

MEMOIRS
about
Max HEINDEL
and
THE ROSICRUCIAN FELLOWSHIP



by **Augusta Foss Heindel**



**MEMOIRS ABOUT
MAX HEINDEL
AND
THE ROSICRUCIAN
FELLOWSHIP**

by

Augusta Foss Heindel

COPYRIGHT MAY 1997

BY
THE ROSICRUCIAN FELLOWSHIP
2222 MISSION AVENUE
PO BOX 713
OCEANSIDE, CA 92049-0713

rosfshp@rosicrucianfellowship.org
<http://www.rosicrucianfellowship.org>

MEMOIRS
ABOUT
MAX HEINDEL
AND
THE
ROSICRUCIAN
FELLOWSHIP



by
Augusta Foss Heindel

PREFACE

Long-awaited in published form, these memoirs of Mrs. Heindel are her remembrances of the Founder of The Rosicrucian Fellowship, and the early days of the Fellowship itself. The title's plural form, **Memoirs**, "constitute a history composed from personal experience and as remembered or gathered from certain sources by the writer." In this instance, only those memories pertaining to Max Heindel and The Rosicrucian Fellowship are included in these writings.

It follows that the text of this work is an expression of the way Mrs. Heindel saw things and lived them and may differ from how other persons would have seen and understood them.

Concerning our Healing Department, we must emphasize that state and federal laws regarding what is permissible to say and do in material healing and who is authorized to give such information and provide such service has been greatly restricted since the 1920's. Much of what was done then is no longer possible.

We must also say that The Rosicrucian Fellowship always seeks to function in complete compliance with the prevailing laws and that many changes have been made in these laws since The Fellowship was incorporated in January 1913.

We trust our readers will make allowances for the effects that aging has made on the photographs and that while the quality of some of the prints has been compromised, we feel their historic value warrants their inclusion.

TABLE OF CONTENTS

PART I

MAX HEINDEL—THE ROSICRUCIAN ORDER AND THE ROSICRUCIAN FELLOWSHIP

Part I Picture Index.....	IA
Part I Pictures.....	IB
First Meeting, Augusta Foss and Max Heindel.....	1
First Meeting, Elder Brother and Max Heindel.....	3
Max Heindel's Birth Chart.....	5
Visit to Temple / The Rosicrucian Cosmo-Conception.....	7
Max Heindel's Return to Los Angeles.....	11
Marriage of Augusta Foss and Max Heindel.....	15
Max Heindel in the Northwest.....	17
Letter Announcing Beginning of Correspondence Courses.....	19
Locating Future Mount Ecclesia in Oceanside.....	24
Move to Oceanside.....	27
Beginning of World Headquarters.....	29
First Fellowship Building (Administration, Living Quarters).....	36

PART II

THE ROSICRUCIAN FELLOWSHIP HEADQUARTERS

Part II Picture Index.....	IIA
Part II Pictures.....	IIB
The First Driveway.....	39
Our Vegetable Garden.....	41
Our Tomato Vine / First Printing Press.....	45
A Black and White Visitor.....	47
The End of Our Bedalia.....	48
The Teacher's Call for a Summer School.....	49
Tent City.....	51
A Picnic Party/First Probationer's Meeting.....	52

Classes.....	53
Tent Dining Hall/Shingled Roofing	54
A Ghost Walker.....	55
No Water/A New Pumping Plant	56
The Pro-Ecclesia.....	59
The First Cottages.....	62
Max Heindel's Classes.....	63
Josie and Josephine/He Met the Plumber.....	64
New Dining Room/Our Whole Wheat Bread and Buns	65
Administration Building.....	66
Workers.....	67
First Healing Service/Ecclesia Drive	69
Children	70
First Magazine.....	71
Their Brain Child	72
A Great Flood.....	73
The Electric Plant.....	75
The Rosicrucian Emblem Flag.....	76
Making the Ecclesia Corner Stone	78
Erection of New Cottage.....	79
Printing Ephemerides	81
Christmas and Easter.....	83
The Book Bindery.....	86
Max Heindel's Transition	87

PART III

THE WORK AT MOUNT ECCLESIA AND THE NEW BULDINGS

Part III Picture Index	IIIA
Part III Pictures.....	IIIB
After the Change	91
Exerpt from March 1919 "Echoes"	93
The Ecclesia—Temple of Healing.....	95
The Dedication of the Ecclesia.....	98

Ecclesia Cottage	100
Ecclesia Pictures	101
Our Dog Smart	102
A Mortuary/Rose Cross Lodge	103
Extra Acreage Acquired/Gum Grove and New Cabins	105
Enlargement of Administration Building	106
Extension Work Progress/Foreign Correspondence Lessons	109
A Pipe Organ/Summer School	111
Our Literature/Philosophy Correspondence Courses	112
Lecturers in the Field	113
New Cactus Bed	114
The Children's School	115
Mount Ecclesia Sanitarium / Healing Department Building	120
Plato	121
Yellow Flowers/Our Entrance Gates	122
Index, Pictures of Present Grounds	123
Pictures of Present Grounds	124

[Note: Links to additional pictures not contained in the original version of *Memoirs* may be found in the book's text.]

PART I

MAX HEINDEL—

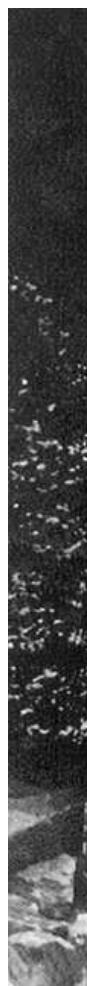
THE ROSICRUCIAN ORDER

AND

THE ROSICRUCIAN FELLOWSHIP

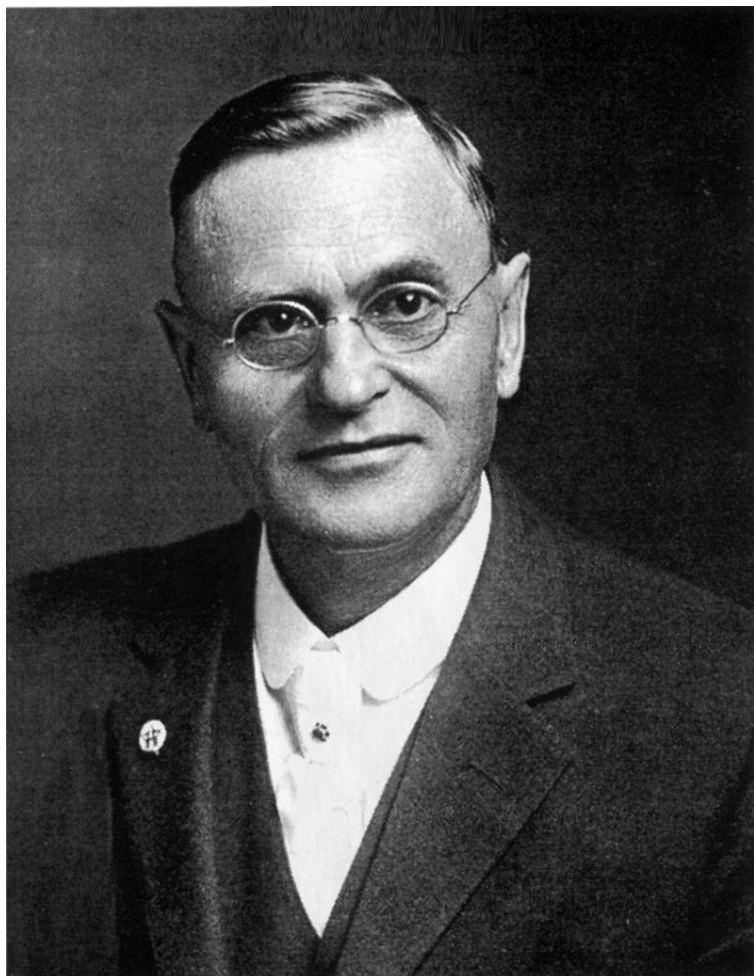
PART I PICTURE INDEX

Max Heindel at Niagara Falls.....	I-B
Max Heindel	I-C
Augusta Foss Heindel.....	I-D
Mr. & Mrs. Heindel / Secretaries at Ocean Park.....	I-E
Mr. Heindel at Ground Breaking, 1911	I-F
First Cross, Mr. & Mrs. Heindel and Members.....	I-F
First Cross, Mr. & Mrs. Heindel and Members.....	I-G
Mr. & Mrs. Heindel on Porch of First Building	I-G
Construction of Tennis Court.....	I-H
Max Heindel / Members Playing Tennis.....	I-I
Canyon off Mount Ecclesia / San Luis Rey Valley	I-J
Mount Ecclesia Canyon and San Luis Rey Valley	I-K
First Mount Ecclesia Building.....	I-L
First Building and San Jacinto Mountain	I-M





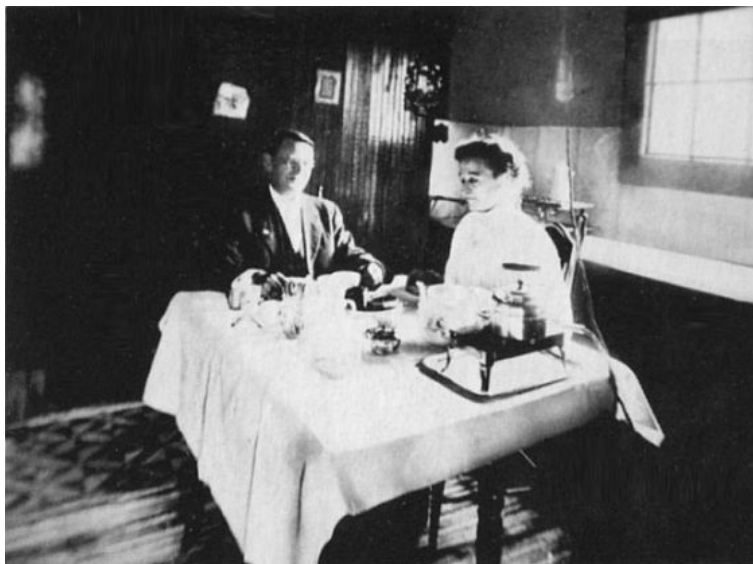
I-B MAX HEINDEL AT NIAGRA FALLS



I-C MAX HEINDEL



I-D AUGUSTA FOSS HEINDEL



I-E MR. & MRS. HEINDEL AT OCEAN PARK
SECRETARIES AT OCEAN PARK



I-F MAX HEINDEL, GROUNDBREAKING 1911



I-F FIRST CROSS, MR. & MRS. HEINDEL & MEMBERS



I-G FIRST CROSS, MR. & MRS. HEINDEL & MEMBERS, 1911



I-G MR. & MRS HEINDEL ON PORCH OF FIRST MT. ECCLESIA BUILDING



I-H TENNIS COURT CONSTRUCTION



I-I MAX HEINDEL AMIDST CONSTRUCTION
MEMBERS PLAYING TENNIS



I-J CANYON OFF MOUNT ECCLESIA
SAN LUIS REY VALLEY



I-K

MOUNT ECCLESIA CANYON AND SAN LUIS REY VALLEY



I-L FIRST BUILDING ON MOUNT ECCLESIA



I – M

FIRST BUILDING & SNOW-COVERED SAN JACINTO MOUNTAIN

Part I

Max Heindel—The Rosicrucian Order and The Rosicrucian Fellowship

Friends have entreated me for a number of years to write my memoirs of Max Heindel and tell of the intimate associations with him and of the beginning and the formation of The Rosicrucian Fellowship. This has at last been made possible. Hitherto, the pressure of time, the rapid growth of the movement, and the work incident to and associated with the pioneering of the work made this impossible. But at this writing, time is beginning to bring some release from the heavy grind. The surroundings of my new cottage into which I have at last become settled are so pleasant, and the vibrations so harmonious and pure, that thoughts flow freely and it is now possible to express these thoughts on paper.

I shall in this writing go back to the very beginning of my associations with Max Heindel. Although this will bring my personality into the picture, it cannot be avoided, for the two egos which have been known as Max Heindel and Augusta Foss Heindel are so closely linked together that to endeavor to do justice to the activities of one and leave the other out would be impossible.

It was in the fall of the year 1903 while acting as usher at a lecture delivered in Blanchard Hall, Los Angeles, California, by [C.W. Leadbeater](#), the late theosophical leader, that the writer ushered a very pleasant-faced man to a seat; the next afternoon, while she was assisting the librarian to serve the callers in the theosophical rooms, this same pleasant man came into the room and requested the loan of a book written by the man whose lecture he had heard the day before. After a short visit with him, it was found that he was a neighbor of the

him, it was found that he was a neighbor of the writer and naturally he was invited to visit her elderly mother and herself. This visit was followed by others and ended in a beautiful friendship and cooperative studies. Max Heindel and Mother became fast friends and he spent many hours talking with her about the old philosophers, for Mother was a great reader.

Max Heindel became a member of the Los Angeles Theosophical Lodge, and was one of the most enthusiastic admirers of Madame Blavatsky and her *Secret Doctrine*, although he was not entirely satisfied with the Eastern teachings and was ever longing for a Christian Philosophy. In a short time he was elected vice-president of the Lodge. During the three years that he was the elected vice-president of the Lodge, a group of the members became interested in the study of astrology. Max Heindel was one of them, and the writer (a student for some years) assisted them in their study of the stars, for previous to that time the members of the Lodge were averse to astrology and Miss Foss alone was interested. In a short time, Max Heindel became very proficient; his keen mind grasped the mathematical side of this science very quickly.

In the summer of 1905 he was taken seriously ill, and for a number of months was at death's door with leakage of the heart. After this illness he withdrew from the Theosophical Lodge, and in April, 1906, he started for the northern part of the state. He reached San Francisco on the morning of the 17th of April but could not content himself; something urged him to leave at once for Seattle, and he did so. On the 18th of April, 1906, San Francisco was visited with a devastating earthquake and fire.

Upon reaching Seattle he began to teach classes in astrology, rebirth, etc., but his health again broke. The poor

heart would not function. He again spent some time in the hospital, but an indomitable will would at all times save him from becoming a chronic invalid. Against his physician's will he again started his work of lecturing and teaching. He taught classes in Portland, Oregon; Seattle and Yakima, Washington; and Duluth, Minnesota, in which he was very successful.

About this time a friend who was traveling in Germany had contacted Dr. Rudolph Steiner and became greatly enamored of the Doctor's teachings. In her letters she urged Max Heindel to come to Germany to hear this man, but Heindel was very happy in his work in the north, and furthermore he was not able financially to take such a journey. But this friend was so persistent that she came back to America to persuade him in person to accompany her back to Germany to meet this teacher. Her offer to pay his round-trip fare at last persuaded Heindel to give up his classes and leave for Germany.

This journey was taken in the fall of 1907. After he had attended some of Dr. Steiner's classes and lectures, he became disheartened and restless, for what was being taught he already knew; the teachings were similar to his own knowledge. When he mentioned this to the friend, she greatly resented it, and this broke up the friendship between them. He returned to his room dejected and discouraged, feeling that he had given up a fertile field of work in America and come over to Europe, only to learn that he had not found what he expected. He forthwith made preparation to return to America.

At this time the Teacher, an Elder Brother of the Rosicrucian Order, one of the Hierophants of the Mysteries, came to him and offered to impart to him the teachings which he desired, provided that he kept them secret. Max Heindel had for years searched and prayed that he might find something

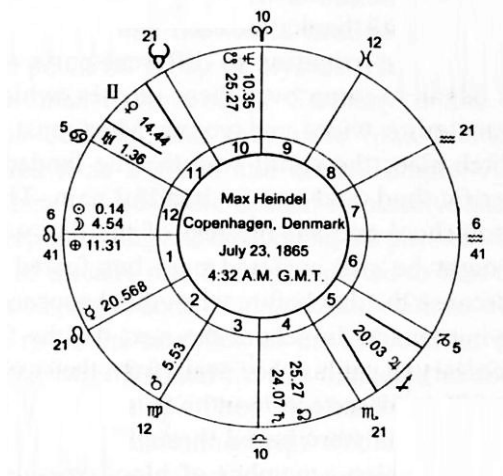
wherewith to appease the soul hunger of the world. Having suffered and known the longings of his own heart, he could not give the promise to the Elder Brother, and refused to accept anything that he could not be permitted to pass on to his soul-hungry brothers. The Teacher left him.

Can one imagine the feeling that would naturally come over a starving man, denied food for some time, to be offered a piece of bread, but before he could taste it have it snatched away? His last condition would be more wretched than the first. So it was with Max Heindel. His disappointment, in going that long distance to meet one who, he had been given to understand by his friend, had much new occult knowledge to give him, and finding that she had been mistaken, was intense.

He sat for hours as one stunned after the Teacher left him. In his disappointment at having to return to America and start where he left off, feeling that he had wasted time and money in coming, he spent a number of unhappy days. Later, the Teacher appeared in his room again and told him that he, Max Heindel, had stood his test. If he had accepted the offer, namely, to keep the teachings a secret from the world, he, the Elder Brother, would not have returned. He was also told that the candidate whom they had at first chosen, who had been under their instruction for several years—and who by the way happened to be the very one whom they had used as an attraction to bring Mr. Heindel to Berlin, using his friend as a means of inducing him to go—had failed to pass his test in 1905; also that he, Max Heindel, had been under the observation of the Elder Brothers for a number of years as the most fit candidate should the first one fail. In addition, he was told that the teachings must be given out to the public before the close of the first decade of the century, which would be the end of December, 1910.

At this last interview with the Teacher he was given instructions as to how to reach the Temple of the Rose Cross. At this Temple, Max Heindel spent a little over one month in direct communication with and under the personal instructions of the Elder Brothers, who imparted to him the greater part of the teachings contained in *The Rosicrucian Cosmo-Conception*.

It had been his dream to become affiliated and to work with a humanitarian order, but he had never aspired to leadership. But if we believe in the language of the planets and look at Mr. Heindel's horoscope [see below], noting the 6th degree of Leo on the Ascendant with the Sun, Moon, Mercury, and the Part of Fortune all positioned in the first house, we find the born leader, one who cannot remain a follower, for his mentality and his personality would bring him to prominence.



Max Heindel by nature was not domineering; nor was he one who would push himself ahead of others, but he was always regarded as one who knew, and as one to be trusted. Naturally,

such an one is ever pressed into positions of responsibility and authority. The Sun and Moon conjoined to the Ascendant forced this native to the front. Also Max Heindel had a well-aspected Venus in the house of friends. This at all times brought him faithful and loyal friends who were responsible for his promotions. Especially does Venus indicate women friends; we may see an example in this friend who insisted on helping him to reach Germany, there most unexpectedly to contact the Elder Brothers of the Rosicrucian Order.

Max Heindel's greatest handicap was a bruised and injured physical body. At the age of eight years he suffered an accident to the left leg, which was caused during a period of play with a number of boys on their way to school. The city of Copenhagen (Denmark) had numbers of streams, or rather ditches, with banks on each side, which were used to carry water for irrigation to different parts of the city. The boys began to jump over these ditches, which in some places were quite wide, and young Max must scale this certain ditch also. The result was that he landed heel first with a terrific thud, and was in dreadful pain. Though late, he went to school and sat the rest of the day with painful foot; all night he still suffered pain but feared to tell his mother, because the day before when this happened, the boys were playing truant. In school the next day he fainted and it was necessary to cut his shoe away from the swollen foot.

Then followed sixteen months in a hospital in Copenhagen. Three holes were bored through the bone of the leg below the knee, also a number of blood vessels removed, making normal circulation impossible. Therefore when he reached middle age, after living a life of great activity and hard work, the heart could not stand up under the strain and a leaking valve was the

result. Of course he suffered intensely, and every few months the body would rebel and compel him to go to bed. Hence, much of his time, after he had gone through the strenuous lecture tours and classwork of the Fellowship, he was in bed, propped up on pillows, where, with writing paper on a piece of cardboard, with his fountain pen he would write the monthly letters and lessons, which were so anxiously looked forward to by the many students and probationers all over the world.

When he reached the Temple of the Rosicrucian Brotherhood, as directed, he was strangely surprised, for in his mind's eye he had pictured this headquarters as a massive and beautiful structure, and it was quite otherwise. He was ushered into what was apparently the modest but spacious home of a country gentleman, a building which no one would ever take to be the world headquarters of such an ancient and powerful group of mystics. Hundreds of curious men and women have scoured Germany in the hopes of finding this building, but they, like Max Heindel, have ever pictured it as a grand and noble Temple. And so he found it, when his eyes were opened to perceive the spiritual Temple interpenetrating and enveloping the physical structure.

There, as already stated, they imparted to him the teachings of that wonderful book, *The Rosicrucian Cosmo-Conception*, which was to be the textbook of the association which the Brothers told Max Heindel he was expected to form—The Rosicrucian Fellowship. They also told him that the 350 or more pages of this manuscript would be enlarged and rewritten after he reached the electrical atmosphere of America.

Max Heindel doubted this, for he was so elated over what he had received from the Brothers that he could not imagine rewriting it, but such was the case. He reached New York, with

very little money but in high spirits, and rented a small hall bedroom on the upper floor of a tenement house. Here he sat through the hot summer days, from early morning till late at night, not even taking time for proper nourishment to keep him in health. He bought a box of shredded wheat biscuits and had the milkman leave a bottle of milk at his door; this constituted his day's rations until late in the evening when he would take a walk and eat his only square meal.

After a few weeks of the intense heat he left New York for Buffalo, where he attempted to give his lectures in order to help with his expenses, for his money was becoming low. In this city he failed to receive encouragement so he went on to Columbus, Ohio; there he was received very well and was able to arouse much interest and attract the help which he needed to go on with his book. He delivered his first lecture in that city on the evening of November 14, 1908. An artist, Mrs. Mary Rath Merrill, and her daughter, kindly offered to draw the diagrams needed to explain certain topics which he had written.

It was in Columbus, Ohio that Max Heindel bought a second-hand mimeograph machine and started to mimeograph the twenty *Rosicrucian Christianity Lectures*. He spent hours, working late into the night to make mimeographed copies of each lecture, which he passed out at the close of the lecture to each one who had attended. Here he also formed a Fellowship Group which continued to give out the teaching after Max Heindel had left for Seattle. His one prayer was to get his book, *The Rosicrucian Cosmo-Conception*, on the press, but the small contributions which were received at the lectures were merely enough to supply him with his simple food and pay rent for a cheap room. Finally he saved enough money to pay his railroad

fare, so he had to take the day coach, for he could not afford the extra cost of a berth.

He had a very dear friend in Portland, Mrs. Mildred Kyle, to whom he had been sending the manuscript of the book he was writing. She was exultant over this wonderful work and started using these teachings in her class. She had also procured two experienced proofreaders to help her read and make all corrections as the manuscript was received by her. It was she who encouraged him to return to the West Coast. She had also promised Max Heindel that when he had finished all of this manuscript she would interest ten women friends who would donate one hundred dollars towards the printing of this valuable work.

Another friend of Max Heindel was William Patterson of Seattle. When he read the manuscript his first thought was that what was contained in it was too advanced for the world at that time. He advised waiting for twenty years till the world was more ready for it, but when he heard of the plan of the Portland people, he at once offered to pay for the printing and also to take Max Heindel with him to Chicago. This was done, and there these two men spent some time while M. A. Donohue & Co. printed the two thousand copies of the first edition.

Before the copy for this book could be given to the printers, however, it was necessary that Max Heindel retype the entire manuscript, for pencils of four different colors had been used by those who so kindly helped in preparing the manuscript. Much valuable work was done by Jessie Brewster and Kingsmill Commander in the careful editing. Max Heindel retyped the entire manuscript of 536 pages of this wonderful book. Indices and some other material were added later. The Alphabetical Word List and a Topical Study Index were written

by him to aid readers in systematic study of each topic. The second as well as the first copy of the massive manuscript was done by Max Heindel on a little antiquated Blickensderfer typewriter.

In order to have a central distribution station, when the first edition of two thousand copies of the Cosmo-Conception were completed in November, 1909, they were stored with a woman who conducted a Theosophical publishing house in Chicago; she offered to fill all orders which might be sent in. Both the first and second editions of this wonderful book were sold for the small price of one dollar. Eastern publishing houses had become much interested in it and the orders came in quite freely. Max Heindel in his big and honest heart never mistrusted this woman; to him each man or woman was honest until proven otherwise. The unhappy awakening came to Max Heindel when, after about six months, he found that the entire first edition was exhausted, although he himself had received only about five hundred copies all told.

Unfortunately, the truth as finally learned was that this woman with whom he had stored his five hundred copies was indebted to every publisher who trusted her with books. When pressed to pay these numerous bills she offered in payment of each debt the corresponding amount in *The Rosicrucian Cosmo-Conception* books, and this soon exhausted the first edition. Then when Max Heindel desired to fill his orders in the northwestern part of America from Chicago, she was unable to fill the orders.

It was now necessary to place a rush order for another printing, and to finance this was a real problem. The writer was able to supply a small sum to help to meet the first payments on this second edition. This loss, which at the beginning

seemed a calamity, turned out to be a blessing in disguise, for the publisher who accepted these books as payments for a debt became interested in selling them. This was the means of opening a wonderful field and getting the books before the public in a much more rapid manner than Max Heindel through his lectures and his small membership could have done, so it was an ill wind which turned into a blessing.

