and as these lesions have not been bandaged in the physical world they go about exhibiting in their bodies the frightful wounds of bayonets and similar instruments of slaughter. All this however is only illusion, and as soon as they are convinced of that fact and taught that by thought they may shape their bodies in the normal and healthy state, these things will probably not continue to be an eyesore to those who behold the present conditions of the invisible world.

Question: Why is it wrong for a Probationer to use alcohol and tobacco?

Answer: This question does not only apply to Probationers, but to every one who endeavors to live the higher life, and therefore we answer it in the *Echoes* so that all students may know that it is not only sentiment that dictates our ideas that we should not use any intoxicants or drugs which muddle the brain, for that is the great and important instrument whereby we are doing our work in the physical world, and without being in good condition, we cannot expect to make progress.

Flesh and alcohol have the tendency to make man ferocious and to turn his spiritual sight away from the higher worlds and focus vision upon the present material plane. Therefore the Bible tells us that at the beginning of the rainbow age, the age where we live in an atmosphere of clear and pure air, so different from the misty atmospheric condition of Atlantis spoken of in the second chapter of Genesis, Noah first brewed the wine. Material development has taken place in consequence of the present focusing of our energies upon the material world, which resulted from partaking of meat and

wine.

Christ's first miracle changed water into wine. He had received the universal spirit at the baptism, and had no need of artificial stimulants. He changed the water to wine to give to others less advanced. But no wine bibbers can inherit the kingdom of God. The esoteric reason is this: that while the lower ethers vibrate to the seed atoms in the solar plexus, and the heart and thus keep the physical body alive, the higher ethers vibrate to the pituitary body and pineal gland. By imbibing this false rebellious spirit that is fermented outside the body and is different from the spirit that is fermented inside, by sugar, these organs are temporarily dazed and cannot vibrate to the higher world, and so, because of age-long abuse, man has ceased to function in the higher worlds.

If he takes too much of this spirit of alcohol, the organs named may be slightly awakened so that he sees the lowest realms of the desire world and all the evil things therein; that happens in the disease known as *delirium tremens*.

To sum up, as the evolution of soul depends upon the acquisition of the two higher ethers from which the beautiful wedding garment is made, and as these ethers are attuned to the organs named in the same manner that the lower ethers are attuned to the seed atom in the heart and the seed atom in the solar plexus, you will readily understand the deadly effects to the spiritual man of alcohol and drugs. To elucidate further I quote an incident of life.

There is an old saying: "Once a Mason always a Mason"; that means that when any one has received the initiation in the Masonic order, and by virtue of that becomes a Mason, he cannot resign, for he cannot give up that knowledge and the secrets which he has learned any more than a person who goes to college can give back his learning received at that institution; and therefore, Once a Mason always a Mason, and likewise, once a pupil, a lay brother, of a mystery school, always a pupil and a lay brother of

said same mystery school. But though that holds good and life after life we come back connected with the same order that we have been affiliated with in previous lives, we may in any one life so conduct ourselves that it is impossible for us to realize this in our physical brains, and I will as said cite for the benefit of all students a case which is very much to the point.

When I was taken into the temple of the Rosicrucian Order in Germany, I was surprised to see a man who I had known on the Pacific coast; that is to say, I had seen him a few times; we had never spoken. He seemed at that time to be in a station in the society where we were connected much above mine, and I had never had personal acquaintance with him. However, he greeted me there warmly, and seemed to understand all about his connection with said society, about our meeting there, and so forth; and I looked forward upon my return to America to getting much information from this brother when I should be fortunate enough to meet him here in the West.

When I arrived at the city where he was, I was told by mutual friends that he had been expecting me and was looking forward to meeting me very anxiously. So that when I did meet the gentleman, I at once went up to him and shook him by the hand. He also seemed to recognize me and called me by name. It seemed there was every indication that he knew all that had happened while we were both out of the body; besides, he had told me in the temple that he remembered everything that happened to him when out of the body; this of course I believed for he was of a much higher degree than the first, into which I had just been admitted.

