

Echoes From Mt. Ecclesia

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Yes! we are growing, growing, growing. I don't mean the *Echoes* alone, but everything on Mount Ecclesia. In the last month, we have grown both up and down, for we are building three cottages on the hill and digging a deep well in the valley 200 feet below to irrigate a vegetable garden we are starting there.

And we need lots of them, for we are an awful, yes, a terribly hungry crowd. This cool, bracing air filled with ozone from the Pacific makes us all feel like working hard and therefore we also eat heartily, and we drink thirstily, too. When school started, we had one cow—a splendid cow, a cow of plenty, we thought—but after the students had been sniffing the air of Mount Ecclesia awhile, the cook had to put on steam to supply the demand for more whole wheat bread and vegetables, but poor Josie (the cow) could not rise to the exigencies of the situation, she gave no more milk, So one Saturday afternoon, Mr. and Mrs. Heindel started for the country to find an assistant for her. Late in the evening, they came home weary, but victorious, after a long battle with a bovine which was tied behind their rig; an unwilling victim of our lust for the lacteal fluid. Of course there was great rejoicing when the prize was safely corralled. We named her Josephine, after the great famous Milch Cow in the State Agricultural College of Missouri; hoping that she may prove worthy of the honor. One of the members forthwith proceeded to milk her, and another ran for water to water next morning's milk (by giving it to Josephine) but, in his excitement, he forgot to

close the gate to the corral and Josephine made a break for liberty. Down the grade she sprinted towards her childhood's home in San Luis Rey with several of the boys in hot pursuit.

It has been proved that vegetarians are the superior of flesh-eaters in all athletic contests. Josephine is a vegetarian, and there is no doubt but that she would have won the race if our boys had been beef-eaters. It was an exciting race which stirred the sporting blood in our veins while we watched the heroic struggle of our gallant boys to save the cream. Finally, Josephine was caught, conquered and brought back in triumph. She is now an able assistant to Josie, and between them they manage to keep the crowd from crying for the bottle.

That reminds me that during the Seattle Exposition a real estate agent took a prospective customer to look at a lot located on a high hill. Puget Sound lay bathed in sunlight beneath, several beautiful lakes were around them and the beautiful pines were everywhere visible along the sky line of the mountains. The customer, however, being compassionate of nature, saw only a poor starved-looking cow staked on the bare lot and exclaimed: "Oh! the poor thing, she has nothing to eat." "Yes, but think of the glorious view she has," rejoined the agent, keeping to the main point of his argument.

When we started School, a tent did duty as dining-room. This has now been replaced by a substantial frame building, but we have taken care not to shut away the beautiful view. While, like the poor Seattle cow, we may be

unable to live on scenery alone, we are sure the food digests better because of the lovely panorama of valley and mountains.

Miss Elizabeth McDuffee, for many years teacher of Anatomy in Girard College, Philadelphia, has relieved Mr. Heindel of the necessity of instructing the class in the material side of this science. She lays the foundation and Mr. Heindel later correlates the visible effect with invisible cause; thus, we have progressed splendidly, for Miss McDuffee is a born teacher, simple and lucid. By leaving out non-essentials, the class is now so far advanced in Anatomy and Astro-diagnosis that Mr. Heindel has started the class in Astro-therapy, or the Science of healing according to the stars. We have had only one lesson, but it was an eye-opener. Mr. Heindel used the piano together with the horoscope so that we could both see and hear how harmony and discord heal or hurt, like the astrological aspects. I believe a new class for beginners will be started in September.

The Oceanside Garage has made a special low rate of 50¢ for each person going to Headquarters, and *back to the depot* with a reasonable amount of baggage, provided two go at the same time. If only one goes back, 10¢ additional is charged, making a total of 60¢ for the round trip. The livery and expressmen ask double that amount, or more, so it will be to the interest of students to call Main 25 on the phone.

Resumé

Sunday Evening Lectures

by Alice Gurney of Sacramento

When Christ was on earth, He constantly accentuated one thing, and that was *Life*. He said He was the *way*, the *truth*, and the *life*, and He came that we might have it more abundantly. This was His mission, to bring more *life* to

the world. It is for us to get that realization of *life* and its *unity* in order that we may find the Christ within ourselves. If we have not *life*, then it is our first duty to ourselves and our fellow-beings to lose no time but at once to increase that *life* within. When we have done this we have developed healing power, and that is the Christ; and without Him (life) we can do nothing. In other words He has said "seek ye first the kingdom of God [life] and its righteousness [right-use-ness] and all these things shall be added unto you." With an open mind and a seeing eye, it must be patent to every one that He meant the *life*, the *one essence* of the Universe. In it we live and move and have our being, go where we will, and how we will, we cannot get away from *life*.

Hence, the Christ, knowing that this consciousness was the first thing to get, because with that we have the power to draw all things to us, told us that life was the way, and that it also is the truth, and He is all that.

Then if we would have more of the Christ, let us develop more *life*, and manifest it in all our acts and thoughts, let it be the shining light that is seen and felt by all around us; let it preach the sermon, rather than words spoken without the *life*, for they are idle.

The world has need for live men and women today, and those who have attained even a degree of this consciousness of *life*, hence the *Christ*, are the leaven that shall leaven the mass.

Christ is with us now, and we need not wait for a future time for the revelation of that *divine spirit*. Did He not enter our planet at the time of the crucifixion? And is He not the indwelling Spirit of the Earth? And does not this earth's products virtually mean the body and blood of Christ? Is not the atmosphere the aura of the earth and do we not breathe it constantly from the cradle to the grave? Ponder well on these thoughts, and much will come as a result.