After Max Heindel had finished his part of the work with the publisher in Chicago, he gave a course of lectures and classes in Seattle and North Yakima, Washington, and in Portland, Oregon, where he found a fertile field and attracted many members. He then rewrote the first edition of *Simplified Scientific Astrology* (1910) which was a forty-page paper pamphlet. But his heart was longing to turn back to the southern part of California where he had made his first contact with occultism.

In Los Angeles he had made many good friends during the three years in which he had worked in Theosophy, and the one close friend and companion in his studies was his most cherished one. He returned to Los Angeles in the early part of November, 1909, and his footsteps led him directly to the home of this friend, Augusta Foss, and her lovely aged mother whom he had learned to love as his own mother. He had been away from these friends for two years, had not corresponded with them, nor were they even aware of the wonderful contacts he had made and the literary work he had done.

Augusta Foss had, during these two years, also been through many hard trials; one, a very severe illness of double pneumonia, had taken her to the very jaws of death and left her in a weakened condition with affected lungs. She had dropped her affiliation with the Theosophical Society as she was unable

to be out in the night air. However, when her friend Max Heindel made the statement that he intended to give a course of lectures in Los Angeles, she defied the wishes of her mother and offered to help Max Heindel with these lectures.

Now began a very busy period of writing as well as lecturing. Max Heindel lectured to packed houses, holding 800 or more, three nights each week, and the other nights he formed classes and taught both philosophy and astrology. His first astrological class in Los Angeles consisted of one hundred and twenty-five pupils. A very enthusiastic group was formed into a Fellowship Center and teachers were prepared to carry on the work when Max Heindel should leave, for he had promised the friends in Seattle and Portland that he would return to them as soon as his work was finished in Los Angeles.

In order to save the high cost of advertising and to get as much publicity as possible, Max Heindel would order hundreds of cardboard signs, eight inches by ten, and have printed on them the addresses of the halls, the dates of the lectures, and the titles. Then he would start out with these cards, a box of tacks and a tack hammer in his pocket; he would walk miles, tacking these cards in places where they would attract the attention of the public. They seemed to bring results, for at no time did he give a lecture when the hall was not filled. Especially after his first lecture, friends would bring friends until the hall would not hold them, so he began to issue tickets, handing them out to each one as he entered the door. These tickets would then admit them to the next lecture and assure them a seat.

I cannot resist sharing with my readers what I observed of the marvelous change in this man after he had contacted the

Elder Brothers of the Rose Cross, during the two years he spent away from Los Angeles.

I had been a student of astrology about four years when I converted Max Heindel to belief in this ancient science; and one day when he was spending the afternoon at my home, he asked if his horoscope indicated that he would make a lecturer. At this early date he spoke with a decided Danish accent, and I felt that this would be a great handicap, so replied to his question that he would make a splendid writer but perhaps lecturing was not his forte. Now to observe the change in him after two years of traveling and lecturing, and to hear him deliver most inspiring lectures, was indeed a surprise. And the most wonderful thing was that, after each lecture, he would easily answer questions of the most abstruse and technical kind. The writer asked him one evening, after a lecture during which he had replied to very difficult questions, where he had obtained all the knowledge he displayed in the lectures? He smiled and said: "Well, I just answer what my higher self dictates."

There is an old saying, "Man proposes but God disposes," and this was truly the case of Max Heindel's future when, on Wednesday evening, June 1, 1910, he gave his last class in Los Angeles in astrology. His philosophy class he had turned over the night before to Mrs. Clara Giddings, a dear little friend who had worked with him while he was in Los Angeles in days gone by. On this Wednesday evening he made the announcement that Augusta Foss would take over the astrological class; he also explained that she had been his own astrology teacher, and this, of course, held the class together.

But here is where fate stepped in to hold Max Heindel in Los Angeles until a certain work was to be effected, which was

to change his entire plan; for on the following morning, June 2nd, he was taken seriously ill with leakage of the heart, so ill that the doctors diagnosed his case as hopeless. Three doctors stood by his bedside in the Angelus Hospital in Los Angeles, thinking he was unconscious, and discussed his case, all declaring that he could not live through another night. Max Heindel was not unconscious; he heard every word spoken by the doctors, heard them pronounce his doom. Realizing that he had been entrusted by the Elder Brothers to carry their beautiful message to the world, and feeling the responsibility, he then and there declared that he would not die, that he would fool the doctors.

The following day was a beautiful, sunshiny day, an ideal California day. His friend Augusta Foss called on him about two o'clock and he asked her if she would take him onto the lawn in a wheel chair. This was four stories down. They were sitting in the shade of one of the beautiful magnolia trees before passersby; they stopped and stared as if they had seen a ghost. To see their erstwhile patient smiling and seemingly on the mend was truly a surprising sight.

After three days Max Heindel telephoned the writer asking her if she would please rent him a room in the neighborhood where she and her mother lived; which she did. The next morning, only four days after he had been, according to the doctors, at death's door, he was as well as ever; he climbed a flight of stairs to his room and later walked a half block to the Foss home to have lunch with his friends. He surprised them by making the announcement that he was going to write another book; that he had collected many questions and answers into book form, which would then explain many problems of life.

His intention was to hire a stenographer and dictate this book to her in the Los Angeles Rosicrucian Fellowship rooms, but when he arrived in the rooms the people were so elated over his coming that he could find no privacy. The result was that this book was dictated in the home of Miss Foss. As the room where he worked was close to the street, with his clear voice he often attracted a crowd on the front sidewalk. Passersby were amazed to see a man talking and walking the floor with a paper in his hand, which contained a question written by someone who had attended one of his lectures. He answered these questions offhand without a moment's hesitancy. The writer's elderly mother, who was one of his most ardent listeners, said that in all her years she had never met a man with such a mentality.

This book, *The Rosicrucian Philosophy in Questions and Answers*, published in 1910, is truly a mine of information. It unlocks the Bible as no other book can. Max Heindel worked on this book some weeks, then again the call to the north was so urgent that he began to arrange for his steamer ticket to Seattle. He could get the ticket but the berths were all filled and he had to wait until there was a vacancy. There was, however, an unfulfilled mission delaying his departure. Destiny had him in her hands, and a powerful planetary aspect of a progressed Venus conjunct radical Moon on the Ascendant must be considered; and so arose the idea of marriage between these two friends and students, who had shared their knowledge and spiritual interests for over nine years, to form a permanent spiritual tie.

I feared to leave my eighty-four-year-old mother who had already suffered a slight stroke, so the marriage was secretly performed August 10, 1910, in Santa Ana, California, in the

hope that this dear one would not suffer for fear of losing a daughter who had been her companion and who had had the care of her for many years. Max Heindel left for Seattle, Washington, the day after the ceremony, but Mrs. Heindel remained in Los Angeles to fulfill her mission to her aged mother.

The writer, after bidding her husband goodbye at the steamer, boarded a car to return to Los Angeles. In thought she began to realize what she had entered into; she had become the wife of a public figure whose work would also become her work, and so she stopped off at a typewriter agency and ordered a typewriter sent to her home, a second-hand rented Underwood. The next day she sat down to learn to type, and what a time she had. Without a single lesson she sat down to write her loved one his first letter from her. But something was wrong; she was sure that they had sent her the wrong machine for she could not find a single capital letter, in spite of the most careful examination. So she just wrote the letter anyway, for she would not let any machine interfere with this very special letter—the first to her new husband, to whom she told her trouble with the machine minus the capital letters.

What a joke! His reply reached her by special delivery the next day, for her letter greeted him as he left the steamer. What a laugh he had on her, but his instructions told her how to find those dreadful CAPITAL LETTERS. These efforts at typing proved to be a godsend, for when Max Heindel returned from the north so very ill, his helper could carry on the correspondence and the work could continue in spite of illness.

Max Heindel had not consulted the Teacher regarding the marriage, and later when he reached his stateroom in the steamer which was taking him north, he wondered if there

might be any displeasure, but the Teacher appeared to him and greeted him with a smile; he told him that Augusta Foss had been under their observation and even their guidance, though unknown to her, for a number of years and that marriage was to be most fruitful spiritually, and a safeguard to his health on account of the protection which this soul would bring to him. Mrs. Augusta Foss Heindel was from that time the southern representative of The Rosicrucian Fellowship.

Max Heindel's intentions were to travel to the northern country and thence work east over the northern route, but here fate was again the master. After lecturing in Seattle and North Yakima, Washington, and in Portland, Oregon, for about six weeks his poor heart again refused to work, and he must give up the lecture trip, and rest. But now he had someone to come to, and [Augusta Heindel](#) prepared one of her small beach bungalows in Ocean Park for the homecoming of her sick husband. She placed her mother in the care of a sister, for Mother was greatly concerned and willing to share her daughter with the sick but wonderful son-in-law; for she had learned to love Max Heindel as a son.

This tiny little three-room cabin was remodeled and made ready for the homecoming—fortunately, for as Max Heindel stepped across the threshold into the room he swooned, ill unto death. Then for three months Mrs. Heindel was up with him day and night. He had paid the price exacted of every public character. The Public, through its admiration of the truly great, will draw on them and in time often kill.

This time the public could find him by way of a Post Office Box only, and these two souls were then really free to enjoy their companionship. This was a strange but sweet honeymoon, for their interests were bound up in one great work.

Even with the illness of Max Heindel they did not allow the work to stop, for while in Seattle he had bought a small Writer Press, a printing press which would reproduce the typewritten letter. It was run by pushing the lever over the type after it was set and locked up as any printing press requires. When the press was received it was set up by the man who delivered it from the express company. Next Augusta received her instruction as to how to run it by sitting at the bedside of her sick husband. Being naturally mechanical, she was an apt pupil but her greatest problem was to set type, which must be done reversely so that the impression on the paper would be readable. Well, Augusta had to set the chase (which is the form into which the type must be locked up) on a chair beside the bed and take her first lessons in typesetting. Then she must be instructed how to lock the type in the chase, take it into the little kitchen and place it in the press; adjustments must be made on the ribbon; this press was antiquated enough to require the use of ribbons.

Now we are ready: and what a mess! At the first attempt to slide the lever over the locked-up chase, the type not being locked tightly enough, the first pressure on the top of machine put the type all "off its feet" as a printer would term it. The students who received these first lessons sent out in November, 1910, could note that the print on one side of the letter was darker than on the other; the writer has some of them still in her possession and can call to mind this first most trying attempt to send out these beautiful teachings.

Before Max Heindel left Seattle for the south, the secretary of the Seattle Center, A. E. Partridge, had sent out the following letter to the friends in Columbus, Ohio; Seattle and Yakima, Washington; Duluth, Minnesota; Portland, Oregon;

and Los Angeles, California, and all others on Max Heindel's correspondence list, announcing that Max Heindel would start a correspondence course and open permanent headquarters in Ocean Park, California, under Post Office Box 866.

Letter to Members 20-A

November 1910

Dear Friend:

We are about to start an important extension of the activities of the Rosicrucian Fellowship. It will be an effort to meet a want, long felt by many of our students, particularly by those who are isolated and not connected with any of our Study Centers.

We have published a remarkably complete literature during the last year, a literature that has been grasped with such avidity that we are already preparing a third edition of the *Rosicrucian Cosmo-Conception*. Nevertheless, or perhaps just because of the way our literature appeals to the public, there has been a keen desire upon the part of many students to get into a still closer and more personal touch with Mr. Heindel. The appeals which have been made to him have found a ready response in his heart, and a plan has been formulated to meet the demand. Mr. Heindel will largely curtail his activity in the lecture field and devote most of his time to correspondence with those who are studying the Rosicrucian teachings and trying to live the life.

In order that he may direct their efforts most effectually, the letters will probably be graded differently to "Students," "Probationers" and "Disciples."

The interest which you have already manifested has led us to believe that perhaps you may be anxious to take advantage of this opportunity to have your name placed upon Mr. Heindel's correspondence list. If we are correct, and you are really anxious, please fill out the enclosed blank and mail to General Secretary, Box 1802, Seattle, Wash. You will then receive the first letter in due season and others will follow from time to time. Several letters may sometimes be issued in a month and at times more than a month may intervene between.

The Rosicrucian Fellowship

The response was good from both students and probationers: they were ready for the lessons. But can the reader pause for a moment to realize what this would mean to one lone woman with a sick man on her hands; to cook the meals, make the beds, sweep the rooms, set the type, run the press, and then address all the envelopes for both these classes of corresponding members, and also answer numbers of letters which were coming in from students (who appealed to Max Heindel for help in solving their problems); and lastly, carry the mail to and from the Post Office, six blocks away? Well, the writer would retire at night with head, arms, and feet aching so badly that she tossed most of the night when not up and ministering to this suffering but determined man. He had so much to give despite being disabled physically, but never a word of complaint; his only grief was that the woman he loved must carry so many burdens.

In this way the infant headquarters came into existence, in November, 1910—a headquarters which was to feed the soul-hungry in all lands, in all climes, and in all languages. Little did these two heavily burdened souls realize then what would be the results of their labors of love and devotion as they toiled to bring into being a wonderful infant, The Rosicrucian Fellowship, which Max Heindel often called their spiritual child.

A doctor who was called in at this time to examine Max Heindel told the writer that he could not live to the end of another year, but she would not accept this discouraging report. She felt in her heart that, with her devoted care, her loved one would not pass out until his work had been accomplished. She had faith in the Elder Brothers, feeling that this illness was a lesson to a great soul who was to meet another, his third, Initiation; and with one who had such a vital, ambitious nature,

he must be brought to the very gates of the beyond before these higher teachings could be imparted to him. He had already, through previous illnesses, received two Initiations, and she had the faith that the Brothers would again restore him to health as soon as his response to their higher teachings had been accomplished.

For about three months he suffered under this weakened heart, but gradually there came days when he could don a dressing gown and sit up to do his writing. But he could not content himself unless he was doing something constructive, so as he gained strength he was again planning to write his fifth book. He advertised for a stenographer who came each day to take his dictation, and *The Rosicrucian Mysteries*, an elementary treatise of the Rosicrucian Philosophy, was dictated. This again was a work which he did not need to prepare for—just walked the floor and talked it to the stenographer. (It was published in 1911.) Until now no one in Ocean Park was aware of who Max Heindel was, but his loud dictation could be heard by people on the street and especially by those next door. Here there lived a doctor who did not know his neighbor, but having read the *Cosmo-Conception* he then became most sociable. However, it was not convenient to have to visit with neighbors when the work was so pressing. The dictating of this book did not take very long and Max Heindel was ever the happiest when he could be at work with manuscript or lessons which would carry the work to the world.

After about three months his health improved so that he could again be actively about his Father's business.

Hereafter Mr. and Mrs. Heindel had been free from all visitors, but a very cherished old friend of Max Heindel's, William Patterson, of Seattle, Washington, the man who

assisted him financially to publish the *Cosmo-Conception* and the twenty *Rosicrucian Christianity Lectures*, visited Ocean Park with his wife. He was then the acting secretary of the work and he began to urge the buying of land for a future Headquarters, in which he was willing to assist financially. After searching for some time, a piece of land of forty acres was found through an agency. This land was on a hillside in Westwood, a fashionable district and adjoining what is today the noted moving-picture town of Hollywood. Mr. Patterson was to retain thirty acres and donate ten for the Headquarters; the rest he intended to sell to members for their homes.

Somehow this was not the right location, for after the first hundred dollars had been paid down, it was necessary for three absent heirs of this estate to sign. In the meantime the story had leaked out that an institution was to be erected on the hill back of Westwood. Naturally our own deposit on the land was responsible. The result was that nearby real estate doubled in price. This reached the ears of the heirs in the eastern states, who then refused to sign the deed. Hollywood was at that time but a small suburb of Los Angeles and we have often wondered if the Brothers were not aware of the lively future of this small village which has now grown into the world's film capital.

The search for a headquarters was resumed, and it was decided to slip into the next town unknown to the citizens and procure the land incognito. The writer, in passing through the town of Oceanside a number of years before, had been impressed by its beautiful trees and surroundings; and now this picture returned to her mind and was the means of leading them there.

Proof of the strange destiny surrounding the work which these two souls were to accomplish, and in the very city and

tract of land awaiting this work, is shown by the manner in which they were led to their destination. In buying the round-trip ticket to San Diego and return, our two sojourners asked for a stop-over at San Juan Capistrano where an old Mission was located, and also for a stop-over at Oceanside, for they had expected to seek for land in both these towns. No stopover at Capistrano was allowed by the railroad, but one for Oceanside was procured. It was on a Sunday morning they stepped off the train, and not a soul but the trainmen in sight. Soon they were met by a small freckled-faced boy named Tommy Draper about ten years of age.

"Hello, what d'ye want?" was the smiling greeting.

Max Heindel had a weakness for children and he answered this small urchin by telling him that he wanted to buy some land; could he sell us some?

"Well," the surprising answer was a finger pointing to a grey-haired man coming across the vacant lot, "there comes the man who can sell you some."

The outcome was that Mr. Chauncey Hayes, who was the only real estate agent in the little burg, when told what we wanted, waved his hand to a man standing at the door of a livery stable a short distance away and as the man approached, Mr. Hayes directed Mr. Coutts to take us to the "reservoir land."

In a short time this man appeared with two lively horses hitched to a two-seated surrey, and in about twenty minutes we arrived at the edge of a hill—and the view over the San Luis Rey Valley was wonderful! But where we stood was on a barren field of forty acres; not a green sprig anywhere, but the tops of two unsightly reservoirs were to be seen off to the northwest. They were the source from which Oceanside received its water.

These reservoirs were situated on the forty acres upon which the Heindel's and their agent were standing, but in spite of this, and of the barrenness of the surrounding land, we viewed a panorama that was awe-inspiring, with the mountains to the northeast and the ocean to the southwest—just as Max Heindel had often described the instructions received from the Teacher. Mr. Heindel at once remarked, "OH, THIS IS THE PLACE!" Thus this barren bean field which had been in the hands of the Oceanside Bank for twenty-five years, had awaited its destiny: to become the world headquarters of The Rosicrucian Fellowship; a place of beauty to which one will come for the healing of the body as well as the soul.

After the travelers had concluded to buy forty acres, it was decided to spend the night in San Diego, but Max Heindel was so enthused with his find that he wanted to seek out one of the bankers at once and place a deposit on the land. The writer had quite a time persuading him to leave this for the following Monday morning, for he feared that someone would suddenly appear who might buy this land which had been listed for sale by the Oceanside Bank for twenty-five years without a buyer.

In 1886 California had a great boom, which is today called the Paper Boom. The reason is that much real estate exchanged hands "on paper" but never in reality, because the boom collapsed within a year or two. And the buyers paid little more than deposits. The land which we had decided to purchase was one of these boom real estate tracts, on which streets were laid out but no houses built, and the bank had acquired this land on unpaid contracts. Oceanside was dead and had no means of ever selling this land because of the water shortage; the entire district was at a standstill. The writer at once observed the safety of our choice and realized that no one would think of buying in this forsaken, dry country town where there was no

market for the sale of anything which might be produced on the land.

We took the afternoon train to San Diego and the writer persuaded Max Heindel to go to a picture show to fill in the evening. During the show Max Heindel would whisper, "I wonder if that land will still be sold," or "If we had only placed a deposit on this land so we would be sure of it."

On Monday morning the wayfarers took the first train to Oceanside and paid their \$100 on the land to hold it till the order for the papers could be drawn up. This was done because Max Heindel had promised his friend William Patterson that he should help with the actual buying; which was consummated on May 3, 1911, at 3:30 P.M., when William Patterson paid the first thousand dollars and ordered the papers to be signed.

In September 1911, Mr. Heindel and I took a tour up the western coast and Mr. Heindel lectured in San Francisco and Sacramento, California; Portland, Oregon; Seattle and North Yakima, Washington. He was happy to make the announcement from the platform that the Fellowship had bought a piece of land in Oceanside which was to be its permanent headquarters and that William Patterson, who had so kindly financed the printing of the first edition of the *Cosmo-Conception* had again come forward and paid the first thousand dollars on the forty acres. The rest of the payment of four thousand dollars was to be paid in yearly installments.

The money for the forthcoming buildings was not in sight. It was at first thought that it might take some years before building could be started from the slender contributions, but a work such as The Rosicrucian Fellowship was to become could not be held back on account of a few thousand dollars, and so fate stepped in and made it possible for the building to go forward. A month after our return from this northern lecture

tour, an unusual opportunity was presented: the little bungalow in which the headquarters was conducted had belonged to Mrs. Heindel for a number of years, which with another small one in the rear of the lot had been a very lucrative source of income to her.

One day while Max Heindel was in Los Angeles eighteen miles distant from Ocean Park, the writer had several callers, two women and a man who had taken a fancy to the little cottage and desired to purchase it. At first she was loath to sell, not knowing where the many books and manuscripts could be stored which had accumulated in the eleven months since they had started in this home; also, she did not want to accept the offer unless Max Heindel could be consulted. The price which they offered was so tempting and so far above her valuation of the property that she asked these buyers to let her think it over until her husband returned. Within an hour he entered the door and the first words which he spoke were, "Well, you had an opportunity to sell and what was the offer?" When he heard of the enticing price he at once spoke up, "Why, dear, this is the very opportunity we have been waiting for. It will give us the wherewithal to build at Oceanside."

The sale was consummated and the buyers paid the sum of two thousand dollars in cash and gave a mortgage for the rest, but we must give the new owners possession within ten days. With the assistance of Mrs. Ruth E. Beach from Portland, Oregon, and Rachel M. Cunningham from Los Angeles, we at once began to pack and get ready to move to Oceanside. Mr. Heindel must in the meantime take a journey to Oceanside and rent a house where we could live during the time that a building was being erected.

On the morning of October 27, 1911, we were all ready to move; the two women were sent by train to Oceanside while

Mr. and Mrs. Heindel were to drive in a small two-seater Franklin automobile which Max Heindel bought rebuilt for the small sum of \$300, taken from the money received from the sale of the property.

The back of the car was filled to overflowing with typewriters and suitcases and at the early hour of five A.M., Mr. and Mrs. Heindel were ready to start.

On arriving at Whittier, which is about thirty miles from Ocean Park, a terrific thunderstorm overtook them. The car was an open one but the two travelers were fortunate enough to drive under a large-leaved palm tree for shelter. After this storm abated they again started. The time was close to noon, and they were horrified to find the road between Whittier and Fullerton had been freshly plowed and no detour. They were compelled to drive with their heavily loaded car over this fresh ground which had now been soaked by the rainstorm. They drove a few miles with great difficulty when all of a sudden Bedalia (which was the name Max Heindel had given the car) refused to go, she absolutely balked, and no starting her.

The result was that Mrs. Heindel walked about a mile up the road to the first farmhouse and hired the farmer with his machine to tow them to Fullerton. They must get to Oceanside that day, for notices had been sent out and the turning of the ground for the Headquarters was scheduled for the following day at 12:40 P.M.

What were they to do if they could not catch the next train which passed through Fullerton at 2:45 P.M.? Well, the little car was attached to the farmer's larger automobile and the two wayfarers were towed into Fullerton just in time to place the disabled car in a garage and rush to the train which was flagged and waiting. Can you imagine what this troublesome day must do to a man with a leaking valve of the heart? After they were

seated in the train, Max Heindel in his wonderful hopeful way pointed out the window to the most gorgeous double rainbow. "Look," he said, "what our future will bring us in spite of these troubles."

They reached Oceanside after dark and were ushered into a small cottage of four rooms very simply furnished with cots, and the floors covered with matting. The rooms had not been occupied for some time and naturally the fleas and mice were in possession.

The next day was the banner day for the Fellowship. The train arrived at twelve noon and brought four of our loyal members: Mr. William Patterson of Seattle, Washington; George Cramer of Pittsburgh, Pennsylvania; John Adams and Rudolph Miller, active members of the Los Angeles Fellowship Center; and Mrs. Anne R. Attwood from San Diego. These five added to our group which consisted of Mrs. Ruth Beach and Rachel Cunningham and ourselves, making in all nine souls, drove out to the barren bean field in two carriages, for Oceanside was a small village of only 600 inhabitants, with very ancient livery stables. Automobiles were a rare thing, so the group drove in carriages to perform what was later to be recognized as a most vital ceremony—to turn the first spadeful of earth, erect a cross and plant a rose bush on the spot which was to become the central focusing point of a great work.

A World Headquarters was started which was to grow and expand over the entire world; Mount Ecclesia came to life in a dusty and barren bean field where neither a tree nor a green sprig was to be seen. A [black cross](#) with the letters CRC on the three arms was brought from Ocean Park and a spade wherewith the first ground was to be turned. The following address was delivered by Max Heindel to the [nine present](#) in

the physical body and the three Elder Brothers who were present in their vital bodies.

"The Christ said, 'Where two or three are gathered together in my name, there will I be among them'; and as always when He spoke this utterance was an expression of the most profound divine wisdom. It rests upon a law of nature which is as immutable as God Himself. When the thoughts of two or three are centered upon any certain object or being, a powerful thought form is generated as a definite expression of their minds, and is instantly projected towards its goal. Its further effects depend upon the affinity between the thought and whosoever is to receive it, as to generate a vibratory response to a note sounded by a tuning fork requires another fork of identical pitch.

"If thoughts and prayers of a low, selfish nature are projected, only low and selfish creatures respond. That kind of prayer can never reach the Christ any more than water can run up a hill. It gravitates toward demons and elementals, which remain totally unresponsive to the lofty aspirations engendered by such as congregate in the name of Christ.