On the day of our physical meeting, after a few moments' conversation, I said something that caused him to stare at me blankly. I had referred to some incident of our meeting in the temple, and he showed plainly that he knew nothing whatever. I had however said so much that I was forced to say more, or appear very

foolish; so I told him that he had professed to remember everything. This he denied, and at the end of the interview he begged me very earnestly to endeavor to find out why it was that he was a lay brother of the Rosicrucian Order, yet could not remember that which took place during his absence from the body. He was, as I knew, at various temple services, he took part, and still in his physical brain he was absolutely ignorant of that which passed.

The mystery was solved a little later when I learned from him, out of the body, the fact that he smoked cigarettes and used drugs, which clouded his brain to such an extent that it had become impossible for him to carry anything through of his psychic experiences. When I told him that in the body he made a valiant effort to rid himself of this habit, which he acknowledged, but after some time of abstinence, he found that he could not do without the drugs and cigarettes and therefore he has been, up to the present, shut out from any consciousness of the higher life.

This is a very pitiful case, and I have no doubt there are more; and they illustrate how careful we should be to be clean in our habits, in everything to regard this body of ours as the temple of God, and refrain from defiling it, as we would refrain from defiling a house of God built of stone and mortar, which is not one millionth part as holy as the body wherewith we have been endowed.

HEALING DEPARTMENT

A correspondent writes: "In Tannhouser II you say sickness attends soul growth to a greater or less extent. I also see in Lecture No. 11, *Spiritual Sight and Insight*, that you say disease is a manifestation of ignorance. In proportion that the Christ is formed in us we attain to health. These two passages don't seem reconcilable to my mind."

Answer: They are nevertheless very much

reconcilable. Until the Christ life illumines us from within we do not comprehend, neither do we follow, the laws of nature, and consequently we contract diseases by our ignorant contravention of these laws. As Emerson puts it, a man who is sick is a scoundrel in the act of being found out; he has broken the laws of nature. That is why it is necessary that the gospel of Christ should be preached, that every one of us should learn to love our God with our whole heart and our whole soul, and our brother as ourselves, for all our trouble in the world, whether we recognize it or not, comes from the one great fact of our selfishness.

If the alimentative function is deranged, what is the reason? Is it not that we have overtaxed our system because of selfishness? Or if we have a nervous breakdown, is it not because we have been angered and exhausted our nervous force by trying to get someone to serve our selfish ends, and we feel resentful because we have not succeeded? In every case selfishness is the prime cause of most diseases, sorrows and pain; selfishness is the supreme besetting sin of ignorance.

We append, as usual, a few letters from those who have been benefited during last month. H.C.O. writes,

“Another week has gone by, and can say am feeling very well. I still have the spots in the eyes, but they do not appear constantly as before. The Invisible Helpers have done wonders in helping me to health so far; with God’s help and theirs I expect to some day reach this goal of being entirely well.”

This letter from a patient in England is self-explanatory:

“I may say that I am free from that spirit control or hypnotic condition; also I have promised myself not to allow it to take hold of me again. I have steadily avoided associating with my so-called friends since the occurrence. Thank you. I will take your advice and give up worrying over this and other mistakes I have made. I will

try again more ever before to rise above the past.

Yours very sincerely,
B.H.”

C.A.P. was troubled with indigestion, insomnia and a general nervous breakdown. He writes:

“My health has been very good during the past week, and I have felt well except for feeling of uneasiness sometimes along towards night. I feel that Invisible Helpers are doing me an immense amount of good, and am very thankful for same.”

M.M. was troubled with chronic headaches, nearly driven insane by the pain thereof. The doctors wanted to operate, but told her that even an operation would not be sure to give her relief. We advised against the operation, and she took up the healing as done by us. She writes now: “I am so glad and thankful to report that I have not had one single spell of pain since writing last week, and I am really feeling fine.”

H.P.C. was subject to fainting spells, especially when going into crowds alone. Fear and weakness would seize her at the most inopportune moments. This condition is passing away under the treatment of the Invisible Helpers, who are not only able to aid in physical but also in moral and mental troubles. She writes:

“I have been quite well during the past week. I am so lighthearted when I see how the things that tortured me so much are becoming as nothing now, and I am very grateful for this help.”

M.P., whose letter we gave last month, has since written as follows:

“My health has improved so much since I have written to you for help, and I have gained much in flesh. I will follow out all your instructions, and being a Probationer I feel I can now do for myself. Yours in Fellowship.”