THE CHRISTIAN MYSTIC INITIATION

By Max Heindel

Besides the Rosicrucian system of Initiation, fitted for those who must walk the way by the light of reason, there is also a path for people who walk by faith alone, and while there are great advantages in knowledge and the deliberate conscious process of the Rosicrucian Initiation, the Christian Mystic Initiation is touching and beautiful. Only those who are free from the domination of the intellect, who can forbear asking questions and take everything in simple, childlike faith, can go this way.

The whole Bible is a book containing different systems of Initiation and illumination from different phases of development. There is no doubt that Christ Jesus lived and went through experiences recounted in the four gospels, but it is also true that these gospels are formulae of Initiation, and that the Christian Mystic follows Christ Jesus upon that path, though he is always unconscious that he is undergoing occult development.

The foundation laid in former lives brings him into the world by *parents* of pure natures; thus, his body is *immaculately conceived*.

When mankind rose from the waters of Atlantis, they lost the spirit of Love and Brotherhood, they became egotistical and self-seeking. The spirit of Love and Universal Brotherhood descends anew upon the Christian Mystic when he goes under the water of Baptism and he feels the throb of the Great Heart of God beating in his bosom.

Egotism and selfishness drew a veil between God and man, and when restored, love lights the way to the secret places. On the mount of transfiguration the Mystic sees the continuity of life by rebirth in different bodies. Moses, Elijah, and John the Baptist are expressions of the same immortal spirit.

Forms are used as stepping stones for the evolving life. The mineral is dis-organized to nourish the plants, therefore the plant owes a debt of gratitude to the mineral. Plants are destroyed to feed animal and man, hence, we are obligated to them. As the lower serves the higher, there must be a return; to restore the balance, the higher beings must serve the lower as teachers, and to inculcate the lesson that the pupils have a claim to their service, the Mystic *washes his pupil's feet*. To him nothing is menial; if a disagreeable task is to be performed, he does it greedily to save others.

But though he serves others gladly, he must learn to bear his burdens *alone*. When he goes through Gethsemane, even those who are closest to him sleep. When he is ostracized and condemned by the world, *they also deny him*; thus, he is taught to look to no one else, but to *rely solely on the spirit*.

He thus realizes that *He is a spirit* and the body a cross which he must patiently bear. The vortices evolved by his spiritual acts and exercises slowly but surely sever the vital body from the dense and the crucified soars into the higher spheres with the gladsome cry:

"Consummatum est"—(*it has been accomplished*). He is then a citizen of the visible and invisible worlds as much as the aspirant who pursues the Rosicrucian path of attainment, for both schools meet at "the Cross."

(Excerpt from paper by Mrs. Elizabeth S. Buchanan.)

She spoke in part of the first great cause and origin and birth of the individual Ego.

The knowledge to which we have, at present, attained is small in comparison to that of the developed man of the future.

And as the potter moulds the shapeless mass of clay into an exquisite vase, so must we, by unselfish love and cheerful forbearance, surmount obstacles and through the Christ Spirit

attain to oneness with the Divine Creator and drink from the fount of the vast ocean of Infinite Wisdom.

It is easy to be kind and loving when our environments are harmonious, but we should cultivate equipoise even though an outburst of ingratitude and severe criticism should meet us from those from whom we have shown great forbearance.

The speaker claimed that it was not so much the quantity of love that we express as the quality, and to what degree we will cheerfully suffer in order that others may suffer less.

Every bird in the tree branches sings with love; the soft fleecy clouds seem to float in loving appreciation of its power to move. The flowers turn their opening petals upward as in silent thanksgiving for the gentle dewdrop and the warm rays from the Giver of all Light. While in the quiet solitude the spirit finds rest and the heart is filled with love which recognizes neither sex nor personality, but only that which seeketh to know Wisdom, through the law of Divine love.

It is only the finite mind that suffers, the Infinite rests in calm repose; that Universal Love knows no sorrowing for the woes of yesterday, neither does it anticipate sorrows for tomorrow. We all should live in the full strength of this knowledge, filling each day with kind thoughts and helpful deeds to all we know and all we meet. The opportunity of the present hour will never come to us again.

On the 6th of August, we started a nucleus of our Sanatorium, Mr. Heindel on that occasion said in part:

It seems so difficult to get away from the ideas of imposing buildings fitted with every modern convenience when we speak of a Sanatorium. Such I have dreamed of, and sometime the dream will become a reality; but in the meanwhile, mankind is suffering and we

are doing nothing physically to take care of the sick. This never dawned upon my mind until the Elder Brother suggested that we erect some cottages and begin active work on a small scale; that we follow the same method in this branch of our work in the world which has proved so successful in building up the Rosicrucian Fellowship—namely, using what we have instead of waiting for what we think we need, or ought to have. And this is really the better way, for if we had an imposing looking building here today, with trained health adjusters, nurses and all the paraphernalia, they would have nothing to do but keep the building clear of the cobwebs and dust which would accumulate by disuse. In this way we shall start with a few patients; when we have helped them they will go on their way rejoicing, telling the news to other sufferers who will come and give us the privilege of helping them for Christ's sake.

That last remark is not a vague expression either, it is a true, good and valid reason when we say that we want to help others for Christ's sake. He is now immured in the earth, groaning, travailing and waiting for liberation. Pain and sickness are caused by transgression of the law of life, therefore they crystallize the dense body, give it a firmer grip on the vital body, and retard the day of our liberation, as well as His. By helping the sick to attain health and by teaching them to live in harmony with the law of life so that they may maintain health, we are hastening the day of His Coming. May God bless our efforts and strengthen our hands in the Good Work.

As it is contrary to Rosicrucian principles to charge for services, patients will only be required to pay for room and board, at the rate of \$1.00 per day or \$29.00 per month. On account of the limited room, it will be necessary to apply for admission in advance.