"As we are today gathered upon this spot to break ground for the Headquarters of a Christian Association, we may rest assured that as surely as gravity draws a stone toward the center of the earth, the fervor of our united aspirations will provide attention from the Founder of our faith (Christ), who will thus be with us. As certainly as forks of identical pitch vibrate in sympathy, so must the august Head of the Rosicrucian Order (Christian Rose-Cross) lend his presence upon this occasion when the home of the Rosicrucian Fellowship is being started. The Elder Brother who has been the inspiration of this movement is present and visible to some among us at least. There are present upon this momentous occasion and directly interested in the proceedings the perfect number—12. That is to say, there are three invisible leaders who are beyond the state of ordinary humanity, and nine members of the Rosicrucian Fellowship. Nine is the number of Adam, or man. Of these, five, an odd, masculine number, are men, and four, an even feminine number, are women, while the number of invisible leaders, three, aptly represents the sexless Divine. Neither has the number attending been arranged for by the speaker. Invitation to take part in these exercises was extended to many individuals, but only nine responded. And as we cannot believe in

chance, the attendance must have been regulated in accordance with the design of our invisible leaders, and may be taken as an expression of the spiritual power behind this movement, if further proof were needed than the phenomenal spread of the Rosicrucian teachings, which have penetrated to every country on earth in the last few years and provoked assent, admiration, and love in the hearts of all classes and conditions of people, particularly among men.

"We emphasize this as a noteworthy fact, for while all other religious organizations are composed largely of women, men are in the majority among the members of the Rosicrucian Fellowship. It is also significant that our doctor members outnumber those from all other professions, and that the ministers come next. It proves that those whose privilege it is to care for the ailing body are alive to the fact that spiritual causes generate physical weaknesses, and that they are seeking to understand so that they may give more efficient aid to the infirm. It demonstrates also that those whose office it is to minister to the ailing spirit are endeavoring to meet inquiring minds with a reasonable explanation of the spiritual mysteries, thus strengthening their flagging faith and cementing their tie to the church, instead of responding with dictum and dogma not supported by reason, which would open wide the floodgates to the seething sea of skepticism and sweep the searcher for light away from the haven of the church into the darkness of materialistic despair.

"It has already been the blessed privilege of the Rosicrucian Fellowship to rescue many a sincere seeker, anxious but unable to believe what seemed contrary to reason. Given reasonable explanation of the underlying harmony between the dogmas and doctrines propounded by the church and the laws of nature, such ones have been sent back into the church fold rejoicing in the fellowship there, stronger and better members than before they left.

"Any movement that is to endure must possess three divine qualities: Wisdom, Beauty, and Strength. Science, Art, and Religion each possess one of these attributes in a measure. It is the purpose of The Rosicrucian Fellowship to unite and harmonize each with the other by teaching a religion that is both scientific and artistic, and to gather all churches into one great Christian Brotherhood. Just now the clock of

destiny marks an auspicious moment for the commencement of building activities to erect a visible center whence the Rosicrucian teachings may radiate their beneficent influence to further the well-being of all who are physically, mentally, or morally infirm.

"Therefore we now lift one shovelful of earth from the corner of the building site with a prayer for Wisdom to guide this great school along the right lines. We turn up the ground a second time with a supplication to the Master Artist for the faculty of presenting the Beauty of the higher life in such a manner as to render it attractive to all mankind. We break the ground for the third and last time in connection with these exercises as we breathe a prayer for Strength patiently and diligently to continue the good work so that it may endure and become a greater factor for upliftment than any of its predecessors.

"Having thus broken ground for the site of the first building, we will now proceed to plant the wonderful symbol of life and being, the composite emblem of the Western Mystery School. This consists of the cross, representing matter, and the climbing rose that twines around its stem, representing the verdant evolving life climbing to greater and greater heights by this crucifixion. Each of us nine members will take part in excavating for this, the first and greatest ornament to Mt. Ecclesia. We will plant it in such a position that the arms point east and west, while the meridian sun projects it bodily towards the north. Thus it will be directly in the path of the spiritual currents that vitalize the forms of the four kingdoms of life: mineral, plant, animal, and man.

"Upon the arms and upper limb of this cross you notice three golden letters "C.R.C.", the initials of our august Head, Christian Rosenkreuz, or Christian Rose-Cross. The symbolism of this cross is partly explained here and there in our literature, but volumes would be required to give a full explanation. Let us look a little further into the meaning of this wonderful object lesson.

"When we lived in the dense water-laden atmosphere of early Atlantis, we were under entirely different laws than govern us today. When we shed the body we felt it not, for our consciousness was focused more in the spiritual world than in the denser conditions of matter. Our life was an unbroken existence; we felt neither birth nor death.

"With our emergence into the aerial conditions of Aryana, the world of today, our consciousness of the spirit world waned, and form became most prominent. Then a dual existence commenced, each phase sharply differentiated from the other by the events of birth and death. One of these phases is a free spirit life in celestial realms; the other an imprisonment in a terrestrial body, which is virtually death to the spirit, as symbolized in the Greek myth of Castor and Pollux, the heavenly twins.

"It has been elucidated in various places in our literature how the free spirit became enmeshed in matter through the machinations of the Lucifer spirits, which Christ referred to as false lights. That was in fiery Lemuria. Lucifer may therefore be called the Genius of Lemuria.

"The full effect of his misguidance did not become fully apparent until the Noachian Age, comprising the periods of later Atlantis and our present Aryana. The rainbow, which could not have existed under previous atmospheric conditions, stood painted upon the cloud as a mystic scroll when mankind entered the Noachian Age, where the law of alternating cycles brings ebb and flow, summer and winter, birth and death. During this age the spirit cannot permanently escape from the body of death generated by the satanic passion first inculcated by Lucifer. Its repeated attempts to escape to its celestial home are frustrated by the law of periodicity, for when it has freed itself from one body by death, it is brought to rebirth when the cycle has been run.

"Deceit and illusion cannot be allowed to endure forever, and so the Redeemer appeared to cleanse the passion-filled blood, to preach the truth which shall set us free from this body of death, to inaugurate the immaculate conception along lines most crudely indicated in the science of eugenics, to prophesy a new age, a new heaven, and a new earth, of which He, the true Light, will be the Genius, an age wherein will dwell the righteousness and love for which all the world is sighing and seeking.

"All of this and the way of attainment are symbolized in the rose cross before us. The rose, in which the sap of life is dormant in winter and active in summer, illustrates aptly the effect of the law of alternating cycles. The color of the flower, its generative organ, resembles our blood, yet the sap which courses within is pure, and the seed is generated in an immaculate, passionless manner.

"When we attain to the purity of life there symbolized, we shall have freed ourselves from the cross of matter, and the ethereal conditions of the millennium will be here. It is the aim of the Rosicrucian Fellowship to hasten that glad day when sorrow, pain, sin, and death shall have ceased, and we shall have been redeemed from the fascinating, enthralling illusions of matter and awakened to the supreme truth of the reality of Spirit. May God speed and prosper our efforts."

The weather was ideal as it usually is in southern California, and after the services the five men and four women returned to the small cottage in Oceanside which was to be the home of Mr. and Mrs. Heindel with their two women helpers during the erection of the first building. Here a light lunch was prepared and the visitors returned to their various homes leaving the four tired but hopeful souls to their night's rest, and their battle with the fleas and mice.

The next morning, bright and early, Max Heindel rounded up his carpenters and had the livery man take him to the grounds, one and one-half miles distant, where the work of building was to begin. The following day appeared the first member of the Fellowship to offer to help in the building. Rollo Smith, who had been on the healing list for some months with affected lungs, now offered to assist in the building work and a room was rented for him in the neighborhood. So Max Heindel and Rollo Smith were kept busy all day long at the Headquarters' grounds while the three women working in the cottage were rushed to the limit to take care of the many letters and book orders.

To add to the heavy burdens at this very particular time the bills of lading were forwarded from Ocean Park where the first edition of *The Rosicrucian Mysteries*, and the second edition of the *Cosmo-Conception* had arrived; these books had gone on to

Los Angeles and from there transferred to Ocean Park and must now be shipped back to Los Angeles and from there transferred to Oceanside. The books had been delayed at the publishers and orders had accumulated for three months; how to handle four thousand volumes of bound books in a four-room house occupied by four individuals was the problem which faced Mrs. Heindel.

When these heavy cases of books arrived they were stored in a shed a block away which could be reached through an alley connected with the cottage. So the cases were opened by the women and the books carried for one block as fast as they were packed for mailing. After wrapping a large amount of books it was necessary to have them carted to the express office or post office in an express wagon, one of those old fashioned high-seated wagons with one old horse to haul same.

Express parcels were loaded up one day and Mrs. Heindel must needs go with the old man (the driver) to the express office, riding on this high seat. After all of these parcels were unloaded at Santa Fe Railroad Express office, the poor clerk, who had never handled so many parcels before, became so disturbed and excited that Mrs. Heindel was forced to do his work entering the parcels in his Express Book for fear of the miscarriage of the parcels.

These books were the means of exciting the Oceanside citizens as to the work that was to be done in their city. Heretofore no one had even hinted at the type of work which was to be started, but when the Post Office and Express Office began to be flooded with outgoing and incoming mail then the curious ones must investigate, for strangers in Oceanside were very few and these were not welcome. The town had grown around a few families who married and intermarried and when

one had no connection with them, why, they just were not welcome in the town. This spirit was expressed one day when a newcomer made the remark to one of the partners of one of the foremost business houses, "Well, isn't it fine to have strangers come in and settle?" The businessman replied, "Oh, no; we do not want strangers in our midst; it was so lovely when everybody knew everybody else, it made us feel like one great family." So this was the town in which Max and Augusta found themselves, unwelcome and outsiders.

The three women continued to carry on the work in Oceanside while Max Heindel (who now had Bedalia in running order again) and Rollo Smith, with their lunch packed in a bag would wend their way to that barren bean field to engineer the building of a World Headquarters of an outpost of the Ancient Rosicrucian Brotherhood.

Max Heindel, clothed in a cheap brown corduroy suit which had cost him the sum of ten dollars, worked with the carpenters as a regular laborer. It was fortunate that at this particular time his heart was not giving him much trouble, but this was also the time when his great energy and ambition would get the best of him and he was apt to overwork. He was so full of happiness and ambition that he worked with the carpenters, painters, and ditch diggers eight hours each day, and at night he would return hungry and tired but full of happiness. A wonderful part of Max Heindel's nature was that he at all times radiated happiness and good nature; no matter how tired he felt he could sing with his wonderful musical voice.

In twenty-eight working days the first building was ready for the five workers to move in. Much of the furniture was made by Rollo Smith. He built tables and desks for the office

and the dining room; even the tables in Max and Augusta Heindel's rooms were made of redwood boards. It was almost a year before finances would permit them to buy real furniture but much of the old must be retained for a number of years. These five workers were happy that it was possible for them to move into the partially finished, but clean house, free from mice and fleas.

The day before Thanksgiving Day (1911, the woodwork was yet unpainted and the windows were put into only the rooms where the workers slept; the rest of the building was still open—doorless and windowless. The bright moonlight would shine into the curtainless rooms, and on moonlight nights we would be serenaded by a pack of coyotes; there would at times be from fifteen to twenty of these animals howling at the moon. These are a small species of wolf of western North America; they rarely attack humans but are very destructive to the small domestic animals.

From now on the leaders of the Rosicrucian Fellowship must begin their actual [or spiritual] building, and like making the foundation of a building, they must dig down deeply into the hardships of real pioneering. The house which they must occupy is only partially finished, because Mr. Smith could remain only long enough to do part of the actual finishing. When the windows and doors were all in and some crude furniture had been made out of redwood lumber for the office, kitchen, and dining room it was necessary for him to leave. A sick wife was the duty which called him back to Los Angeles.

One long room had been built which was to be used for the office, and the eastern part of the building was arranged for a two-room apartment with a large clothespress and linen closet

between. Disappearing beds were built by using springs and mounting them on homemade four-inch-high posts to which rollers were attached. These low beds could then be rolled under this large closet from two sides. At night these rooms were used by Mr. and Mrs. Heindel as sleeping rooms, and during the day they were the living room and studio where they received visitors and did much of their writing.

A bathroom was connected with Mr. Heindel's room, with a door leading to it from the dining room also. But in this out-of-the-way country place there was neither gas nor electricity, and so the water must be warmed on a gasoline stove and carried from the kitchen through the dining room to the bathroom each time that one of the residents of this newly erected Headquarters desired to take a bath.

The central part of this long building was occupied by a dining room and kitchen, and the upper floor was divided into five unfinished rooms each with a bed, a homemade washstand, and a cheap dresser. The office furniture, which had been made of redwood by Mr. Smith, was given a brown stain from some leftover stain used to cover the outside of the building.

This building was occupied on the day before Thanksgiving. The two helpers, Mrs. Ruth Beach and Rachel Cunningham, left on the morning of Thanksgiving to be with their friends and relatives for Thanksgiving dinner while Mr. and Mrs. Heindel remained to eat a vegetable soup, for food was at that time quite scarce. This was because the automobile Bedalia was again laid up for repairs, and the groceryman refused to deliver groceries so far into the country; so at times we were greatly restricted in our choice of food.

Thanksgiving Day was spent by these two energetic people painting woodwork and arranging the homemade office furniture so that the actual work could be started on Monday morning at the return of the two helpers.

PART II

THE ROSICRUCIAN FELLOWSHIP

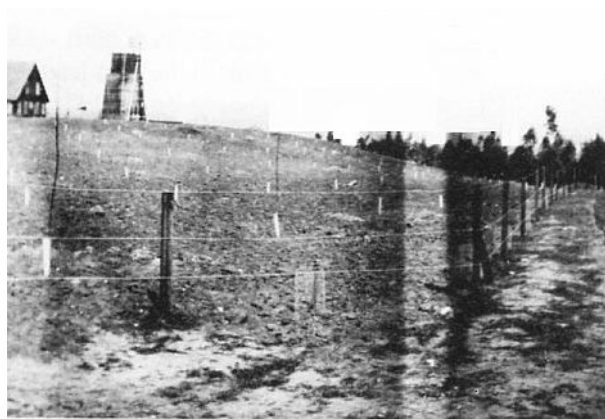
HEADQUARTERS

PART II — PICTURE INDEX

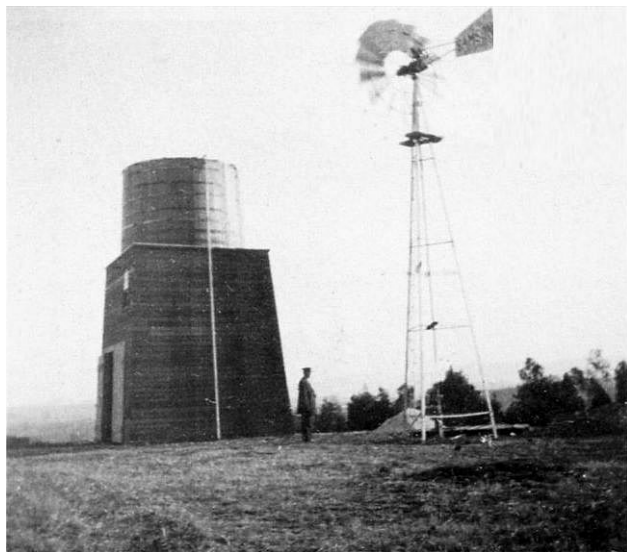
Mount Ecclesia Fruit / First Driveway	II-B
Max Heindel with "Smart" / 1911 Orchard	II-C
Max Heindel & Water System / Roof Shingling	II-D
First Administration Building w/Vegetable Garden Fence.....	II-E
First Administration Building w/Trellis	II-F
1912 Summer School Tent City	II-G
1912 Summer School Tent City	II-H
Max Heindel Surveying Pro-Ecclesia 1912 Construction.....	II-I
Pro-Ecclesia / New Palms Lining First Driveway	II-J
Pro-Ecclesia Interior	II-K
Max Heindel In Pro-Ecclesia.....	II-L
First Buildings & Pro-Ecclesia / Early Star Pine.....	II-M
Dining Hall Interior / Dining Hall w/Banner 1915	II-N
New Administration Building	II-O
Three New Cottages / Old Admin. Bldg. & New Emblem.....	II-P
Grell Cottage (later Ecclesia Cottage)	II-Q
Mr. & Mrs. Heindel with Niece and Nephew.....	II-R
First Echoes	II-S
1915 Rays from the Rose Cross.....	II-T
Mrs. Heindel at Work in the Lord's Vineyard	II-U
East Gate, Driveway.....	II-V
Mrs. & Mrs. Heindel, Olga Grellin & Brother 1917-18.....	II-W
Temple Cottage / Mount Ecclesia Drive	II-X
Mount Ecclesia, 1917.....	II-Y



II-B Mount Ecclesia Fruit
 First Driveway



II-C Max Heindel with "Smart"
1911 Orchard



II-D Max Heindel and First Water System
Crew Shingling Roof



II - E First Building with Vegetable Garden



II - F First Building with Trellis



II - G

1912 SUMMER SCHOOL TENT CITY



II - H

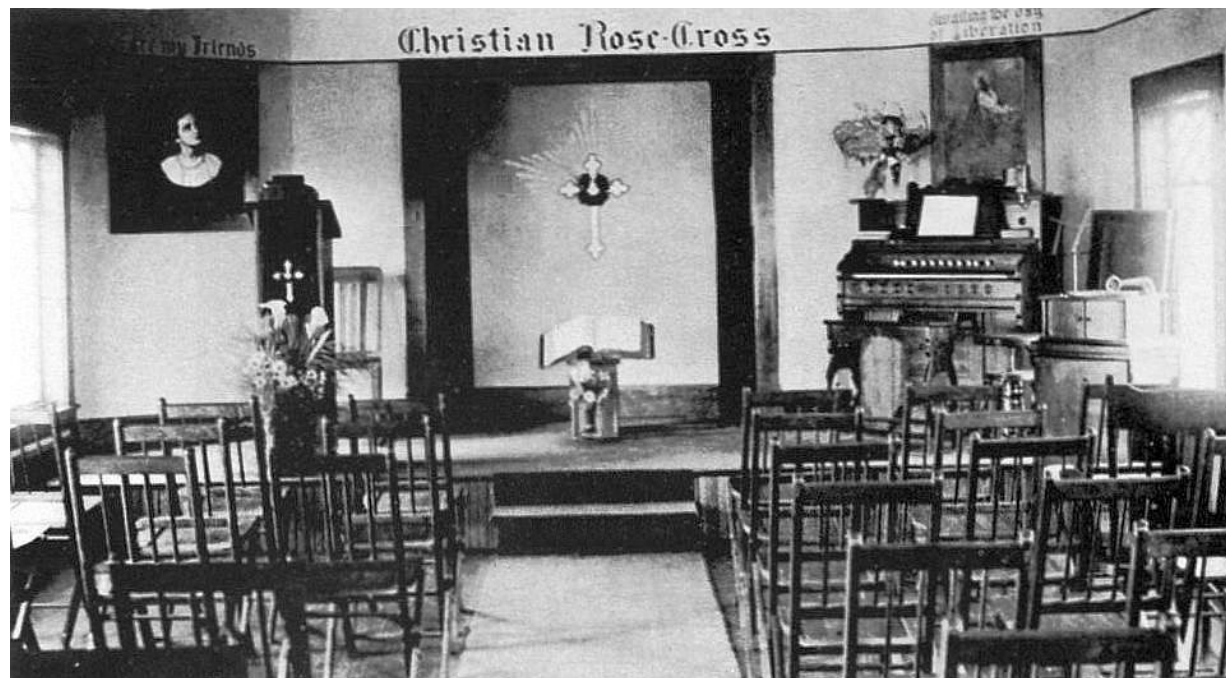
1912 SUMMER SCHOOL TENT CITY



II - I Max Heindel Surveying Pro-Ecclesia 1912 Construction



II - J Newly Constructed Pro-Ecclesia
New Palms Lining First Driveway



II - K

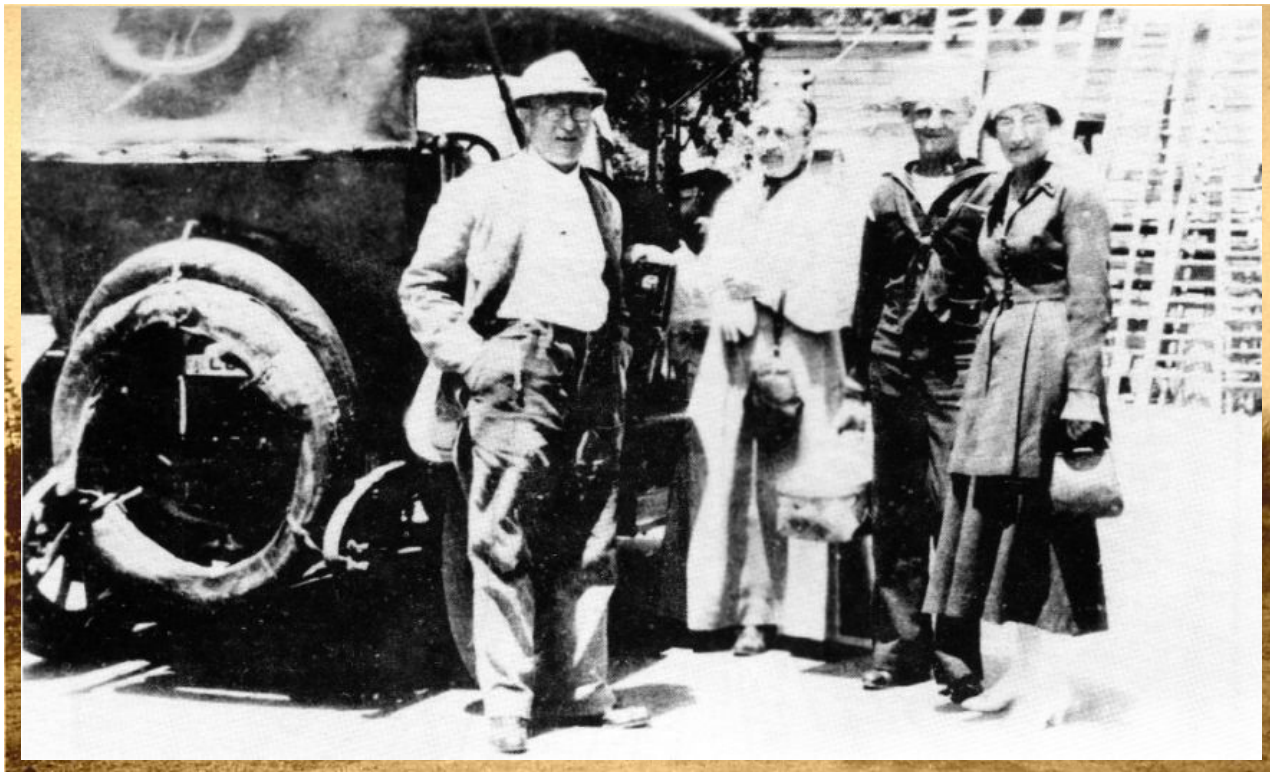
Pro-Ecclesia Interior



II - P

Three New Cottages
Old Administration Building and New Emblem

Looking down from Summit, July 1910



II - R

Mr. & Mrs. Heindel with Neice and Nephew

Echoes

from

Mount Ecclesia

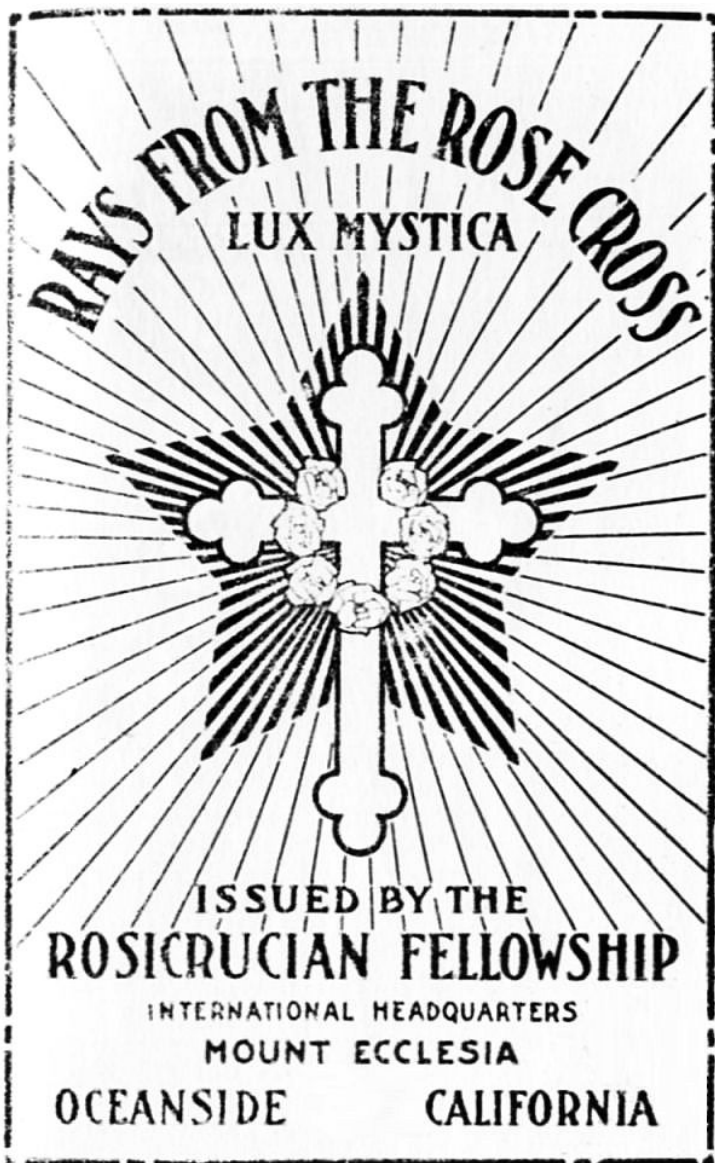
No. 1

June 1913

Though the student body of the R. F. is scattered over the world, unfettered by oath or promise so far as their connection with the Rosicrucian Fellowship is concerned, the titanic power of ardent aspiration unites all in a common purpose: to build, "without sound of hammer," the temple of the soul which is the true Ecclesia. Therefore they look to Mount Ecclesia as the physical focus of forces which aim to levitate all to the stature of Christ, the *Friend* of Man, and all are eager for news of activities at headquarters, particularly in respect to the School of Philosophy and Healing now about to open. There is scarcely space in the letters and lessons to contain the teachings; hence this little sheet will be devoted to 'news.' Keep it! Years hence when we have large newspapers and pretentious magazines, it will have value as a reminder of 'the early days.'

Many think that all who engage in spiritual pursuits are parasites who do nothing but float 'in cloudland and meditate. If such people could hear the puff of our engine, the clang of the presses, the click of the typewriters, with the added sound of carpenter's hammer, they would soon see that the earthly phase of 'Temple building is incompatible with both sloth and silence. Mount Ecclesia is the last place in the world for a lazy dreamer. Everybody, from Mr. H. to the latest arrival, works hard from sun to sun. We labor physically as well as mentally, and there is no escape from 'noise'; therefore we named our little news sheet the "Echo". One day it may become an important factor in the uplift of the world, for Mr. H. intends to publish a paper which shall give the news of the world, good and bad, *with the moral lesson* contained in each item, but without seeming to preach, and without the label of 'religion' so obnoxious so obnoxious to most people. It is thought that by clothing the spiritual viewpoint in a garb of 'common sense' we may awaken the 'Echo of assent' in thousands of hearts. This plan, of course. Requires both men, money and time to execute, but it will be worked.

II – S First [part of June 1913] "Echoes from Mount Ecclesia"





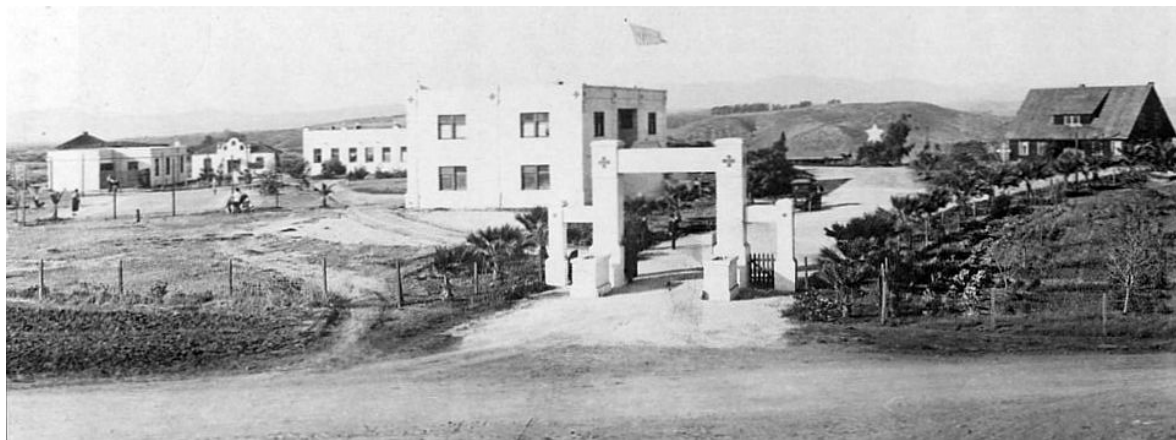
II - V

East Gate, Driveway



II - X

Temple Cottage
Mount Ecclesia Drive



II – Y Mount Ecclesia, 1917
(Tennis Court on Left)

Part II

THE ROSICRUCIAN FELLOWSHIP HEADQUARTERS

THE FIRST DRIVEWAY

During this time when carpenters and various workmen were on the place, Max Heindel hired a man with several teams of horses and scrapers to cut and grade the drive which led from the main highway up to the new building. A fifty-foot wide driveway was graded and the man hauled a number of loads of nice clean white sand from the river bed. This was quite a long haul, and how this man did play at his work! Whenever his teamsters were out of Max Heindel's sight they just loafed.

The completed drive looked beautiful, and the circle road around the emblem was also finished with this white sand. The appearance was most gratifying, but during the drought of this first winter when everything was so dry, there were also severe wind storms. What did they do to our beautiful white sand but carry it all over into the field where we later planted the orchard; and our drive was soggy and muddy when the spring rains did come.

This road which led from the main highway to the first building, which is now the Library, is about one hundred and twenty feet long. Today this is a most beautiful entrance; the old bleak, muddy trail is now bordered with yellow African daisies and palms, and a beautiful star pine is in the center of the triangle where the driveway parts to encircle the emblem, and where it skirts a triangular bed of roses. The star pine has now reached a great height and each Christmas this tree is trimmed with electrical globes and is truly an inspiring sight to welcome members, friends, and newcomers to our Christmas

festivities. (This first roadways later extended into a beautiful curved driveway.)

There were various preliminary arrangements to be made at this time, each of which we found to be a problem.

The telephone company was solicited to install a line, but we could only get connection through what was termed a farmer's line. We were obliged to erect our poles and pay for the wire, and then be on a party line of four farmers. Here we struck our first snag: one of the farmers was a strict Catholic and rebelled against our being permitted to be on the line. We had considerable trouble in overcoming this prejudice, but were thankful to have a telephone at last, although each time our bell rang four pairs of ears were on the line.

Another obstacle which met us now was how to get our mail to and from the town. An old stagecoach drawn by two horses passed the grounds each day carrying the mail to and from Pala, Fallbrook, and Bonsall. The old gentleman who drove was hired to pick up our locked mailbag at the entrance of our drive, take it to the post office and return with the incoming mail once each day.

The next difficulty that faced us was how we were to get our groceries and our vegetables from the town. Bedalia remained out of commission and we persuaded Max Heindel to leave her in storage under the house, for she had no self-starter and for Max Heindel to crank a worn-out old car each time was too hard on his poor overworked body. Well, Mrs. Heindel then became the errand boy; she would walk the mile and one-half to Oceanside and buy as many groceries as she could pack into a shopping bag, then pay the old stage driver ten cents to take her back with her load when he delivered the mail. It was possible to get our milk from a neighbor.

OUR VEGETABLE GARDEN

To get our proper vegetarian food was a problem, so to help out, Mrs. Heindel bought melon, cucumber, and various vegetable seeds and planted them in every shady and moist corner where the soil would not dry out too fast. She was so ambitious and worked very hard to get the seeds to <https://rosicrucianfellowship.org/articles/cw/memoirs/>, but she had not lived in this dry climate long enough to understand the weather and the seasons with no rain for months. California usually has its winter rains during the time that the sun is passing through Capricorn, Aquarius, and Pisces, but this year of the winter 1911-1912, California suffered a drought, and no seeds <https://rosicrucianfellowship.org/articles/cw/memoirs/ed>, the ground was baked.

The City of Oceanside had its reservoirs in the northwest end of the Headquarters grounds, but even these big tanks rarely contained enough water to give Headquarters water for bathing. Max Heindel pondered over this problem for a number of days. Then, to meet the emergency a fifty-gallon tank was installed under the house with a pipe running from the water main pipe which connected with the meter, and a shut-off valve was installed which would stop the flow of water when the tank was full. Another twenty-five gallon tank must be installed up under the roof and connected with this lower tank, and a pump installed on the first floor which would pump the water from the tank in the basement up into the tank under the roof.

It was Mr. and Mrs. Heindel's job each morning to pump water into the tank so that household needs could be met. Ofttimes the plumbing, which was installed by a third rate

plumber, would not work, and the tank valves failed to shut off. If, as frequently happened, the women helpers were careless and did not see to it that the tank of the lavatory worked properly, then in a few minutes all of the water in the upper tank would flush out, and the hand pump must again be put into action to refill it.

But something must be done to get vegetables, so Mrs. Heindel bought the second lot of seeds in an attempt to get cabbage and tomato plants. She prepared a small corner where the richest soil was to be found and planted her seeds; this was early in 1912. After some heavy rains the seeds came up but, the weeds—they just crowded the little plants so that she must make an effort to eliminate them. She had worked so hard with typing, scrubbing, and packing books that her right hand was badly swollen and lame, so she had to pull weeds with her left hand.

One day Mr. Heindel came along while she was making this lame left-handed effort, and it made him quite unhappy, so he offered to help; and, he sat down on a small box. Then the question was, "Tell me, dear, which is a cabbage plant and which is a weed?" (Max Heindel was a city bred man who had never had this type of training.) Well, he would pull up a cabbage plant or a tomato plant more often than a weed, and at last he gave up in despair remarking that he thought he was more of a nuisance than a help. But help was at hand at last; our Secretary, Charles Swigert, arrived from North Yakima, Washington, to pay us a visit, and the weeds were then pulled.

The next problem was to get the seedlings set out. We hired a neighbor to spade the ground where there was a gradual slope downhill; the plants were put in and watered and we went to bed. But alas! in the morning upon observing our handiwork of the day before we found just two lone cabbage plants left—the

rabbits had eaten the rest. Then there was erected a three-foot wire fence around our precious vegetable patch, and the garden was beginning to grow. The moisture shortage was overcome by planting on the side hill and permitting the water to drip slowly and run down between the rows during the night, and the green peas, turnips, carrots, and numbers of vegetables were the result of our strenuous effort.

BUT our troubles were not ended. Mr. Heindel's room overlooked the garden and the San Luis Rey Valley, so early one morning Mr. Heindel called me to come into his room, and on looking out of the window, we beheld a large jackrabbit in the garden. This rabbit is much larger than the small cottontail rabbits and not as plentiful, so we had not expected this visitor. Rabbits do love cabbages best of all, and again our cabbages were a loss. What to do next? Well, Mrs. Heindel started down the back stairs and procured a shingle from under the house, and did she paddle Mister Rabbit! He was too frightened to jump over the fence, and so he got a good spanking in the hope that he would learn his lesson and stay away, but the following morning he was back in the vegetable patch. The next thing was to procure a dog who would watch our garden.

Here again these pioneers found fate at work and two small nephews of Mrs. Heindel picked up a stray dog on the streets of Los Angeles. He was a homely little white dog, but what eyes! They could melt the heart of anyone who looked into them. The dog was named Smart and the name fitted him; he would chase the rabbits down into the brush on the side hill, but would never catch one; then he would return full of wood ticks which he could not pick off, so the job would come to Mrs. Heindel to bathe and clean him. His greatest fun which he never missed was to take his evening walk with his master and

mistress. However, later, Smart became a nuisance instead of a help, and in 1913 one of the summer school students, Mrs. Kittie Cowen, adopted him and took him back with her to Mountain Home, Idaho, and so we leave Smartie until a later time.

In March 1912 it was decided that we must look forward to raising our own fruit and vegetables; therefore we hired a gardener. He set out an orchard of fruit trees and began to plant the garden, and during the year 1912 much constructive work was accomplished. Roses were planted, and some beautiful vines over the front veranda, a row of small eucalyptus trees was started and growing nicely, and things began to take on a friendly appearance. The barren bean field began to look as if there were really human beings living there.

The gardener continued planting seeds and some small annual flowers were beginning to grace the walks and the circle in which the emblem had been erected at the groundbreaking. A row of geraniums grew beautifully and some were even in bloom, for California geraniums will grow almost as readily as weeds.

After the strenuous time these pioneers had had to start a garden and a few flowers, they were encouraged by these results. A very fine crop of tomatoes had developed and as the winter months advanced Mrs. Heindel picked the green as well as the ripe fruit and placed them very carefully on the bank under the house, thinking that there would be ripe tomatoes throughout the greater part of the winter. The garden was also quite well filled with various green vegetables which would have supplied the family needs for the entire winter. (See *Echoes* [Feb. 1914](#), p. 33, also [Oct. 1919](#), p. 204.)

This was the situation until late in the evening of January 2, 1913, when Mr. and Mrs. Heindel noticed that the thermometer was dropping considerably. But who could dream of the devastation that could be caused by a visit from Jack Frost in a few hours? California suffered one of the greatest frosts in 65 years. Next morning, what a sight! Water frozen in the sink and bath! The green vegetables all gone!—with the exception of one row of green peas which were also in bloom; they were the only green thing left. Vines, roses, geraniums—everything was gone; even those luscious tomatoes under the house were a mass of ice. Well, the barrenness of the bean field again made its appearance; everything had to be replanted, and with so little water it was a most disheartening situation. Even the rows of small eucalyptus trees were all drooping and apparently dead.

OUR TOMATO VINE

Shortly after the frost the country was visited with some very heavy rains which prepared the soil for another planting. Then a very strange thing happened; a little plant made its appearance, the first green thing to appear. Where the beautiful bougainvillea vine was drooping, at the edge of the front veranda—there, at its root, a tomato vine came up as a volunteer. It grew so rapidly that soon it covered the trellis where the bougainvillea had grown, and by the end of six months this vine reached the second story and was loaded with small but most luscious fruit. We wondered sometimes if the spirit of those frozen tomatoes had not entered into this vine to help to compensate us for our loss.

OUR FIRST PRINTING PRESS

(Early 1912. See resumé in *Echoes* [Nov. 1914](#) p. 97.)

Special difficulties would meet us from time to time, and a most serious situation arose when the printer in Oceanside, who published a weekly paper, could no longer print our monthly lessons, because the folding and stapling were too much labor; and he was the only printer in this small town. We ourselves were setting and printing the monthly letters on our old writer press, but Max Heindel had the wonderful faculty of being able to meet each emergency. At no time did this energetic and wide-awake man permit conditions to master him, and his keen mind could ever find some way out.

This emergency necessitated a journey to Los Angeles, where he bought a small Gordon job press by contracting to pay for it on monthly installments. After a few days the expressman from Oceanside delivered the press, which was to be set up in the general offices and run by foot power, which Max Heindel supplied. Well, when the press was placed on the front veranda it was too wide for the door. The expressman and Max Heindel worked over the press for some time but failed to accomplish their aim of finding some way to get it indoors, and the press remained out on the veranda overnight.

If we believe in miracles, then we must admit that a miracle happened the next morning. During the time that the writer (who was still the cook) was getting breakfast, Max Heindel sat out on the veranda in contemplation of how he was to get the press inside. He had thought it would be necessary to send for a carpenter from Oceanside to take out the doorjamb and remove the door during this operation, but fate stepped in and helped to solve this problem.

At this moment a tramp came limping up the long drive from the road, and as he approached he asked if we could

accommodate him with a breakfast. When told to sit down on the veranda until the cook had breakfast ready, he noticed the press. "Oh," he said, "you've got a new Gordon jobber. Why, I used to work for the factory that turns out these presses." Then Max Heindel told him his trouble and the man smiled. "Why," he replied, "that's easy. Just remove this screw and pull out that lever and the machine will go through the door as easy as nothing." After breakfast this man helped Max Heindel to place the press and to start it to run.

With the acquisition of this press the Heindels were faced with another job—that of keeping it busy. Their multitudinous duties already included setting the type for the students' monthly lessons, also the printing, folding and stitching. Now with this press Max Heindel must also write and print pamphlets, and produce other literature for the furthering of the work.

A BLACK AND WHITE VISITOR

After a few months of this foot-treading of the press, which oftentimes fell to the writer when Max Heindel's heart was not working well, a young man came who could remain with us a few months and offered to work for his board and room. Soon Martin Hill and Max Heindel decided to install a small electric motor under the press in the basement, cut a hole through the floor of the office under the press and run a pulley from motor to press. We then could go under the house and start the generator whenever we decided to run the press.

One day while these two men were under the house and the writer was working in the office, she heard them calling as if to a kitten. Then Max Heindel called to us in the office to come and see the pretty kitten. Well, as soon as the writer reached the

opening to the basement, she at once saw what kind of a kitten had visited the two men. It was a skunk!—but it had not yet made itself known! The scramble from the basement by the two workmen was truly laughable. Such "kittens" later became quite a nuisance at Mount Ecclesia. The first few years we were troubled considerably by the perfumed visitors who would slip under the house in the small hours of the night.

THE END OF OUR BEDALIA

The automobile (Bedalia), which had been stored under the house, must now be overhauled and a self-starter installed. A mechanic was employed for a number of days to do this work at Headquarters. A few days later, more work was done by an employee from Los Angeles. Then the Heindels started for Los Angeles with this seemingly new car to do the necessary shopping. They started at daybreak, but trouble again arose with the mechanism of Bedalia and the greater part of the day was spent on the road.

There were no paved roads between Los Angeles and San Diego in those early days; all dirt roads and only two cars wide. Naturally, the traveling time between these two cities was much longer. Finally they arrived in Los Angeles late in the afternoon and after a night's rest much shopping was accomplished. About two o'clock the next afternoon, the travelers started for home, the car filled to overflowing with groceries, vegetables, and many little accessories needed in the print shop.

As they came within twenty miles of Mount Ecclesia, Bedalia began to give trouble, then stopped. Max Heindel

worked over her for some time but could not start her. Then a large tourism car came by and offered to tow us to Oceanside. Bedalia was hitched to the back of this car to steer, but the driver of the large car did not realize that this small car could not turn the curves as fast as the larger one with the larger wheels, and the road consisted of a number of curves. The result was that Bedalia with Max Heindel landed off the side of the road, where the car was wedged tightly between two small hillocks. As the car had an open top Max Heindel was thrown a few feet from the car onto a pile of dried grass which softened his fall and saved him from a very dangerous accident. He was unconscious for about a half hour, then in a short time was able to walk to the larger car and we arrived home after dark, thankful that we were alive. Max Heindel had a bruised arm and was compelled to remain in bed for several days. The next day Mrs. Heindel took the train to Capistrano to dispose of the wreck of Bedalia, and so ends the chapter of our hoodoo which had almost cost the life of our dear leader.

THE TEACHER'S CALL FOR A SUMMER SCHOOL

One morning late in the fall of 1912, Max Heindel surprised Mrs. Heindel with the statement that the Teacher had requested that we open a Summer School during the summer of 1913. The news almost stunned his companion, who could not see how such a thing could be accomplished with but one building comprising in all but seven rooms for sleeping. But Max Heindel made the reply that if the Teacher desired it we would have to find the ways and means to do it.

After the day's toil, these two workers spent their evenings planning how this stupendous task was to be accomplished—

no room, no money, only five helpers, with Mrs. Alice Gurney of Sacramento who had been added to our band.

Notices were sent out with the next student's monthly lesson that a summer school was to be opened June 4, 1913, and that all who desired to attend were to register at once and send in a registration deposit of five dollars. Word went out that all were to be accommodated in tents, and forty-one students responded at once. My! what a shock! What was to be done? How could all these people be taken care of with no bathing facilities, no electricity, no gas, and very little water?

But these two both had the Sun and Moon on the Ascendant in Leo, and the helpmate had the Sun and Moon in Aquarius; so they made a most excellent team for work. What one did not think of, the other did. Again, our faithful friend Rollo Smith was the first to volunteer to come and help with the building. But how to buy all of the supplies was a puzzle.

There were but eighty-five dollars in the bank, and with this sum, and the five-dollar deposits requested from each prospective student, the two leaders must buy tents, cots, mattresses, and bedding. A kitchen must be set up to prepare the meals for forty-one students and the few workers, five in number at that time. Naturally, the heaviest part of this work must fall on the woman.

Mrs. Heindel lay awake a number of nights to plan how to buy all that was needed to make forty-six people even partially comfortable. She finally suggested a scheme which might work. She had a relative who was the window trimmer in a tent and awning store in Los Angeles, and he was prevailed upon to guarantee payment to the firm to allow us sixty days' credit on twenty tents, forty army cots and mattresses, and fifty folding chairs. Mrs. Heindel also had a very dear friend who had

charge of the mailing department in a large department store, and she used her influence to get sixty days' credit on sheets, blankets, and pillows. The comforters were homemade. Some of the Los Angeles members came to Headquarters several weeks ahead of the school and helped to knit comforters. The cloth and the cotton fillings were bought from the department store. Dishes and cooking utensils were also procured at the department store.

In this way the most vital part of the problem was solved. But the Heindels were never accustomed to run into debt; they made it a rule to "pay as you go" and to do without things until they could pay for them. This time, however, they depended on the students' promptness in paying the small sum of \$25.00 each for their first month's board and room, and from these payments they met the bills.

The original first building was placed on the side of an incline, a small hill, leaving a large roomy basement under part of the house. This space Rollo Smith constructed of rough lumber, and a second-hand oil range was secured, upon which to cook the meals for these forty-six hungry students and workers.

The most joyful news came when Fred Carter, a young man who had learned nursing and had also taken a course in vegetarian cooking in the Battle Creek Sanatorium, offered to come and do the cooking free of charge. Well, everything was working out fine, except for the drawbacks already mentioned: that Mount Ecclesia was a mile and a half from Oceanside, and there was no ice, no gas, no electricity. Coal oil was used for our lights and distillate for fuel in the kitchen range.

TENT CITY

It was a wonderful opening of Mount Ecclesia's first Summer School. The students, many of whom were accustomed to luxuries at home, fitted into this rough life happily, everybody ready to give a helping hand. Students took turns to clear the dining room and wash and wipe dishes. Two cots were placed in each tent, and a little homemade stand with a small mirror, an oil lamp, and two camp stools completed the furnishing. There was less discontent and more real helpful joyousness at this first school than we have ever had since. When the students desired to take a bath they walked a mile and one-half over dusty roads to the ocean, and these swimming parties were the most joyful of all pleasures.

A PICNIC PARTY

On May 11, 1913, seventy-five members from the Los Angeles Center chartered a coach on the Santa Fe Railroad at the reduced fare of \$1.00 each for the round trip. With baskets full of lunch they called at the new Headquarters and picnicked on the grounds. At that time there was a lack of shade trees for their picnic; nevertheless they were all thrilled to be able to be on the grounds of the coming Rosicrucian Fellowship Headquarters. Max Heindel entertained them in the new office with a talk on self-reliance and made them happy by announcing a lecture in the Los Angeles Center the following Sunday.

FIRST PROBATIONERS' MEETING

On May 25, 1913, just a week before the opening of the summer school, Max Heindel remarked to his helper that the Teacher had made the wish that Probationers' meetings should be started at once, and Max Heindel asked if she could have the

emblem ready that night. A carpenter had cut out two crosses and Mrs. Heindel had painted one of them black with a white border, and on the reverse, white with a black border. But now Max Heindel said that we would need a pure white cross, together with the seven red roses and white roses; so she painted the extra cross pure white. She had everything ready, even to three white roses which she had found in bloom on one of the rose bushes.

She arranged this emblem in her office and early in the evening fastened the three half-blown white roses in the center of the wreath of red roses. At seven o'clock that evening, the following Probationers were present, some of whom had come to help us prepare for the opening: Mrs. M. Mason, Alice Gurney, Flora Kyle, Phillip Grell, Sr., Rollo Smith, Fred Carter, Eugene Muller, Max Heindel and Augusta Foss Heindel. Again was the number nine represented as at the turning of the ground, and "The Rosicrucian Fellowship" according to numerology also adds up to nine.

The above nine Probationers were sitting silently in meditation when, all of a sudden, the three white roses began to move; one slipped down slowly, but in falling was caught by a leaf and hung suspended, leaving only one white rose in the center of the wreath of red roses. To say that the nine members were astounded at this occurrence would state it lightly. The vibrations in the room became so high that some of those present were spellbound—a presence was powerful. Max Heindel, after a time, attempted to rise in order to speak but was overcome, his voice failed him and tears streamed from his eyes. All present were assured of the presence of the *Thirteenth Brother* (who is Christian Rosenkreuz) in his vital body, and we feel assured that none who were present will ever forget this

meeting. After a few words from Max Heindel they disbanded in silence, not a word was spoken; all felt that they had been in the presence of a *Holy One*.

CLASSES

The classes were held in the afternoons and evenings. Alice Gurney assisted Max Heindel in teaching the philosophy classes, Miss Elizabeth MacDuffey of Philadelphia taught the class in English, and Mrs. Fannie Rockwell the preliminary astrology. Max Heindel taught the advanced philosophy and astrology classes and conducted a most interesting question class. Mrs. Heindel was head gardener, office manager, chief cook, and jack-of-all-trades—too busy to assume class work, or even to attend classes as a rule. As all classes were held in the large tent dining room, before each session the homemade tables had to be shoved back against the wall to make room for the students, who usually filled this room. And oh, were they interested! They really did hard work, and applied themselves as no students do these days.

TENT DINING HALL

A great drawback was encountered in that the light sheeting with which the dining room was "roofed" would not protect the eyes from the glare of the intense light of the California sun, and the sea breeze which started each day at about eleven A.M. would cause the sheeting to flap and make such a noise that it was deemed necessary to build a real roof over this room.

SHINGLED ROOFING

The spirit of service was so strong among these first students that they were ever ready to turn to and do the most menial or difficult labor. When [Rollo Smith](#) had erected the framework of this roof there were so many volunteers to help

nail on the shingles that they had to be chosen in relays, for there were not enough hammers to permit them all to help. Women as well as men climbed to the top of this roof and shingled. The picture comes to mind of a woman who is today prominent as a lecturer and an osteopathic physician, also a dapper young attorney, who donned his old clothes and climbed onto this roof to help nail on the shingles.

This former attorney recently visited Headquarters. He is Doctor Benjamin Hayman, now a popular and successful osteopathic physician in Galveston, Texas. Though the doctor changed vocations he, is still following the Rosicrucian Teachings and hopes someday to buy a residence in the state of California when he retires from practice.

A GHOST WALKED

These memoirs would not be complete if we did not tell about some of the funny things which happened from time to time. One especially stands out as unique. On a very bright moonlit night, the group of students had a corn bake down on the shore of the Pacific Ocean. Mr. and Mrs. Heindel and an elderly housekeeper were the only ones left at Headquarters and the tent city, where the students slept, was some distance from the one building which was then on the grounds. This good housekeeper came to the kitchen for something rather late in the evening and upon returning alone she walked slowly along the path which led to the tents. All of a sudden she was confronted with a mystery—just ahead of her she saw a shadowy something walking the same path she was taking. It kept a certain distance ahead of her, and she was dreadfully frightened.

As the group returned from the beach, the lady told her strange experience. The next morning the dining room was buzzing with the stories of this strange phenomenon—a ghost walked—and what or who was it? Max Heindel was asked if this could have been the Teacher. He at once saw the joke—the moon was to her back and as she walked it threw the shadow of her body before her. So, it proved that she was her own ghost!

But, as stories will spread, it was noised down in Oceanside that ghosts were walking around the grounds of "those queer cultists on the hill." Some little time later another mysterious whispering leaked out: the upstairs of our one building was haunted; noises were heard by those who were domiciled on the upper floor. When the story came to Mrs. Heindel she explained it by telling them that the large leaves of a banana tree which was planted outside of her window scraped against the east side of the building in the early morning hours when the wind came in from the mountains.

NO WATER

A troublesome thing happened during the first month of the summer school, when the hot days of July were upon us. Our water supply was procured from the Oceanside city reservoir, located in the northern section of the Mount Ecclesia grounds. Day after day when we needed water to cook with, or for keeping the plants alive, the flow of water would stop. The Oceanside Board of Trustees repeatedly refused to have the man who attended the pumps keep this reservoir full enough so that the Rosicrucian Fellowship could get its supply of water. So one day forty students led by our young attorney wended their way in a body to Oceanside to attend the Board of Trustees and to make an appeal for more water. It was successful temporarily, but the spirit of antagonism towards all

strangers which was also with the members of the Board of Trustees, was not lessened. In their opinion, Oceanside was a lovely place to live when everybody knew and was related to everybody else.

A NEW PUMPING PLANT

The growing seriousness of the water situation made it necessary for Mount Ecclesia to try to install its own water system. One of our Probationers, Mr. F. W. Kennedy, who was the Pacific Coast manager of the Moline Plow Company in Stockton, California, offered to procure the engine wherewith to pump the water after a well was dug; so Max Heindel procured a well digger who at once set to work to dig the well. Water was found at the very shallow depth of 28 feet, which was a great joy to Mr. Heindel. However, the most difficult part was yet to come, as the well was down in the valley over two hundred feet below. A reservoir was made on top of the hill and the walls cemented, into which the water had to be pumped for storage. Next, the water out of this large reservoir must again be pumped and forced into another tank set up in a tank house about twenty feet high. This, then, gave us the power needed to force the water into kitchen and bathrooms. Naturally this was a very heavy drain on our meager finances, but we now had all the water we needed.

Now, can one imagine a man with a leaking valve of the heart making that dreadful trip down and up those two hundred and thirty-five feet to and from the valley? This he would do sometimes three times a day, and the pitiful part of it was that during the time he was struggling with these engines, students would be thoughtless enough to follow him down into the

valley for the purpose of plying him with questions, not thinking to offer to relieve him from these arduous duties.

Our happiness over having our own water plant was short lived. Because of the shallowness of the well and the nearness of the Pacific Ocean, the water was charged very heavily with alkali, and the vegetation suffered. In a few months the lettuce, strawberries, and all delicate vegetation withered and died, so we were in a dilemma. This water was usable only for the bath and the washing of dishes and for a few coarse vegetables. Therefore it was eventually necessary that we make a demand on the City Council for a better supply of city water.

The water question dragged on and became a serious controversy with the City Trustees, who were of a type that did not consider the rights of the citizens. They insisted on keeping the Mount Ecclesia gate open which led to their reservoir. Through this gate the old man with his one-horse buckboard must pass each morning to see how much water was in the reservoir. In order to keep stray cattle from roaming over our land and destroying our trees and vegetables, Max Heindel would insist that the gate be closed, but the man each morning would leave the bars down.

This difficulty went on for a number of years. Finally, in 1918, the City Trustees swore out an injunction to restrain us from closing and nailing the gate. Max Heindel did not desire to go to court, as he had shown by his long patience, but now it could not be avoided.

The injunction was sworn out late on a Saturday afternoon, and contained a notice to be in court on the following Monday morning. Max Heindel telephoned his lawyer in San Diego to represent us, and at ten o'clock on Monday morning we were in the courtroom, but no lawyer appeared. Max Heindel had to go to the lawyer's office to call him, and as he entered he heard the

lawyer's voice in the next room but was told by the attendant that Mr. Adam Thompson was out of town. Max Heindel returned to the courtroom and was urged by his companion to represent himself at the trial. The Judge was aware that Thompson was in town and when the case was called this was in favor of Heindel who won this suit against the City of Oceanside. The Trustees were berated by the Judge for having interfered with the opponent's lawyer.

The closing of abandoned streets, which had been laid out on the grounds during the old real estate boom previously mentioned, and the closing of the gates and roads leading to this reservoir, were not completely settled until we were again blessed with help—that of Hiram Graves, who came to Headquarters to help us in the office and who had been at one time a detective. His association with friends in Oceanside soon revealed many things regarding the Trustees which were most unethical. He procured the proof and exposed them with the result that they were forced to resign and a new set of Trustees were elected who were very willing to settle all differences out of court. Thus it was late in November 1918 when the case was settled, and Max Heindel passed into the great beyond January 6, 1919.

THE PRO-ECCLESIA

The material part of the work was now (1913) going on very successfully, in spite of the stumbling blocks which we were always able to overcome. Classes were well-attended and the social part of the work was also most satisfying, but the aim and object of the Rosicrucian Fellowship work was to help spiritualize the world, to strengthen the peoples' faith in the Christian religion.

This was the next work which must be taken up; heretofore the spiritual services were conducted in what was the first dining room, and as this room was in the front of the building, it was turned into a general office and reception room. It was only twelve by fourteen feet in size, but this was where the morning services were conducted. Not only had this room become too crowded during the summer school, but the Teacher had informed Max Heindel that the time had come for a structure used only for spiritual services.

When the word went out for this next move, the students were all of one accord and the plans were drawn up by one of our New York members, Frances Lyon, who had had some training along artistic and architectural lines. Frances Lyon remained for the entire term; she even bought a lot in the neighborhood and built a house for herself and her mother, who was the widow of an Episcopalian minister. This little mother was dreadfully opposed to her daughter's coming to such a dangerous place as Headquarters, and to protect her daughter, the mother must come also. In less than a month, little Mother Lyon was one of our most ardent students and was willing to spend the rest of her life at Oceanside. More will be said about our little Mother.

The thought had hardly gone out that such a building was to be erected when a contractor from San Francisco, Mr. William Koenig, arrived on the scene. He proved just the man needed for managing the erection of this small Chapel. The enthusiasm displayed by the member students was catching, and each and every one lent his or her labor in order to finish this Chapel so that it could be dedicated on December 24, 1913, *Holy Night*.

This was accomplished, and on the night of its dedication, Christmas Eve, it was filled to the doors by visiting members from nearby towns. This little Chapel—the Pro-Ecclesia—has become a most popular spiritual center. From the time of its dedication there has been a morning and an evening service. These two daily services have never been omitted, although there were times in the early days when Max and Augusta Heindel were the only attendants. Then one would read and the other play the organ and the two of them constituted the choir.

The following quotation comes from the "Echoes" of [January 1914](#) and was dictated by Max Heindel himself:

The acoustic properties of the Pro-Ecclesia are very fine, every word spoken, in even the lowest voice, is plainly heard by everyone. And the resonance of the organ is thus added to, in a manner which must be heard to be appreciated. The ceiling is a very light cream, the walls are tan; and all the woodwork is finished natural. Thus the color scheme is most beautifully unobtrusive, and therefore, restful to the senses. The system of lighting is indirect light thrown toward the ceiling and thence reflected into the hall, diffusing itself softly and without that glare which is so trying in the ordinary method.

The rostrum is situated in the West, and an alcove, in the center of the west wall, contains the Rosicrucian emblem, consisting of the blazing star upon a blue background; the white cross with its black rim and the blood red roses. This is only exposed during the services; at all other times, a curtain hides it. This curtain bears the following inscription: 'God is Light; if we walk in the Light, as He is in the Light, we have Fellowship one with another.' During the services, the hall is darkened, and the alcove with its emblem is most beautifully illuminated by concealed lights, arranged on all sides thereof.

In front of the curtain, spoken of above, there is a stand with a handsome Bible, sent by a student in one of the central states. And over the alcove is the inscription 'Christian Rose-Cross.' On the left side of this alcove hangs a copy of Hoffman's '[Youthful Christ](#),' most artistically executed by Gertrude Jarrett, one of our valued workers in the office. Over this picture is inscribed, 'Ye Are My Friends.' On the right, is another copy of [Christ kneeling in Gethsemane](#)—at the commencement of His Passion. And above this picture, we see the inscription, 'Awaiting the Day of Liberation.' This beautiful picture is by Stewart Vogt, a noted artist, and a student of the Fellowship. Both pictures are thus expressions of love on the part of students. It should also be noted, that a very considerable amount of the construction work on the building itself was done by students at Headquarters. Thus, this building was built for love, in a very large measure, and is therefore much more precious than if the work had been done entirely by help hired on a commercial basis. Surely, it will be more easy to build the unseen spiritual temple around this nucleus, on that account.

You who have been at Headquarters in earlier years may have observed that the ceiling of this precious little Chapel was cream and the walls tan and all of the woodwork finished in natural color, all of which was Max Heindel's own choice. However, the color scheme was changed by members who did not understand this; and while the writer was east on a lecture tour in 1936, these members, wishing to surprise the writer with a freshly tinted Chapel, had the ceiling changed to a very pale blue, also the floor covering on the platform from a green to a tan color, and the curtain which was a moss green was changed to a dark blue. We hope these few changes will someday again be returned to the colors which Max Heindel

had chosen, for the Pro-Ecclesia (Chapel) is the only building left on Mount Ecclesia which remains as it was when Max Heindel was among us.

It is hoped, yes, even implored, by the writer that these unique and original settings which were the pride of Max Heindel in the days when dollars were scarce but the spirit of service strong, shall be restored, and then kept as he planned them. When the time comes that the writer is called by her Maker to join her beloved in the heaven world, may those who are left to carry on the work see to it that this little homey and beloved Chapel shall ever be held sacred, and nothing changed. Let the love of these first sincere pioneers under the guidance of their beloved leader be held sacred; let this one building remain in memory of the struggles of that little band of workers and students and members of the First Summer School—and of Max Heindel.

THE FIRST COTTAGES

The first summer school was started June 4, 1913, and when the fall weather began to approach, numbers of these students stayed on and even desired to remain indefinitely. What to do for the elderly people and children of whom there were several? As usual, Max Heindel's engineering mind would find ways and means. When the tents were planned, it had been decided to make the floors of regular tightly fitted flooring in order to protect the occupants from the cold of the usual tent flooring, and these floors were made twelve by fourteen feet in size. This gave Mr. Heindel the idea of placing two of the floors together and building small cottages on them.

The idea was pleasing to the students, who, as usual, were ready to help with the building. At once, foundations were built and the floors carried over to the sidehill and fitted into them.

Then, with the help of a real carpenter who, again, was our loyal Rollo Smith, the two-room cottages were erected in a very short time and without the expense of hired labor. Three such cottages were built, making six comfortable rooms suitable for the winter months; and would you believe it, there were also students who lived all winter in tents, even through the heavy winter rains!

MAX HEINDEL'S CLASSES

How the students did enjoy Max Heindel's classes, and oh, did they make of him a prisoner with all their love and enthusiasm! He could not walk across the grounds with any comfort for the questioners were ever at his heels. The students were so enthusiastic and so hungry for knowledge that they forgot that Max Heindel sometimes needed to be left undisturbed, especially when he had a monkey wrench in his hand and was on his way to do some repair job, for he was electrician and plumber as well as printer and writer. In fact, he was even the handy man for he would do any and every thing even to the washing of dishes and sweeping of floors.

JOSIE AND JOSEPHINE

We must not forget one most laughable event of this interesting pioneering life. Mount Ecclesia at the opening of the first summer school owned one gentle cow named Josie, but when the crowd became larger it was necessary that another one be added. Cows were scarce in or near Oceanside and it was necessary that Mr. and Mrs. Heindel rent a livery rig and scour the back country, going from farm to farm in order to locate a cow.

The second search was much harder than the finding of Josie had been, and it was near sundown when the two weary hunters at last found a cow that was for sale. She was a heavy Holstein, an animal which had been the pet of the woman of the house, and she was much opposed to leaving home. To entice her to follow them on their homeward journey, Mr. and Mrs. Heindel must have the back of their carriage filled with hay. When they had covered half of the twelve miles on their homeward journey, the hay was gone and she refused to follow the carriage. She was such a weighty animal that each time she balked it stopped the horse and carriage, so one had to stay in the carriage and drive the horse while the other followed behind to "shoo" the cow on. They arrived at Mount Ecclesia tired and travel-worn after dark. (Note: she was named Josephine.)

HE MET THE PLUMBER

Another amusing incident happened at the very beginning of the school, at the time when Max Heindel was busy installing the pump in the valley. It was close to the noon hour and Max Heindel, clothed in his brown corduroy suit, much spotted with printers' ink and oil from the machinery, was just turning the corner of the tank house when a young stranger met him. He asked for Mr. Heindel and was told to go to the front door and ask for Mrs. Heindel. The young man was of the impression that he had talked with the plumber. Frank English registered to remain as a student, and in the dining room when Max Heindel appeared in his old suit, Mr. English asked the name of the man sitting at the table with Mrs. Heindel. When told that that was Max Heindel, the poor young man remarked, "Oh, my goodness! I took him for the plumber." Later it proved

that this young man was to be a godsend to Max Heindel, for he was by trade a well digger.

NEW DINING ROOM

The most uncomfortable part of this early pioneering concerned the makeshift kitchen and dining room. Here the first trouble arose, for it is usually the food question which is the most trying part of community work. It was necessary therefore, that a convenient kitchen and dining room be built. This new building, erected in October, 1914, was spacious and modern and met our needs for many years. Then again, in 1939, to accommodate the greater numbers who live here or who come to Mount Ecclesia from time to time, this building was remodeled, enlarged, and brought up to present day requirements in the preservation of foods by electric refrigeration, etc., and in increased seating capacity.

OUR WHOLE WHEAT BREAD AND BUNS

Our bread and buns were baked in our own kitchen. We had procured a wheat grinder which, by the way, had to be run by hand, and each day someone volunteered to grind the wheat. This wheat, roughly ground, would be soaked overnight and in the morning the shortening and other ingredients would be added. When this mixture was poured into hot gem pans and baked about twenty minutes it made the most delicious muffins and at the same time a very healthful breakfast food. This entire wheat was used for a number of years; however, after the crowds became larger and members no longer had the same desire to help, Mount Ecclesia was forced to abandon its wheat grinding and even its bread baking. The original pioneer spirit usually wears off and people are all too prone to forget that the

leaders have sacrificed their time and money so that the Headquarters could be built and made comfortable. The first servers and summer school students felt it a privilege to serve and help to build.

ADMINISTRATION BUILDING

Our next problem arose when the offices became so congested that it was necessary to plan to build a regular administration building. On April 7, 1917, we turned the ground for the beginning of our new Administration Building, which was to house the printshop and general offices. When this building was about half finished, Max Heindel found that finances would not permit him to go on and complete this two-story brick building, unless the Fellowship could borrow several thousand dollars. We had, up to this time, kept the financial end well in hand, going just as far as monies would permit without going into debt. We now made a very strenuous attempt to borrow on our notes in San Diego, but money lenders refused positively to lend any monies to churches, ministers, and spiritual organizations. We were greatly surprised to hear this, and sadly became aware that sometime and somewhere those engaged in spiritual work had failed in their financial obligations and thus had placed a ban on those who were truly living up to the spiritual laws.

It was again up to the writer to find ways and means to forward this work. Her own bank account had reached its lowest ebb, so her last hope was to try to borrow from her mother's estate of which she was the administrator. This naturally required the consent of her sisters, which she procured, and this solved the problem. The [Administration Building](#) was finished, and it was possible to move the

printshop out of the cramped quarters under the house in that damp and unhealthy basement. Max Heindel was greatly relieved, for it was ever his work to adjust and keep the presses and the linotype in order. From the time that we opened this new office building, the work began to speed up in spite of the warring conditions in Europe.

WORKERS

Workers were scarce; the members were not ready to come and help us to carry the load. We had to go to Los Angeles to hire our cooks, dishwashers, gardeners, stenographers, and printers. Not a member came to help; no matter how often we would announce in our magazine that we needed help, members were not ready.

It was very hard for us to take weekly or semi-monthly trips to Los Angeles, pay our car fare or gasoline, and hotel bills, while we advertised for workers in the newspapers or sought them in employment agencies. People whom we hired in this manner never were permanent, because the country life was lonely to them and the vegetarian diet unfavorable. We seemed forever in that time-and-money-wasting state of seeking for workers. Mrs. Heindel had to break in a new cook to the vegetarian methods every month or two. Max Heindel was having the same difficulties with printers, who would either bring liquor to the grounds and go on a spree, or they would miss the pleasures of the city life.

What a pity that the students out in the world could not be awakened to the real needs of this wonderful work. But as soon as the news reached the world that Max Heindel had passed into the great beyond, then a number of members began to write in and offer their services. The pity of it is that the one

great spirit who was chosen to impart these teachings to the world must be left to struggle and to sacrifice his very life that we might have this spiritual bread to eat.

As a good description of the multitudinous duties which had to be performed on Mount Ecclesia, we insert a part of an article on the "Echoes" page of the Magazine for [August, 1916](#). It was written by Eva G. Taylor who was on a visit and gave her impressions.

...In order to get even a faint conception of the magnitude of the service which is being rendered to humanity from the Headquarters of the Fellowship, it is not enough to drive up in a car in time for dinner, then after taking a hasty and cursory glance through the buildings and grounds whirl away to the next point of interest....

And the work! I hardly know how to begin to tell of its magnitude. There are piles of letters from all over the world to be answered; there are messages of cheer and hope to be sent to patients who have applied for healing; there are horoscopes to be set up for diagnosis of disease; there are letters to be written in response to appeals for instruction and light and help. All this requires thought, and not only thought, but heart sympathy and personal interest. Then there is the routine office work in connection with the manifold activities. These consist in part of the monthly lessons for Students, the Probationers' letters, and the editing of the magazine—'Rays from the Rose Cross'. As the teaching is spreading rapidly the proportions of the work at Headquarters have assumed a magnitude undreamed of by those who do not see the inside of the movement.

FIRST HEALING SERVICE

The first healing meeting was held on Tuesday evening, June 23, 1914, when the Moon was in the cardinal sign Cancer. Thereafter, healing services were held in the new Pro-Ecclesia each week when the Moon was in a cardinal sign. This was done to make all possible use of this spiritual center—the Pro-Ecclesia.

A correspondence course in Astrology had been started, and to help the students in this work, Mr. and Mrs. Heindel wrote the first edition of *The Message of the Stars*, an advanced book in the science of reading a horoscope. This first edition was a small 96-page, paper-covered pamphlet.

A new book, *Christ or Buddha?*, written by Annet Rich, was now off the press, and it was printed on our little Gordon jobber. This book was followed shortly by one written by Max Heindel, *How Shall We Know Christ at His Coming?* Both these books are paper covered.

ECCLESIA DRIVE

In December, 1913, a main road was made through the grounds, and named Ecclesia Drive. Mr. Stewart Louis Vogt, our artist member from Cincinnati, Ohio, laid out this road and bought four palms as a starter to beautify it. Then Mr. E.W. Ogden, another member, visiting Headquarters from Knoxville, Tennessee, presented seventy-four more lovely palms.

The palms were from six to ten feet high and holes had to be blasted for them with dynamite. In all, seventy-eight palms were in place by December 9th, and what a difference they made in the appearance of Mount Ecclesia. These palms are still gracefully waving their welcome to the many strangers

who are now attracted to Mount Ecclesia on account of its beauty.

CHILDREN

During the first semester of the summer school we were happy to have with us two children, one a tiny curly-haired girl, Ruthie Rockwell, whose parents and elder brother Donald came from the state of Massachusetts. The other child was a little motherless boy, Herman Miller, whose father was one of our Probationers in San Francisco. One was a brunette and the other a decided blond. These two little urchins added much to the life of the group of elders. Max Heindel was one of the most devoted admirers of these tiny children and he insisted that they must attend Chapel service twice each day. The interesting part of their attendance at the Chapel services was the rivalry between the two as to who was to sit with Max Heindel.

After the administration building was finished and the offices moved from the temporary building, the work was speeded up and the workers were much more contented. Among the many workers whom we had tried from the general market, there remained one man, past middle age, who had had much business experience, but on account of ill health it was no longer easy for him to secure employment in the city. Mr. Alfred Adams was suave, agreeable, and a willing and efficient worker along all lines of office work. His health improved and he became greatly interested in the Rosicrucian Teachings. He was employed in 1915 for general office work and remained with us as bookkeeper, stenographer, office manager, and later general manager. After the death of Max Heindel in 1919, this man was the pillar of the work, and relieved the writer of much

of the general management. Alfred Adams passed out suddenly of heart trouble, March 17, 1931, at the age of 72 years.

FIRST MAGAZINE

In 1913 the Fellowship started the nucleus of a magazine. It was called "ECHOES from Mount Ecclesia." The first issue was sent out in June 1913 and thereafter until April 1915, inclusive, without charge. In May 1915 this was changed and a regular subscription price placed on it. It now became a real Rosicrucian magazine of forty pages and the name was changed to "Rays From the Rose Cross, a magazine of Mystic Light." In May 1916 the magazine was changed to a larger size, and in May 1924, to its present size.

Max Heindel's first ideal was eventually to make of this magazine a Rosicrucian daily newspaper, but in 1914 the War broke out. Many of our members were sent to the front, some even losing their lives. Prices rose for printing machinery, paper, etc. Printers' wages were very high and no members could be contacted who were ready to throw themselves into the work; so his ideal remained unfulfilled.

In 1915 it became necessary that Max Heindel and his companion vacate their apartments, which had been purposely built for them, as this building had become too noisy and too easily approached. Mr. Heindel's time must be preserved for his deeper work, and so they moved their sleeping quarters and Max Heindel's study to a small three-room cottage down on a side of the hill away from all interference, and strangers were not permitted to know where they might find Mr. Heindel. So Max Heindel remained quietly away from unnecessary disturbances and free to do his writing.

THEIR BRAIN CHILD

His dictaphone was ever at hand for his use. The two Heindels must then get busy enlarging and rewriting the small paper covered booklet, *The Message of the Stars*, of which there had been two printings. During the daytime, while the writer was busy up on the hill meeting the strangers, looking after the general office work, the cooks and gardeners, Max Heindel was sitting up in bed talking into the dictaphone. The writer would bring his meals down to the cottage. At night he would play back to Mrs. Heindel what he had dictated for the enlarged *Message*. She would then assist him with her knowledge, which he would again dictate into the machine, making their combined work in this book what Max Heindel called their *brain child*.

The manuscript for this third edition of *The Message of the Stars* (1917-1918) was produced thus in this tiny cabin on the side of the hill and worked over each evening after Mrs. Heindel's day's work was done in the general offices, grounds, and kitchen. Now there were eight employees, all from the employment market, for none had at this time come from the membership. These people, who were not familiar with the Rosicrucian Philosophy, had to be looked after and instructed most carefully. This naturally took the writer's entire day, so the only time which she could find to assist her partner in the writing of this book must be after working hours.

The dictaphone was a wonderful help in that Max Heindel could do all of the dictating and then send the records up to the office to have them transcribed by the stenographers. These workers were aware he was at these times engaged on his spiritual investigations; hence the dictaphone was a wonderful protection, saving Max Heindel from the need of having

secretaries in his room to take dictations direct. About this time also Max Heindel planned the enlargement of *Simplified Scientific Astrology* as a work which we both must share. Heretofore this was a paper-covered booklet which Max Heindel had written while in Seattle and before the Headquarters had been started. Now, however, this must have the attention of both of us, and the enlarged and cloth-bound *Simplified*, of 198 pages, was the result of our evenings' work after the classes and office work were over.

A GREAT FLOOD

In the San Luis Rey Valley, which is about two hundred feet lower than Mount Ecclesia, the Santa Fe Railroad had built a track. It also ran trains to Fallbrook and Bonsall. Also, the entire valley was planted in sugar beets, with spur tracks where the beets were loaded into cars and hauled to the sugar beet factories. At the time of the flood early in 1916, this railroad track with all of its spur tracks was washed away, leaving a barren sandy valley.

This flood washed out farm buildings and the entire growth of trees and vegetation for miles up the valley. It was truly a tragic sight to stand at the window of our little cabin high up on the hillside and see the barns, chicken coops, horses, cows, and even small cottages swirling down this **mad stream** which had swollen until it covered the entire valley between the surrounding hills. As far as the eyes could see there was water, flowing down to the ocean. Five lives were lost.

Mount Ecclesia was high and safe from all danger, and strange as it may seem, the old San Luis Rey Mission—although down in the valley—stood out on a knoll safe from

the flood which washed away everything near it. At this flood every bridge between Los Angeles and San Diego was swept out and Oceanside was as if it were an island. Nothing could come in, nor could a message be sent out, for every telephone and telegraph line was down and it was three weeks before any mail was received at Headquarters.

Mr. and Mrs. Heindel continued to occupy the three-room bungalow until the new administration building was finished. Then, to save Max Heindel's strength and free him from climbing the hill, a part of the new building was arranged for sleeping rooms for these two heavily burdened leaders. These temporary sleeping quarters consisted of a large room partitioned off making two rooms, which were without running water. It was necessary to cross the reception room to get to the lavatory, and cross the grounds to the dining room building to get baths. But these two were contented and happy in that they were now close to the work and were saved many extra steps. Now Max Heindel need only go down one flight of stairs to the printshop, and he could again attend the dining room and chapel services.

The move to this new and roomy administration building was a wonderful step forward, for now we could have all our work centered in this place and the printshop could also expand. A larger press was procured, which made it possible to enlarge our Magazine and also print some of our paper-covered books. There were stock rooms where our books could now be taken care of without crowding and damaging the covers, for we had at this time accumulated a goodly stock of books for the filling of orders. And best of all, the shipping room was now arranged so that the clerk could have a place for everything and everything in its place.

THE ELECTRIC PLANT

In November 1914, Mr. F. H. Kennedy, the same man who presented Mount Ecclesia with the engine for the pumping plant, again came forward with a gift of an engine and dynamo so that we could install our own electric plant. Oceanside had a small civic-owned plant, but the authorities were not inclined to run the wires out to those queer Rosicrucians. Therefore Mount Ecclesia was still using old-fashioned lamps for the lighting of its rooms and offices.

Max Heindel was an experienced electrician, he was at one time consulting engineer of an electric plant in New York. Our new electric plant was installed in what had once been the old dining room, a cheaply constructed building made of up and down board sidings, now used as a store room. Mr. Heindel, naturally, was again faced with much extra work, because wiring must now be done for the electricity.

The new administration building had been wired and prepared for this emergency, but besides the store room, there was the old first building which had been used as our first headquarters. It had now been turned into sleeping quarters, and the old office room was used as a social hall and library, and is still, at this writing, used as a classroom and library. This old building required wiring and who should do it? Again this job fell to Max Heindel, for financially we were not in a position to hire an electrician from San Diego, and Oceanside had but one amateur electrician.

Max Heindel with his lame leg was seen to crawl up under the roof and stand on stepladders. The writer will never forget a pitiful picture she saw as she wandered over to the library building one afternoon during the hot weather. She found Max

Heindel up on a stepladder, the perspiration streaming from his face, wiring the electricity into the rooms; his face was drawn, and that night he suffered the greater part of the night with his heart.

This home-installed engine required starting and stopping, therefore another responsibility was placed on the one pair of shoulders. The large wheel which started the engine was too heavy for the writer to handle, so it became Max Heindel's job to start the electric plant, which was then kept running until ten o'clock at night. Then it was Mrs. Heindel's job to go down to the engine room and shut off the engine, returning through the dark grounds from the plant to the administration building, which was about one hundred feet.

THE ROSICRUCIAN EMBLEM FLAG

Students out in the world were impatient and were urging Max Heindel to begin building the Temple of Healing (THE ECCLESIA). Some small donations had already been sent in, and George Wiggs, one of our Chicago members, started a fund among his friends. This naturally made it necessary that Headquarters respond in some manner, and on Thanksgiving Day, November 19, 1914, we celebrated a double event. The Los Angeles Fellowship members presented Mount Ecclesia with a beautiful emblem flag, which was raised at this occasion. The second event was the making of the cornerstone for the Ecclesia and we will use Max Heindel's own words as they were included in the "Echoes" (now out of print) to describe it:

It was a beautiful day and at eleven o'clock we all gathered in front of the new dining hall, ready to hoist the Fellowship emblem," and Mr. Heindel then said, in part:

Although numerically we are but few, the eyes that are upon this place this morning are many, and an epoch-making

event is about to take place. Six hundred years before the beginning of the Christian era a wave of spiritual endeavor was started upon the eastern shores of Asia; Confucianism then began to shed its light upon the problems of the people who lived there at that time. It became to them a steppingstone to further attainment, for it was suited to their race, and thence under another guise it swept westward over Hindustan and Persia into Galilee where it took on the present garb of the Christian religion, and as such it has been promulgated over the Western world.

But there has always been a hidden side in all religions; milk for the babes, meat for the strong was everywhere the rule in ancient as well as modern days, and the mystic symbols which gave this deeper teaching moved along with the wave on its path westward. Six hundred years ago the westernmost outpost of the mysteries was fixed in Germany and the Rosicrucian Order commenced to teach the few who were then ready. Today the outpost then established has nearly accomplished its work so far as it is possible in that place. It is now sending a further outpost to the shores of the Pacific Ocean; here upon the western edge of our western continent The Rosicrucian Fellowship has been established as the exoteric center to prepare the way of the Rosicrucian Order, and someday, we know not when, but probably when the Sun enters Aquarius, the Brotherhood itself will follow and be located somewhere in this vicinity.

THE END OF THE CYCLE

This then is the last change in the present continents, and whatever spiritual movements may be inaugurated will have their inception in a new cycle on other continents to be raised to the west and to the south of this present location; therefore we stand now at the end of an old cycle, and at the beginning of a new. We are now about to raise the flag of The Rosicrucian Fellowship which is the highest spiritual emblem upon earth: the beautiful white cross, with its red

roses, its golden star, and with that heavenly blue background. The primary colors in their unique relation signifying the Father, Son, and Holy Spirit shall float over this place henceforth until its work is done and a higher vehicle found. God grant that a great host may rally to the flag to war against the lower nature, to exalt the higher life, to bring light and healing to the world that is now groaning in pain and suffering.

MAKING THE ECCLESIA CORNERSTONE

The flag was then raised and Mr. Heindel continued:

But while we have faith that in due time the darkness, the sorrow and the suffering will cease, the glorious Millennium, the Kingdom of Christ, spoken of in the Bible, will in time become a reality; faith without works is dead, and it behooves all true temple builders to do our work in order that we may make these ideals which we hope for a reality; therefore we have gathered today for the momentous purpose of making the cornerstone, the first block of concrete for the last material temple to be raised upon the continent now inhabited by men; mark, I say the last material temple, for it is necessary for our present undeveloped condition to have the concrete building before we can build about it the true temple made up of human hearts, of which we have spoken so many times.

Sometime, as has been stated previously, at a future date, probably when the Sun has entered Aquarius, the Order of the Rose Cross will follow. They will also build a Temple here, a Temple of far greater potency than we can ever hope to make ours; and in it the work now done in the Temple of the Rose Cross that is now located in Germany will be continued; perhaps that Temple may be moved. The writer does not know definitely, but that structure is entirely etheric. We who are unable to even see the church as it

appears to the spiritual vision are, of course, obliged to first build physical structures as skeleton framework of a truly spiritual edifice, which then becomes a force in the world. And if we make this concrete material building beautiful and inspiring, the inspiration which we gain from this visible building will reflect itself in our unseen spiritual church. Thus the concrete structure is the handmaid of the spiritual work.

Did we understand the lines of Cosmic force, were we able to see as the Elder Brothers are, we should not have the need of thus building a concrete structure, of waiting a long time until the materials are placed in their proper positions, but we might begin the work of building right away; we would at once be a force for great good in the world, for the speedy liberation of Christ; now, however, that we are not that we must do the best we can—that is, to make a material structure, embodying cosmic lines and principles, so that everyone who enters within its portals may be inspired, and thus we shall aid everyone to build the invisible living temple which is the true church.

This morning we have gathered for the purpose of making the first stone, the stone which shall contain all the letters, and all the documents, together with the writings and literature as at present we have them in the Rosicrucian Fellowship; this will give to the future ages the reason for the building of this structure and why it endured. May God grant that this first stone may speedily be followed by other stones and that soon we may commence the work, and be ready to establish the real Headquarters upon Mount Ecclesia.

The Bible tells of the visit of the Wise Men at the birth of our Savior and the legend completes the story by telling us that Caspar, Melchior, and Balthazar, which were the names of these sages, belonged to the three races on earth. It is very peculiar, to say the least, that on this momentous occasion there are also present on Mount Ecclesia

representatives of the Lemurian and Atlantean and Aryan races. To the open mind the presence of representatives of the different races at the birth of Christ must certainly have been illuminative of the fact that the religion which He came to establish was to be universal. Likewise the present unexpected, and to the present moment unnoticed, presence of the three great races at Mount Ecclesia seems an augur that this great movement will also become a universal vehicle of glad tidings, of deeper understanding, and a true feeling of fellowship to all who live upon earth.

The members then started toward the place where sand and cement had been piled up, and each one, both ladies and gentlemen, took part in mixing the cement, in wheeling it to the waiting form which had been decorated with palm leaves, and in making the stone which will form the corner of the Ecclesia, when that is started.

ERECTION OF NEW COTTAGE

Before we were moved to our now almost finished new administration building, our most loyal friend Mr. F. H. Kennedy called to pay us a visit, and as he stepped to the front door of the office, he asked where Mr. Heindel could be found and was directed to the printshop. The linotype was as usual out of order and as Mr. Kennedy entered the old printshop which at that time was under the house, he found Max Heindel lying on his back under this machine, the perspiration running off his face. He greeted his friend with a smile but a pitifully tired looking face.

Mr. Kennedy after talking with him for a time returned to the upper office and the writer has never seen greater distress on the face of any human being than was on this man's face. He actually shed tears over the state in which he found Max Heindel—to think of a man with his great mind and his ability

being forced to lie under a dirty, oily machine in order to make the adjustments necessary, for the only helper he had was a young man who had but a slight knowledge of typesetting but was not familiar with the mechanical end of it; so the adjustments had always to fall to Max Heindel's lot.

Mr. Kennedy pleaded with the writer to give him the name of someone of the membership who could be brought to Headquarters to help in the printshop work. She knew of only one man who had some knowledge of book-binding, but he was a poor man with a family of five children. Mr. Kennedy took his address and at once began to make plans to send this man with his family to help. First he must build him a cottage, and then he also guaranteed this man's wages for one year. Mr. Phillip Grell with his family arrived in time to help us move into the new administration building and get the printing machinery installed, but his knowledge of the real work of printing and the care of the machinery was very meager; also things did not work as smoothly as they should, and after eight months this man left the Headquarters and Max Heindel was again under the presses and linotype.

Between 1914 and 1918, while the war was raging in Europe, Headquarters had quite a struggle financially. Many of our students in England and the European countries were forced to stop their contributions. The book sales dropped off, prices became higher, and in many ways the condition became quite serious. We were, however, able to meet all of our bills, but were forced to do without many needed comforts and improvements.

During this time there came to us two most faithful workers. The first member who offered to help was a lovely Scotch woman, Elizabeth Graham, who offered to come to Headquarters and make a few clothes for Mrs. Heindel, whose wardrobe had been shamefully neglected. Well, Lizzie, as we

called her, saw the need and remained with us for years, until her health broke on account of age. She then returned to her sister's home in Los Angeles. The other faithful one was our dear Alfred Adams, whom we have mentioned before. He fitted most wonderfully into the general work and management, and remained with us until his death.

PRINTING EPHEMERIDES

During the year 1917, on account of the war, it became impossible for astrologers to procure the English Ephemerides, and numerous complaints came to Headquarters. One evening Max Heindel and the writer were having their usual review of the day's work, as was their custom while sitting in his study. While discussing the work in general, Max Heindel spoke up, "Why dear, what is the matter with you and me? With our knowledge of mathematics and astrology, and our printshop, why cannot you and I issue an American Ephemeris?"

So much extra work upon the shoulders of two already burdened people frightened the writer, but never at any time did she interfere with the ambitions and the desires of this wonderful man. The result was that we procured the American and the French Nautical Almanacs and spent our evenings calculating this Ephemeris. Max Heindel took the longitudes and his companion struggled with the mathematics of the declinations. In the February 1916 *Rays from the Rose Cross* appeared the announcement that the Rosicrucian Fellowship could now supply the American trade. In this issue was also the statement that on February 10th, *Tables of Houses* for Latitudes 37 to 48 would be ready. Max Heindel and the writer also calculated and issued two other *Tables of Houses* for Latitudes 25 to 36 degrees, and 49 to 60 degrees—three volumes, taking in Latitudes 25 to 60 inclusive. This new work also stimulated

the sales of our enlarged edition of *Simplified Scientific Astrology*, and astrologers and students of astrology began to become interested in the Rosicrucian literature.

Max Heindel said he felt that this step would be the most successful and productive of all works started on Mount Ecclesia, for he predicted that our touch with the astrological field would in time have a most spiritualizing effect upon the public's feeling toward this divine science. His prediction has indeed come true.

Since January 1912, the Rosicrucian Fellowship has sent out its astrological lessons, written by Max Heindel as a correspondence course which is now known as the Junior Astrology course.

Later, he wrote the Senior Astrology course of twelve lessons to give "instruction in the method of reading a horoscope from the spiritual point of view." Hence Max Heindel's prediction continues to come true, and we are proud to believe that the Rosicrucian Fellowship is looked up to by the world for its promulgation of Astrology as a divine science.

While the writer was present at an astrological convention in 1936 she was pleased indeed to hear one of the foremost American astrologers tell his hearers from the platform that the Heindels' method of Astrology was the simplest and most reliable of any system. We are proud to say that the astrological correspondence lessons and the books of the Fellowship have caused many materially inclined astrologers to become interested in the Mystical teachings.

CHRISTMAS AND EASTER

The Christmas and Easter services at Mount Ecclesia became the high points of the year. Special midnight services

were (and are) conducted in the Pro-Ecclesia (Chapel) on Christmas Eve, or Holy Night, and on Easter the early sunrise services soon became popular. It is the custom of many students to pay a visit to Headquarters for the purpose of attending these spiritual feasts. With the passing years these two spiritual periods attract an overflowing house, and rooms are engaged far ahead of these dates. Before Easter sunrise we may hear the cars which have brought crowds arriving long before daylight—those who come to attend the sunrise services from nearby towns.

During the four years in which the war was on in Europe, the summer school was discontinued, and the usual activities outside of the social side were also discontinued.

The following story of our first Easter Sunrise Service, April 12, 1914, is taken from the Echoes of [May 1914](#):

EASTER SERVICES ON MOUNT ECCLESIA

Easter morning, all on Mount Ecclesia made it a point to rise before the Sun. We then all repaired to the Pro-Ecclesia, where we held the usual morning service, the reading appropriate to the occasion, telling again the Bible story of the Resurrection. After the services in the Pro-Ecclesia, we repaired to the circle in front of the administration building, where the cross had been planted three years earlier before anything else was started on Mount Ecclesia. The cross had been repainted, and was beautiful in its white garb. Fresh roses from our abundance were gathered also and made into a wreath which was hung about our emblem, and the five-pointed star in the circle was resplendent with Egyptian daisies, forming the yellow background to make the symbol complete. The rose that had been planted at the same time as the cross was also in bloom, and everything was ready for the occasion, so we proceeded at once to replant the cross, which had

been taken out for painting, and when this ceremony had been completed, Mr. Heindel spoke as follows:

According to an ancient legend, Adam took with him three cuttings from the tree of life when he was forced to leave Paradise, and Seth, his son, planted these three cuttings and they grew. One of them was later used to make the staff of Aaron, wherewith he performed miracles before Pharaoh; the other was taken to Solomon's temple, with the intention of making it a pillar, or fitting it in somewhere but no place whatever could be found for it; it would not fit, so it was used as a bridge across the brook which was outside the temple; the third of the cuttings was used for the cross of Christ, and upon it he suffered for our sakes, and was finally liberated, drawing into the earth and becoming the planetary spirit of our globe, in which he is now groaning and travailing until the day of liberation.

There is a very great significance in this ancient legend. The first cutting represents the spiritual power wielded by the Divine Hierarchs in the days when mankind was in its infancy, wielded then for our benefit by others. The second cutting was to be used in Solomon's temple. No one could appreciate it except the Queen of Sheba. No place could be found for it, for Solomon's temple is the consummation of the arts and crafts, and in a material civilization nothing spiritual is appreciated. The sons of Cain are working out their salvation along material lines, and therefore they have no use for spiritual Powers. So 'it was used as a bridge across the brook.' There are always souls, the real, true Mystic Masons, who have been able to make use of that bridge, which leads from the visible to the invisible, who were able to return to the Garden of Eden, to Paradise, across that bridge. It was the third cutting from the tree of life which formed the cross of Christ. By climbing that cross, He gained liberation from this physical existence, and entered into the higher spheres; likewise we also, when we take up our cross and follow him, shall develop our soul power and enter a larger sphere of usefulness in the invisible world.

May we all strive so that day by day we shall be found kneeling and overcome, clinging to the cross of Christ, so that one day not far distant, we shall climb our own cross and from this attain the glorious liberation, the Resurrection of life, of which the Christ was and is the first fruits for every believing soul.

This is the real, the true Easter message, and every one of us should realize that we are Christ's in the making, and that when the Christ is really and truly born within, that Christ will show us the way to the cross, where we may attain and advance from the tree of knowledge, which brought death, to the tree of Life in the vital body, which brings immortality.

At Camp Kearney, only twenty miles from Headquarters, we centered our efforts in trying to help and guide the soldiers who were training. Several of our stenographers were the wives of soldiers in this camp. We held classes and at times gave socials for the entertainment of these boys, a number of whom became members of the Fellowship.

In spite of the unhappiness and the unrest all over the world, during this period the Fellowship made wonderful strides, and the work grew at a most astonishing rate. Max Heindel and the writer were kept busy evenings in finishing the enlarged 700 page *Message of the Stars*, and the yearly *Ephemeris* was calculated, besides the back numbers of the *Ephemeris* to the year 1860. The time of the two leaders was surely filled to overflowing; they did not even dare to think of taking a day's rest. Sundays and weekdays were all alike to them, they were engaged in God's Work and God never stops; if He were to do so, why, then the world would fall into chaos.

The printshop was working nights in order to get out the many years of Ephemerides and during the year 1918 the large, clothbound *Message of the Stars* was linotyped and printed on our own presses. It was announced as ready in the November

1918 *Rays*. The enlarged *Simplified Scientific Astrology* (fourth edition) was started before Max Heindel passed into the great beyond, but the press work, folding, and binding were not completed. This book was announced in the November 1919 magazine.

THE BOOK BINDERY

In June 1918, Max Heindel began to make plans to install a book bindery. To procure the machinery he planned to drive in the automobile to San Francisco where he could visit the second-hand dealers and procure the machinery at a much reduced rate. We had at that time bought a used car, a seven passenger Paige which was large and roomy, so we invited two very dear old ladies, special friends of Max Heindel's, to drive with us. They were Doctor Ruth Woods and Mrs. Mary L. Lyon who, with the two Heindels, made up a very agreeable party, Max Heindel doing the driving. He would never permit the writer to learn to run the machine, fearing she would be injured, so he drove the car all the way to San Francisco in spite of his weakened heart, but he enjoyed the journey every mile.

We returned after a week's time, having bought the binding machinery at a much reduced rate. Then Max Heindel set up the equipment with the help of Phillip Grell, who was at Headquarters during eight months in 1918 and had inspired Max Heindel to buy the machinery. Mr. Grell was an experienced book binder, but remained at Headquarters only long enough to get the bindery machinery installed before he left.

This put us in somewhat of a tight place, but Max Heindel was a very fine mechanic, and he studied these machines until he thoroughly learned the mechanism. Then from the latter part of November 1918 he worked these machines until he had

become quite efficient in the use of them. He was beginning to be encouraged, when again the printer quit, and it was necessary that we drive to Los Angeles and advertise for one. What a time we had—it seemed that skilled men had either been killed or disabled in the war, so we had to take what we could get.

MAX HEINDEL'S TRANSITION

Max Heindel and the writer, therefore, left Mount Ecclesia on Wednesday, January 1, 1919, and went to Los Angeles for the purpose of advertising for and hiring a printer. We found a man and wife; the man had experience in linotyping and printing and the wife had some knowledge of book binding. We returned on Friday, loaded with vegetables and various other things needed in a fast-growing institution located away from cities. We had started at five A.M. to give us time to stop at the market, where we filled the back of the large passenger car with vegetables; we arrived at noon tired and hungry. At that time we were blessed with a man and wife in the kitchen who were seemingly satisfied to carry on the work of cooking and dish washing.

Saturday evening, January 4, we had our delayed New Year's celebration. Some of our friends from nearby towns were present to celebrate with us and the Library was filled with happy faces. On that evening Max Heindel was the most cheerful of all, and he sang several songs in his deep musical voice, one song of which he was very fond was "[Ben Bolt](#)." On Sunday and Monday he was most thoughtful and quiet, working much in the arranging of his papers in his desk. He was also most desirous of having his partner remain with him in his office. Several times during the last day of his life (January 6, 1919) he asked the writer to sit down and talk with

him. When told that she feared she would interfere with his work, he replied, "But I do love to have you with me and visit with me." At a few minutes after four P.M. he came into her office with a letter which he had written to the Postmistress, containing a request for a delivery system to Mount Ecclesia once each day. He was ever solicitous of having his partner's opinion on anything which he attempted.

While Mrs. Heindel was reading this letter, he stood near her with his hand on the edge of her desk. All of a sudden he slipped to the floor by her side, a strange fall which appeared as if unseen hands were holding him and letting him down softly. As she leaned over him, his last words were, "I'm all right, dear." He became unconscious and was carried to his room which adjoined the offices. The workers held a healing meeting for him in the Pro-Ecclesia (Chapel). The writer remained with him, and close to eight o'clock he opened his eyes and smiled at her and departed from his earthly house for one in God's home.

The strangest part of his passing was that his physical vehicle kept its perfect appearance even without ice. It was left in his study without ice (and of course without embalming fluid) for the three and one-half days, and remained so natural that some friends feared that he was not dead, for his cheeks retained their high color as in life. The writer had decided that unless there was a change after the body reached the crematory in San Diego they would store it in the vault for several days, but this was not necessary, for while the ceremony was being read in the Chapel, Max Heindel appeared to the writer and assured her that all was right. The body was then cremated and the ashes were deposited around the roots of the rose tree at the foot of the Cross of the Emblem.

The question has been asked by friends, "Was it not possible that Max Heindel was aware of his coming death?" For several weeks previous to this time, we were calculating the 1920 Ephemeris. Heretofore, we had divided the work—he calculating the longitudes and the writer calculating the declinations—but Max Heindel at this time urged the writer to work out the entire Ephemeris. One evening she asked him 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 preparations 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, and 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 Mount Ecclesia and The Rosicrucian Fellowship work.

When his 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 the 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 deeded this land to The Rosicrucian Fellowship and today the Fellowship is in possession legally of all of the fifty acres constituting the Headquarters (Mount 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. Numbers of efforts had been made during the life of Max Heindel to get the control of the books as well as the Fellowship; and when Max Heindel was asked who would be the leader at Mount Ecclesia when both the Heindels passed on, he would ever reply that there would be no leaders, that the Board of Trustees would then have charge of all the work, which would be under their direct leadership.

PART III

THE WORK AT

MOUNT ECCLESIA

AND

THE NEW BUILDINGS

PART III PICTURE INDEX

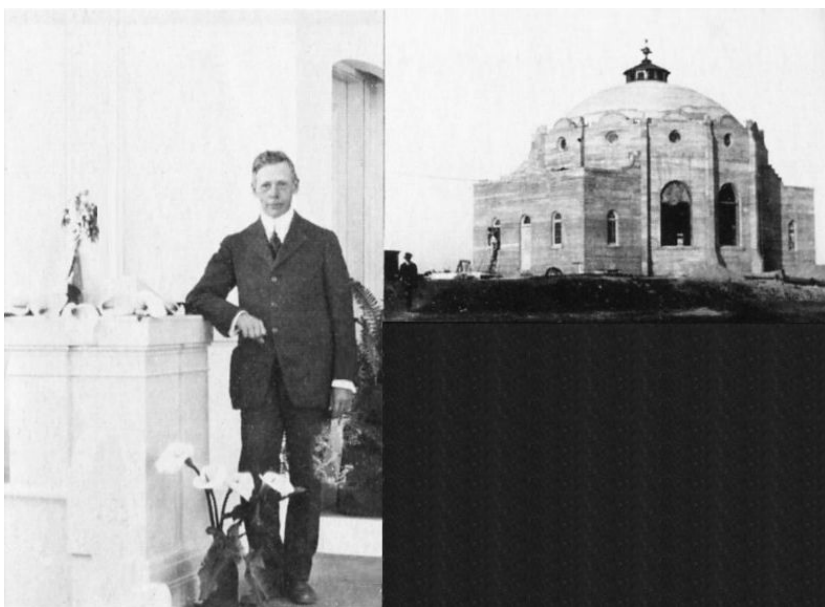
Laying of Temple Cornerstone.....	III-B
Temple Construction with Work Crew (Architect supervising).....	III-B
Temple Construction Post Card.....	III-C
Lester A. Cramer, Architect / Temple Near Completion.....	III-C
Ecclesia from Grounds / Ecclesia (Temple) and Pro-Ecclesia.....	III-D
Ecclesia (Temple) and Pro-Ecclesia.....	III-E
Temple Interior.....	III-F
Ecclesia / Ecclesia and Pro-Ecclesia.....	III-G
Ecclesia Cottage (formerly Grell Cottage, later Women's Dorm)...	III-H
Ecclesia Drive, Temple.....	III-H
The Emblem, Christmas Day 1920 Ecclesia.....	III-I
Rose Cross Lodge / Gum Grove and 3-Room House.....	III-J
Administration Building with Annex.....	III-K
Summer School, Fellowship Banner.....	III-L
Cactus Garden & Library Building (Original First Building).....	III-M
Children's School / Class Room in Library Building.....	III-N
Healing Department / Mount Ecclesia Sanitarium.....	III-O
East and West Entrances to Mount Ecclesia.....	III-P
Aerial View of Mount Ecclesia.....	III-Q
Lion at Entrance.....	III-Q
Electric Emblem and Newly Painted Library Building.....	III-R
Interior of Healing Chapel.....	III-R
Ecclesia Cottage / Rose Cross and Emblem.....	III-S
Decorated Star Pine.....	III-T
Mount Ecclesia Cross and Emblem.....	III-U
1930's Easter Service.....	III-V
Collage of Mount Ecclesia Buildings.....	III-W
Collage of Mount Ecclesia Buildings.....	III-X
Augusta Foss Heindel.....	III-Y



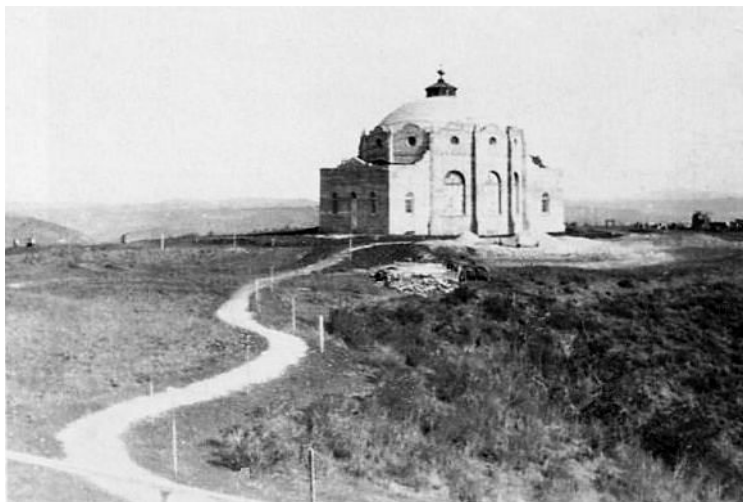
III – B July 23, 1920 Laying of Temple Cornerstone
 Mrs. Heindel Trueing Temple Cornerstone (Architect on Left)



Temple Under Construction (Upper Left)—Mt. Ecclesia
Rosicrucian Fellowship, Oceanside, Calif



III C Temple in Early Construction – Postcard
Lester A. Cramer, Architect / Temple Near Completion



III – D Ecclesia (Temple) – Postcard
Ecclesia and Pro-Ecclesia – Postcard

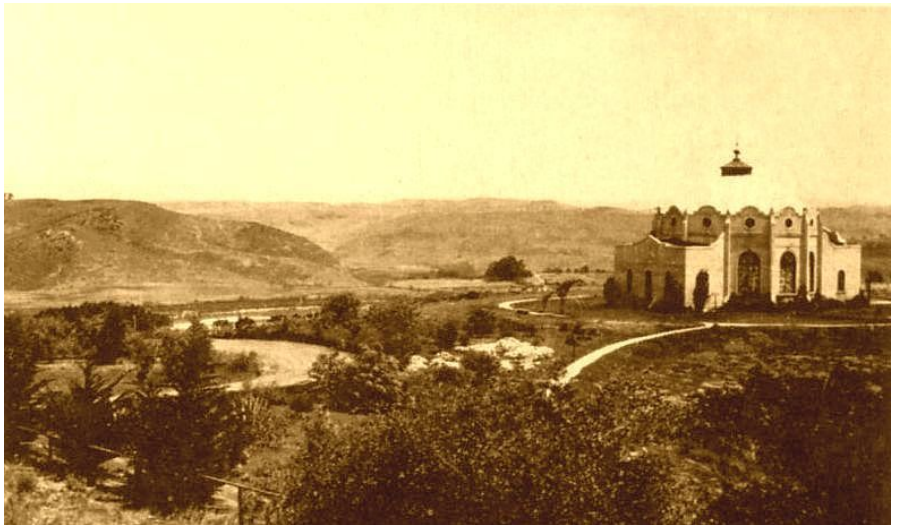


III – E Ecclesia and Pro-Ecclesia



III – F

Temple Interior



III – H Ecclesia Cottage (formerly Grell Cottage, later Women's Dorm)
Ecclesia Drive, Meditation Path and Temple



III – I The Emblem, Christmas Day 1920 Ecclesia



III – J Rose Cross Lodge
Gum Grove and 3-Room House Seen from Meditation Walk



III – K Administration Building with Annex
(Note Star Pine)

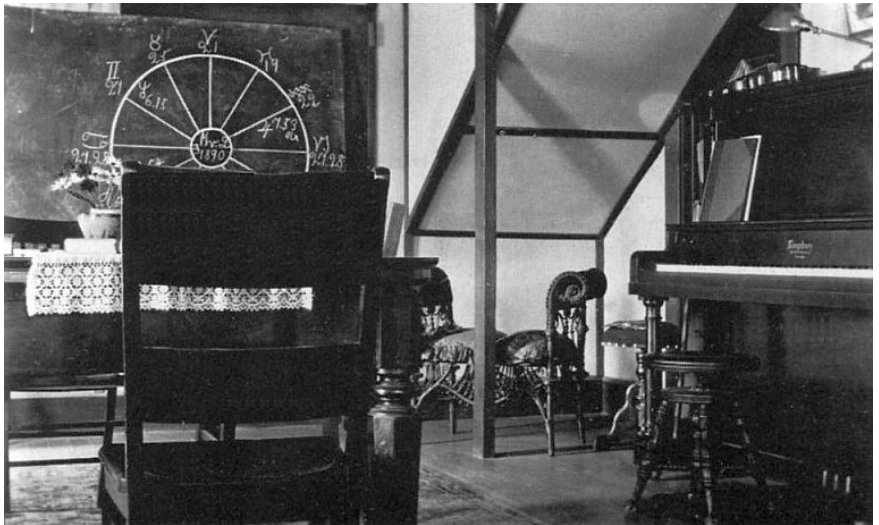


III – L Summer School Class with Fellowship Banner



III – M

Cactus Garden and Library Building
Library Building – Postcard



III – N Children's School
 Class Room in Library Building
 (Originally the First Administration Building – Postcard)

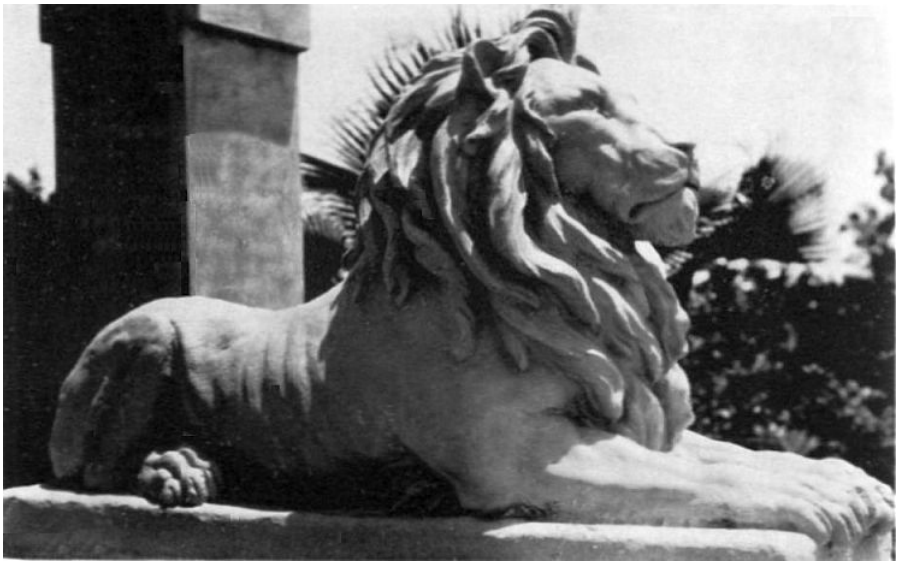


III - O Healing Department

Mount Ecclesia Sanitarium (later Guest House) and Gardens



III – P East Gate Entrance to Mount Ecclesia – Postcard
 West Gate Entrance to Mount Ecclesia – Postcard



III – Q Aerial View of Mount Ecclesia Showing Both Entrances
(See left and right at bottom of top photograph)
Lion at East Entrance



III – R Electric Emblem and Newly Painted Library Building
Interior of Healing Department Chapel

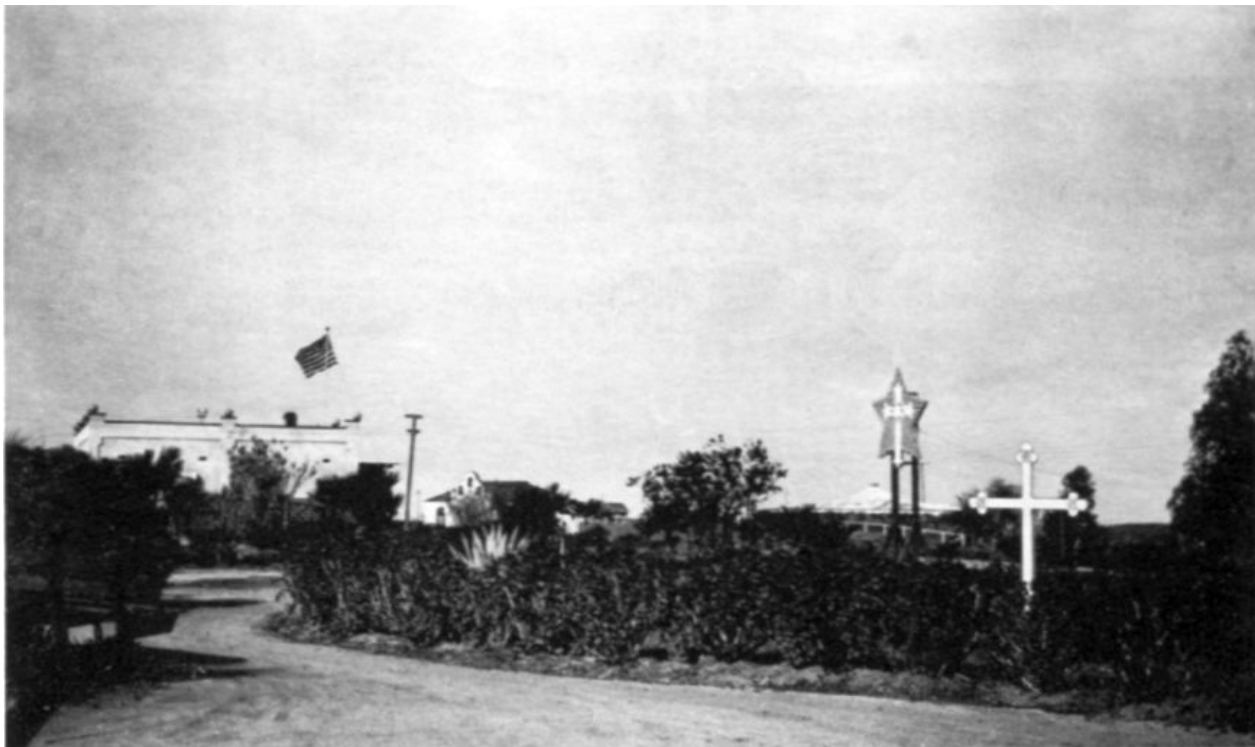


III – S

Ecclesia Cottage
Rose Cross Circle & Emblem



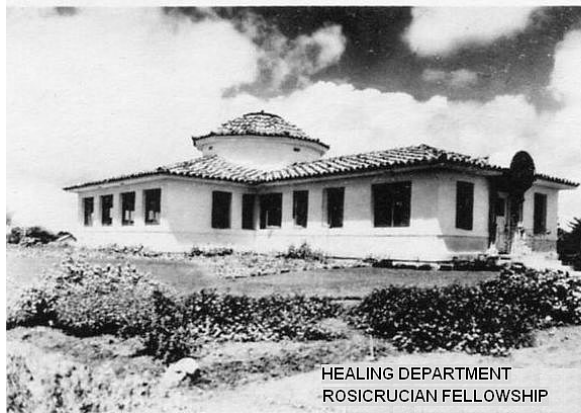
III - T Decorated Star Pine



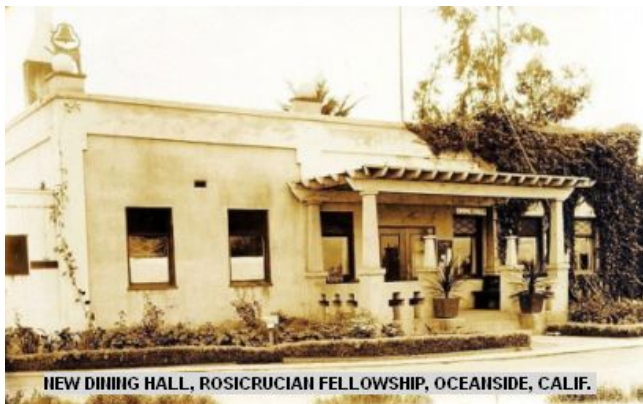
III – U Mount Ecclesia Cross, Electric Emblem, Dining Fall, Pro-Ecclesia and Ecclesia



III – V 1930's Easter Service



III – X Collage of Mount Ecclesia Buildings



III – X Collage of Mount Ecclesia Buildings



III - Y Augusta Foss Heindel

Part III

THE WORK AT MOUNT ECCLESIA AND THE NEW BUILDINGS

Returning again to our printshop in 1918, the man and wife whom we had brought with us from Los Angeles were very good workers and they helped considerably in the linotype work and book bindery, but the poor man was a periodical drinker, and again after a few months this man must leave us for the world. This put us in somewhat of a dilemma, 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 was already in the shop a young woman apprentice, Ethel Lanning, whom Max Heindel had started on the linotype, feeding press, etc., for there was great need of help in all departments. Now the work went forward on linotyping of the enlarged *Message of the Stars*, also the enlarged *Simplified Scientific Astrology*. Some years later these two were married, and at this writing Mr. and Mrs. Caswell are again numbered among our workers.

AFTER THE CHANGE

There was a time back in 1913, shortly before the opening of the first summer school, when Max Heindel had a trying time with some visitors, and after they had gone he passed into a very serious heart attack. The writer feared at first that he had left her for good, but after she had worked 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 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 work went on as ever. In fact, it took on new life, because of Max Heindel's work on its behalf from the inner planes.

After a few months several old members who had been in the work a number of years came to Headquarters. W. J. Darrow, from the New York Center, who was a building engineer, came to help erect a septic tank, later assisting in the office and magazine departments. Mrs. Nettie Lytle, from Seattle, also came and relieved the writer from the responsibility of the kitchen, and later became Esoteric Secretary. Mrs. Mary B. Roberts, from New York, arrived and relieved the writer from the housekeeping department. At this time Mrs. Margaret Wolff had charge of the Healing Department. After her death, Mrs. Roberts became head of that department. There was no one to drive the car until later when a young man, a member from Chicago, Joseph Hoheisel, reached Oceanside. This young man was a good automobile mechanic and a very sincere student.

Trouble arose in the bindery with the newly installed binding machinery. The folder especially, was most troublesome to adjust for folding the magazine. As our dear mechanic Max Heindel was no longer with us to attend this work, the writer (who, by the way, was clever with machinery for a woman), spent an entire Sunday at this folder until at last she had the adjustments in order, so that the workman could go ahead on Monday morning with the folding of the magazine, which was printed but was held over for folding.

Next, trouble materialized with the book-sewing machine and no mechanic in Oceanside was familiar with this complicated machine. Again the writer spent her Sunday tinkering and working with this machine until she had mastered it and put it into working order. The reason she used Sunday

was that then she had no men about her who would make suggestions and offer to do this work, thus taking them away from their own vital and much needed work. On Sunday she could be alone and concentrate her entire thought on her work.

Things began to adjust themselves in the print shop and other departments, and experienced and loyal workmen came to us. Strange as it may seem, as much as Max Heindel had done and as valuable as his presence had been, the work went on smoothly and in every department new helpers came who entered into the work with the greatest love and interest, and thus this great soul's work was carried on. So we may all see how God's work goes on, and men may be likened to the waves of the great ocean, as one wave breaks and passes on into the great waters, another wave takes its place. No matter how valuable we may be, others will step into our places, and the work will go on.

From "Echoes From Mount Ecclesia," March 1919:

"Mount Ecclesia has been my home for over five years and I have had every opportunity to verify my first impressions.

"To the world at large, Max Heindel was the Student and Teacher of Mysticism. Many all over the world have received their first impression of Occultism from him. To those in his correspondence courses, both Students and Probationers, he was our Leader—authorized by the Elder Brothers to lead us into the higher mysteries of the Rosicrucian Philosophy—but to those of us who were privileged to live at Headquarters, who saw the man as well as the Lay Brother, he was a living example of his teachings.

"Unassuming, he shunned the crowd who came with curious questions, yet to those who sought assistance he was ever kind and a tower of strength—a man of few words—but we who needed help received an answer which carried conviction and satisfied. He taught

us to serve by his own example. He was one of us and loved his home, was most considerate of all, and whenever needed he served.

“This has been hard Pioneer work; sagebrush and weeds covered the ground when bought eight years ago. We never lacked for money for what was necessary, but, alas, the workers who came—sent by our Elder Brothers, for none come who are not sent—often failed him. It was their test and they were not ready. Was the pump in the valley out of order, he climbed down with the lame foot and impaired circulation, a distance of 235 feet, and repaired it, that Mount Ecclesia might have water! Was anything out of order in the automobile, he was on his back under the car to fix it. Lately he found it necessary to be the mechanic of our Press Room, as competent mechanics on the Linotype were scarce on account of the War.

“Five years ago, I saw him come into the old tent which then served as a Dining Room and seated over fifty people, with pail and mop to clean the room, for every male Probationer thought it too menial a work for them and he would not let a woman do it so long as there were men around. He was the architect of our many buildings and often when workmen failed, could be seen handing up the tiles to those above. His heart has grieved that so many whom he thought he could trust had failed him.

“And so the frail body gave way under the strain when he might have been saved to this great work if all had done their duty.

“He loved these mountains and hills, snow-capped Baldy and [San Jacinto](#), and the wide sweep of the [Pacific Ocean](#) with its ever-changing sunsets.

“Always the gentleman, he was not afraid to show his loving consideration for his companion, for they were one in Soul and Spirit. A strong tie binds all of us who have had the privilege of knowing the man as well as the Leader. We cannot forget his strong voice as he led us in singing in the Pro-Ecclesia, or the happy, beaming smile with which he greeted those in whom he had confidence.

“Can any of us who were here at Christmas time forget the Christmas dinner and the afternoon that followed? How happy and cheery and witty Mr. Heindel was, the songs he sang in his rich bass voice, and the stories he told, the jokes that passed. And again at our

little New Year's party, he was one of the merriest there, applauding heartily the efforts of the others, and ever ready to do his part in adding to the enjoyment of all. None can forget his singing us the sailor's version of 'Where are you going, my pretty maid' to the old time melody which he did with appropriate action.

"We miss the bodily presence, but he is yet our Leader, and we still hear his voice as he repeated that favorite poem, 'There is no Death'"—Mary L. Lyon.

THE ECCLESIA—TEMPLE OF HEALING

Attempts had been made by students during the life of Max Heindel to collect the monies wherewith to build the Ecclesia (Temple). The students who were interested in this, however, seemed to give up their efforts after a time and when only a few thousand dollars had been collected, but in May 1920 at a suggestion from the Teacher the word went out from Headquarters that the time was ripe for the building of this spiritual edifice. Heretofore the impulse came from the students, but at no time did the word come from the Teacher, until in May 1920. As this message reached the students, it awoke a marvelous response, and contributions poured in, in small amounts but at such a rate that we were encouraged to begin our plans, and Lester Cramer was sent for from New York. This architect had been at Headquarters several years before and had drawn the plans according to the directions which he received at that time from Max Heindel. On June 29th at noon the ground was turned and thus the first work was started toward building our Ecclesia, and on July 23rd, at noon, in order to commemorate a double event by celebrating on Max Heindel's birth date, we laid the cornerstone (which had been prepared and dedicated by Max Heindel in November 1914), and the work proceeded.

A number of experienced men who had knowledge of building and contracting were among this group of workers, and again we find our willing server, Rollo Smith, with us. The work progressed rapidly, and during the building the contributions also came in at such a rate that we could pay our bills for material and also pay for the labor of the cement men, for they, with their tools and cement mixers, had to be hired. It was required that this building be dedicated before the end of December 1920, which was the end of the second decade, and how everyone worked! They were all determined to finish the Ecclesia so that the dedication service could be held at midnight on Holy Night, December 24, 1920. And they did.

The work was going forward at a most rapid rate. The following will show our readers how the work had grown in a little over one year after Max Heindel left the physical body. During this dear soul's struggles in the physical, only three faithful members of the Fellowship were ready to help—dear little Mother Lyon who, was past seventy-five years of age but most active, Lizzie Graham, and our faithful Alfred Adams. The rest of the workers were non-members, but as soon as Max Heindel left us, members were ready to do their best. The work grew so fast that it was necessary to employ numbers of workers in all departments; new life began to appear in every department.

We will reprint a section from the "Echoes" printed in the Magazine of September 1920, written by Mrs. Cramer, one of our workers. It will give you an idea of the activities of the busy workers who were building that greatest of all, the Rosicrucian Temple of the western hemisphere—a building which is to become the central focusing point of the Rosicrucian Method of Healing.

At the foot of the cross in front of the library there is a large star laid out in [lippia](#), a plant lying close to the ground and bearing a pretty little flower that seems to be a veritable honey mine for the bees. All day long the buzz of hundreds of bees fills the air, while across the way there is another buzz from the print shop, as linotype machine, press, folders, stitching machines, cutting machines, and binders unite in their separate noises in a composite rhythm that is not at all unpleasant. Upstairs in the administration building there is a clicking of typewriters, a constant going and coming of swift, silent feet upon errands of service in the work. Upon the wind, ever blowing coolness in the sunshine, comes the subdued roar of the ocean.

And now there is another strong buzz in this hive, for over on Ecclesia Point the concrete mixer turns and turns all day long, mixing stones, sand, cement and water for the waiting wheel-barrow that carry it to the trenches and forms, where gradually the Ecclesia is growing up out of the ground.

It is all so wonderful and stimulating, this busy place, the center of a great work in the world. It is such a swift moving panorama: First the ground breaking, then the trench digging, then the filling in with concrete and finally our red letter day, July 23rd, 1920, the Laying of the Cornerstone. It was glorious!

In order to take care of all our extra workers at this time we bought tents. We were able to procure several large army tents and we erected floors and built standard doors to these large tents, and our members were able to live in them all during the winter. My! how we were crowded, and what activity was everywhere! Classes were held almost every evening—Mrs. Arline Cramer presided over the Cosmo Class, Margaret Wolff over the Astro-Diagnosis. Expression classes and Astrology classes were also held.

In the Magazine we read in the [November 1920 "Echoes"](#) that the print shop and book bindery were finishing 5500 copies of *The Rosicrucian Cosmo-Conception*, 5000 copies of

Simplified Scientific Astrology, and 4000 copies of *The Web of Destiny*.

The prices of labor and paper had gone up so dreadfully after the war that in order to save, we concluded to print our principal books in our own printshop. Later this was discontinued on account of the loss of time, etc. At this writing (1941), we are again having our *Cosmo-Conception*, *Message of the Stars*, and *Simplified Scientific Astrology* printed in Chicago for the reason that our print shop is too small and the present machinery inadequate to handle the many thousand copies necessary to supply our present trade.

In 1920 we started reprinting Max Heindel's monthly lessons arranged appropriately for printing in book form. At this time [*The Web of Destiny*](#) [see also [here](#)] and [*The Mystical Interpretation of Christmas*](#) were ready for distribution, while [*Freemasonry and Catholicism*](#) was also ready for the press. In regard to prices of paper: In 1918 we paid 11¾ cents per pound and in the fall of 1920 the price had risen to 31¼ cents. Also in 1918 we paid 7 cents for each book cover; in 1920 the price was 20 cents. You can now realize what a tremendous expense was incurred in printing and binding our books.

THE DEDICATION OF THE ECCLESIA

This wonderful event which took place on Holy Night, the 24th of December, 1920, can best be described by quoting from the 'Echoes' as written by Arline Cramer in the magazine of February 1921:

"The completion of the Temple was delayed because of the impossibility of getting the interior finish or trim from the mills, although the order had been placed in September. However, all necessary things came along a few days before Christmas. The beautiful colored glass

windows were set, and the central ceiling light arrived and was placed by loving hands so that the twelve sided room of the temple is flooded with a golden radiance. Chairs had to be secured by loan. A driveway had to be made from the administration grounds out to the Temple. The narrow footpath had to be widened and set with posts, wired for lanterns. Committees were appointed at a probationers' meeting to take charge of decorating the dining hall, the library building, the little Pro-Ecclesia, and the Temple. Loads of greens were gathered to make these places sweet and beautiful. ...The marguerites on their great globular bushes, many of them four feet high, danced before us, nodding and smiling, coaxing to be taken into the Temple. What a joy to see these flowers, so abundant here in the winter time....

"The regular duties and the special work for the great event, the dedication of the Temple, swept us swiftly onward to Holy Night.... The mist lifted and hovered over us in a silvery dome, illumined from above by the full moon, as though to veil "the birth of the Babe" from all who should not see....

Dedication Service

"At 10:30 P.M. the probationers and disciples assembled in the Temple for the dedication and the Full Moon Meeting, the two events awakening vibrations within us that can lift us to the throne of the Father to bring down blessings upon those who will receive. At 11:45 the choir was heard singing "Oh, Come All Ye Faithful" as they marched from the Pro-Ecclesia to the Temple. Their sweet voices in the still night rang out with a call that swept us all into a great wave of adoration.

"Mrs. Frances Ray was at the organ in the Temple, and played from "Parsifal" that wonderful march of the Knights of the Holy Grail. How we wish we might have had a fine pipe organ for that grand masterpiece. Then we all sang "Holy Night" with the beautiful words that Max Heindel wrote to the melody. This was followed by a most impressive reading of the Scriptures concerning the Immaculate Conception and the Birth of Christ. During the reading, stereopticon views were thrown upon the screen over the little organ. Many of the pictures are reproductions of paintings of the great masters, and they are very, very inspiring. In a rich, full contralto voice, Mme. Louise

“Then Mrs. Heindel addressed us upon the purpose of the work and the necessity of personal consecration, arousing in all a hearty resolution to press on in spiritual achievement for Christ and humanity. As she told us of the soul hunger of the world for Truth, many of us felt that dedication of the life to the Teaching. Mrs. Heindel spoke in a clear, low tone which brought out the fine quality of the acoustics of the Temple. There was no echo, yet every word carried to all parts of the twelve-sided room.

“Mr. D. Moro then played a beautiful selection upon the flute as we prepared ourselves for the Silent Prayer, for which we were called by the sweet tones of a zither solo, rendered by Mr. Eugene Muller. This method of going into the Silence, accompanied by soft music and being recalled by the same, is particularly harmonizing and uplifting when we cease all care for self and flow into that union of all who love, in the service of those who suffer.

“We sang “O Little Town of Bethlehem,” after which Mrs. Heindel gave us the parting admonition. Then we silently withdrew while Mrs. Ray played an organ “Recessional.”

“At eleven o'clock on the following Christmas Day, another service was held in the Temple. All during that day the exercises and spiritual services continued. It was a day long to be remembered by those who were present.”

ECCLESIA COTTAGE

Mount Ecclesia was suffering for room and the monies were not available for the erection of buildings, but there was much scrap lumber, left from the forms used to build the concrete walls for the new Ecclesia (Temple). A number of the men who donated their labor to build the Temple were so in love with Mount Ecclesia that they were desirous of remaining longer, so this lumber was used to build a second story to Ecclesia Cottage which had been built for Mr. Grell and his family in 1918. The lower floor was well built with a good foundation, so this scrap lumber came in very handy. The inside walls were finished with wall board, and the outer walls were sided with shingles, which covered much of the patching

which had been necessary. These men were also able to put in all the plumbing, and this house today, with its twelve rooms with lavatories in each room, and two bathrooms, is a dormitory for part of our force of women workers. The seven rooms which were added on the upper floor were much needed for our women workers.

ECCLESIA PICTURES

One of our loyal members in Paris, Mr. Camille Lambert, a noted artist, offered to paint twelve oil paintings for the Ecclesia, to be placed in the twelve sections above the colored glass windows, each representing one sign of the Zodiac. When they appeared you cannot conceive of the joy that was expressed by the members and workers at Headquarters, for these oil paintings were original interpretations of the twelve signs of the Zodiac. For instance, the sign Leo which was placed above the altar, is a glowing sunrise with a stately and peaceful lion lying at attention; Taurus shows a bull grazing in a pasture of spring blossoming trees, etc. These twelve murals are beautifully colored and act as a border joining the walls and the domed ceiling, truly a wonderful finish to this twelve-sided, immaculately white Temple. The sign Aquarius is over the entrance of the Ecclesia. The pews are pure white and have the proper sign of the zodiac marked in gold letters on the outer end and in the center aisle. As the Probationers enter each takes a seat in the row on which his sun sign is printed. These seats remain their regular places as long as they are at Headquarters. The large armchair in which the reader is seated has the sign Leo in gold lettering on the top of the back.

The floor covering was formerly a green linoleum, but this was changed in 1939 to a new tan linoleum covering. Rostrum and aisles are now covered with tan carpet.

A small organ was the only musical instrument which Headquarters could afford at the beginning but this gave us the harmony and the lead for our songs, until a date of which we will write later.

The long and muddy footpath which followed the contour of the hill from the Chapel to the Temple was later made into a cement walk, beside which electric lights were strung. Our first lighting on the night of the dedication was a row of Japanese lanterns. The Ecclesia drive was graded and carried over to the new building and around a sunken garden. This drive is very popular with visitors who come to stand on the edge of Ecclesia hill and admire the wonderful view of the San Luis Rey Valley with its famous old Mission which was erected in 1798.

OUR DOG SMART

The little white dog Smart, which the Heindels had adopted to keep the rabbits out of the vegetable patch and which was later adopted by one of the summer school students, returned to Headquarters in the latter part of 1919. His new mistress, Mrs. Kittie Cowen, whose husband passed into the great beyond during that year, returned to make her permanent home at Mount Ecclesia and Smart returned with her.

He divided his time between the rooms of Mrs. Cowen and the writer. He was always loyal to his first mistress, especially after an experience he had during Mrs. Cowen's absence for several weeks. A neighbor had a very vicious bulldog tied up in his yard, and Smart attempted to help himself to some of this

dog's food. Well, the poor little fellow was dreadfully torn and bruised after the big dog got through with him, and he was brought to the writer's rooms a mass of blood. A visiting nurse helped to dress the wounds of this poor little dog, and set his hind legs, both of which were broken. Then the writer nursed him, even having him in a basket by the side of her bed during the nights. Well, Smart ran around in the rooms of the writer for some time on his two front feet, a wonderful stunt, and in a short time he was again as well as ever, but he never forgot his friend in need. Smart remained with us for a number of years and passed out of the picture suddenly. Mrs. Kittie Cowen is still among our workers at Headquarters.

A MORTUARY

The Rosicrucian method of caring for the dead is coming into quite general use, for cremation is now preferred by many as a method of disposing of the body and thereby helping the spirit to free itself more quickly from its body of clay. An important part of our teaching is the preservation of the body (without embalming) for three and one-half days after death. Then the silver cord is entirely severed. This method has been practiced at Headquarters since the year 1925. During the time that Mr. Charles Swigert was superintendent he arranged for the erection of a mortuary, an airtight cement vault-like building where the bodies of our departed ones may be kept on ice during the three and one-half days before cremation.

ROSE CROSS LODGE

With the enlarged crew of workers and the interest displayed by the visitors who were attracted here by the building of the new Temple, the Mount Ecclesia accommodations were most inadequate. Many were not able to remain for any length of time on account of the cramped and

uncomfortable quarters and so it became necessary that we build a larger building, and a twenty-room hotel was planned. At first we feared we were not financially able to meet this expenditure, but the Oceanside Bank was most helpful and made us a loan on the writer's note for the sum of \$7000, which we paid off within two years.

Plans for this new modern building were drawn by Mr. Lester A. Cramer, and the ground-breaking was on Tuesday, August 7, 1923, at 4:26 P.M. The usual Mount Ecclesia luck was again at hand, this time in the person of Mr. Paul Glick, from Milwaukee. Though not a member, he was much interested in our work and was experienced as a builder of railway stations. Mr. Glick offered to remain and superintend this building merely for room and board, and the work was beautifully done. The Los Angeles Center women members embroidered a double set of dresser scarves and table covers, and made pin cushions for all the rooms. The building was finished and ready for occupancy for the Easter crowd in 1924.

During its construction, this building was referred to as the Dormitory, then as the Guest Hall, and was finally named Rose Cross Lodge. It was built with a sun room above the second story which was large and roomy and often served us as an assembly hall where the larger meetings could be held. Heretofore the dining hall had been used for such meetings, and on special occasions when the crowds were very large this made it very difficult for those employed in the kitchen.

Mount Ecclesia was now supplied with electricity from the San Diego Gas & Electric Co., and at this time our water, gas, and electric troubles were over. New firms had come into Oceanside and new members on the City Board of Trustees made it possible for Mount Ecclesia to be served with all of

these modern conveniences; yes, the ice company and the grocery stores, as well as the bakeries, were now ready to deliver to Headquarters, even the highway which passes the grounds also was paved and the dreadful mud and dust were things of the past.

EXTRA ACREAGE ACQUIRED

The first plot of land bought by Max Heindel consisted of forty acres, but it did not possess complete frontage on the main highway. Around 1920 a new land owner came as a neighbor; he needed money and was willing to sell us a parcel of four acres which lay just between our land and the highway and this gave us full frontage on the highway, thus protecting Mount Ecclesia from having small cottages or other unsuitable buildings erected between our Headquarters and the main highway. Today the grounds have a continuous frontage for several hundred feet along the "Highway to the Stars" leading to the world-famous Palomar Observatory which is now installing the largest telescope lens in the world.

THE GUM GROVE AND NEW CABINS

In 1923 a neighbor on the east side of the grounds sold land to a new owner who began to sell in small plots. To protect Mount Ecclesia from too close neighbors on this side we bought at a very low price a beautiful grove of eucalyptus trees of four and one-half acres directly adjoining us on the east. In this lovely grove there were erected two cottages [here shown 80 years (!) later] of two rooms each, with a separate bathhouse for the men's quarters.

At the edge of this grove we had built a very nicely finished barn where we kept our horse and cows, which, by the way, are

no longer with us; neither do we keep laying hens as was our habit during the years of Max Heindel's presence. Today the milkman and farmer supply us with milk and eggs. But returning to the barn: the upper part which had been the hay loft, was converted into four very comfortable rooms for the use of the gardeners and other male workers. The lower part of this barn was made into a garage. During the shortage of rooms while we were building the Ecclesia, the pump house which covered our first pump was moved up onto the level of the grounds, sealed inside and painted, and is now a comfortable three-room house in which some of our male workers are domiciled.

ENLARGEMENT OF ADMINISTRATION BUILDING

The printshop and offices were becoming very congested and in order to find room for the large book stock it was decided to enlarge the Administration Building by adding a wing. The lower floor of this new wing was to be made into a room for the watchman, one for the stock room, and one for a work room for the bookbinder. The upper floor of this wing was an apartment for the writer. Up to this time, Mrs. Heindel had remained in the temporary room opening off from the general offices which had been arranged for her and Max Heindel. Now a small kitchenette and bath with a sleeping room and an office were built for her; she was still connected with the offices and the work in general, and enjoyed comforts which she had not had heretofore. The office which she had occupied was now turned over to the bookkeeping department.

About this time two very loyal and interested couples, who had been most helpful in the Fellowship Center work, came to Mount Ecclesia as workers. Mr. Charles Swigert and wife,

Pearl, came to us from North Yakima, Washington; Mr. Swigert became general manager and Mrs. Swigert assisted in the Healing department. A few months previously another man and wife, Harry and Verna Wilson, joined our staff, Mr. Wilson taking charge of the finance department and Mrs. Wilson acting as Center Secretary. Mr. Swigert passed into the great beyond in November, 1928, and Mr. Wilson in 1939. Mrs. Swigert, now Mrs. Ackemann, and again widowed, besides being a member of the Board of Trustees, still works with the Long Beach Center. Mrs. Wilson is engaged in business in Long Beach and is also assisting with the center work in that city.

To make the Swigerts and Wilsons comfortable a stucco cottage of six rooms, three rooms on each side, with a garage underneath, was erected over on the point just northwest of the Temple. This is known as the [Temple Cottage](#). Again, in 1927, two summer cottages were built to take care of the overflow in the summer of the students who desired to have cheaper quarters than the rooms in the Rose Cross Lodge. These cottages were built along a secluded path off Ecclesia Drive which led around the sunken garden.

[Building update reprinted from our 1996 Edition of *The Rosicrucian Cosmo-Conception*, [Addendum D](#), pp 716-717:

“The work at Headquarters was begun toward the end of 1911. To date (1997) numerous buildings have been erected, some of which now no longer exist. The Pro-Ecclesia, or Chapel, in which two morning and afternoon services have been held daily since its dedication in December, 1913, was thoroughly renovated in 1962. A devotional service with lecture continues to be given on Sundays. A two-story Administration Building was completed in 1917, renovated in 1962, with an addition to the [Shipping Department](#) completed in 1976. The second floor provides offices

for the Esoteric and Education Departments as well as Foreign Language and Astrology sections. In the earlier days, this floor served as Mr. and Mrs. Heindel's living quarters. On the first floor are the Shipping Department, photography room, bindery and print shop, where monthly lessons, the "Rays" magazine, pamphlets, and some books are printed.

"The Dining Hall was built in 1914, added to in the late 30's, renovated in 1962, with a sprouting room added in 1978. Here vegetarian meals are served to the workers and general public. In the Healing Temple, or Ecclesia, a healing service has been conducted each evening since the day of its dedication on Holy Night, December 24, 1920. The Sanitarium Building was opened in 1939 and used for a number of years to treat patients suffering from non-contagious diseases. It is now called the Guest House and is used by workers and Fellowship members as living quarters and visitor accommodations. Numerous cottages have been built and renovated over the years to provide worker residences, the most recent structure being a two-level Six-Plex completed in 1976.

"The Healing Department Building was erected in 1938. Built in the shape of a cross, it contains offices for the secretaries, who respond to requests for spiritual healing, and a healing Chapel in which a healing service is held at 8:45 A.M. Monday through Friday.

"Adjacent to the Administration Building is a one-story structure containing the Business Offices, which include the Editorial Office for the *Rays from the Rose Cross* magazine (which was published for the first time in 1911 by Mr. Heindel), the Accounting Office, Retail and Dealer Book Sales, and the Rosicrucian Fellowship BBS."]

We must not forget to mention another dear and faithful worker, Mrs. Mary Lang; she came to us in 1918 and was with us as housekeeper all during the building of the Temple; she

passed into the higher life in 1922. These dear departed ones served faithfully here and are still serving faithfully with the Invisible Helpers over there.

PROGRESS OF THE EXTENSION WORK

A member from the Long Beach Center, Mrs. Lida West, started in 1923 to transcribe our books in the Braille and today these books are being sent through the mails free to every part of America. There is also free distribution of hundreds of our books and subscriptions to "The Rosicrucian Magazine" in libraries. Members wishing to donate the books or subscriptions to public libraries may at any time purchase them for half price for this purpose. We have been told that in some cities the Rosicrucian Fellowship books have a waiting list; also that in the Los Angeles branch libraries readers often have to wait some time before their requests are filled for the *Cosmo-Conception*.

Our books have now been translated and printed in most foreign languages. In the Latin American countries there are two publishers who are printing and selling large numbers of Rosicrucian Fellowship books.

In July, 1939, the Center in Merida, Mexico, with the authorization of Headquarters, started La Revista Rosacruz, which is a translation of the articles and departments of "The Rosicrucian Magazine," even including a faithful reproduction of the magazine cover.

FOREIGN CORRESPONDENCE LESSONS

As the *Cosmo* and other books began to be printed in foreign languages this opened a new field of inquiry. Foreign letters began to arrive, necessitating translations,

and requests began to come in for a correspondence course in the Rosicrucian Philosophy. We first started with the German students, as members came to Headquarters who could do the translating and answer the letters in this language. Then the French people began to cry for attention, and so, in time, Mme. Jeanne Bigorne, formerly of Paris, came to us as French secretary. This was in 1929. In the eleven years that she has been with us she has translated all the English courses and a number of books into the French language and also has built up a large group of French students. However, the two largest and most active foreign classes at this writing are the Spanish and the Dutch, and they are increasing at a wonderful rate. The books are printed in these languages in numbers which indicate that these two groups of foreign-speaking people will eventually honeycomb their entire nations with our Teachings. Fellowship centers have been formed and lecturers are in the field; in fact, we hope they will soon catch up in numbers with the English-speaking people.

In February 1929, Headquarters sent a lecturer into the foreign field to contact the German-speaking people, Mr. Ortwin Schaumburg, a young man who was a student in the 1928 summer school. He had attended a German ecclesiastical college and was proficient in the German language. Mr. Schaumburg also traveled to England and delivered lectures, and while there he was joined in marriage with one of our center leaders, Miss Mary Josephine Smith, who came back to America with him.

Our foreign work grew so rapidly that in 1939 we had five foreign secretaries, two for Spanish, one each for French, German, and Dutch. These students receive the

lessons of both Astrology and Rosicrucian Philosophy courses. Many also make application for spiritual healing. In addition to this necessary correspondence, these secretaries translate the monthly lessons and letters sent out from Headquarters.

A PIPE ORGAN

In the November 1924 magazine, a letter was published from the secretary of the Los Angeles Fellowship Center, Mr. Charles D. Cooper, saying that a check for one hundred dollars was enclosed to start the fund for a Pipe Organ for the Temple, and inviting members and friends everywhere to join in this purchase. It was not long before the amount was available and Mrs. Frances Ray, an organist, was instrumental in helping us choose a beautiful little pipe organ which has been most beneficial in building high spiritual vibrations in our Temple, for no music has as much spiritual charm as that of an organ.

Mr. Charles D. Cooper rounded out his years of service to the Fellowship as General Manager at Mount Ecclesia from March 1, 1937, to November 22, 1940. Because of a heart ailment, he had returned to his home in Los Angeles on a month's leave of absence, but death called him on December 11, 1940.

SUMMER SCHOOL

Each year after the Ecclesia was built more workers and visitors came and better facilities were available to make them comfortable. Summer school sessions, which had been suspended for several years, were resumed and have become deservedly popular, so that Mount Ecclesia is a specially busy place from the beginning of July until September. Headquarters has become a summer vacationing place for many who prefer

the clean and quiet life of the spirit. During the balance of the year there are classes for our own workers and guests, and efficient teachers are ever available. Social events are held from time to time and life on Mount Ecclesia is filled with activity and study.

OUR LITERATURE

Since the passing of Max Heindel, there have been helpers on Mount Ecclesia who have been interested in seeing the Rosicrucian Fellowship literature attain the widest possible circulation. The following compilations of Max Heindel's monthly lessons and various other writings have been printed in book form: *The Web of Destiny* [see *First Edition*], *Ancient and Modern Initiation*, *Mysteries of the Great Operas*, *Freemasonry and Catholicism*, *Gleanings of a Mystic* [see *First Edition*], *Teachings of an Initiate* [for *First Edition*], *The Mystical Interpretation of Christmas*, *The Mystical Interpretation of Easter*, *Letters to Students*, *Nature Spirits and Nature Forces*, *The Rosicrucian Principles of Child Training*, and *Occult Principles of Health and Healing*. [See *First Edition*.]

The *Rosicrucian Cosmo-Conception* has also been given a *Topical Index* of 56 pages, while the 1997 hardback edition of the *Cosmo* includes a 100-page *Alphabetical Index*. *Astro-Diagnosis, A Guide to Healing*, by Max Heindel and Augusta Foss Heindel, although not published until 1928 [see *Second Edition Title Page*], was placed under joint authorship because it was prepared with much of Max Heindel's astrological work of diagnosis and delineation, combined with later knowledge and many additional horoscopes used for astro-diagnosis by the writer. This book is a worthwhile supplement to the knowledge contained in *The Message of the Stars*.

PHILOSOPHY CORRESPONDENCE COURSES

In 1916, Max Heindel and the writer realized the need of a study course in the basic truths taught in the Rosicrucian Cosmo-Conception, but the pressure of work was so great that neither could take up this task. Therefore Max Heindel wrote to Mrs. Kittie S. Cowen, of Mountain Home, Idaho, who was contributing fine articles on Cosmo subjects to our magazine, and asked her to work out such a course of twelve lessons, with questions for the student to answer. This she did, and it was just what Max Heindel wanted. Beginning in the spring of 1917, this "Preliminary Philosophy Course", as it is called, was sent out, and when the student completed the twelve lessons, he or she became a member of the Fellowship. This continues to be the method of joining The Rosicrucian Fellowship.

As time went on, students asked for deeper studies in the Philosophy and in 1925 a Supplementary Philosophy Course of fourteen lessons was prepared by faithful workers at Headquarters; some years later seven more lessons were added.

Max Heindel's writings on Bible interpretation have given renewed faith to thousands of readers. Through the years we have received many requests for a correspondence course dealing with the Book of books. After months of careful compiling of Max Heindel's teaching as found in the *Cosmo* and other of his books, issuance of the Western Wisdom Bible Teachings, a course of twenty-eight lessons, was begun in March 1937.

LECTURERS IN THE FIELD

The writer has traveled across country and up into Canada a number of times delivering lectures in the larger cities where Fellowship centers were established. During the years between 1928 and 1940, among those in the lecture field from time to

time, were: Mrs. Arline Cramer, W. J. Darrow, Dr. Franziska Lash, Ortwin Schaumburg, Alfred Johnson, and [Theodore Heline](#). And field workers were Mr. and Mrs. Frederic Jones, Mr. Lynn Vivian, and Mr. Irving MacArthur.

Fellowship centers have been established in many cities in America, Canada, Holland, England, Germany, Spain, France, India, and the Latin American countries as well as in Africa, Australia, and New Zealand.

NEW CACTUS BED

In the spring of 1926, one of our members, Mr. E. W. Ogden, presented the Headquarters with a beautiful cactus bed. He and our superintendent, Mr. Charles Swigert, drove to Pasadena and brought back some most valuable cacti; these cacti today form one of our show places. The cactus bed is now directly in front of the new west entrance gate with the name Rosicrucian Fellowship in neon lights.

Another feature of Mount Ecclesia is the [winding Palm Drive](#), which starts from the old first gate ([East Gate](#)), past the Administration and Library buildings, the dining hall, Chapel, and Ecclesia cottage, on past the new Mount Ecclesia Sanitarium and [Healing Department](#) building to the circle near the Temple of Healing, the Ecclesia. Here many leave their cars and walk over to the edge of Ecclesia hill to admire the wonderful view of San Luis Rey Valley with its famous old [Mission](#) [as it appears today], erected in 1798.

The entire grounds are now so beautifully laid out in [gardens](#) and drives with [pine](#) and [palm trees](#), and inviting [benches](#) under their shade, that one can no longer recognize the old dusty and barren bean field. The Rosicrucian Fellowship

has truly "made the desert bloom"—and its gates are ever open in welcome to all.

In 1939 we had the gift from Mr. Lynn Vivian of one hundred orange and grapefruit trees, and one of our last summer school students, Mr. Karl Stebinger, has done the work of planting them as a gift to the Fellowship.

THE CHILDREN'S SCHOOL

On September 7, 1926, Mount Ecclesia dedicated the Children's School. The building was beautifully arranged and equipped for a school for children from two and one-half to seven years of age. Mr. and Mrs. J. C. Jenssen traveled extensively with a school in view; their experience added to their generous contribution made this school possible. For two and one-half years, Mount Ecclesia made a great effort in this direction. We had experienced teachers and nurses, and the school for a time went on very successfully, but as the depression neared, the parents began to take advantage of this and the pay for the tuition dropped off. Some parents demanded that we keep their children even though they refused to pay. With these and other complications and disappointments, in the fall of 1930, the Board of Trustees voted that the school be closed.

Since the erection of the Sanitarium, the school building has been remodeled and turned into a nurses' dormitory. It is now called West Hall and has twelve lovely sleeping rooms, a sitting room, laundry and baths, which make this building a most comfortable dormitory.

The ideal of a Children's School, however, is still in the ethers, for it was one of Max Heindel's firm hopes that eventually the Rosicrucian Fellowship would teach the

young and develop future lecturers and teachers right here at Headquarters. This ideal will be the next step which must come, and we feel that some individual with vision will come forward and make this ideal a reality by a generous endowment which will then make continuance possible, and not leave it to the smaller donations to carry on this much needed work. As we have completed more than forty years of the twentieth century, we are in the early part of the fifth decade of the century, and before this ten-year cycle passes this hope should become a reality.

While the Rosicrucian Fellowship work was growing and had reached its most successful period, the harmony of the Headquarters was beginning to be much disturbed. The writer, who, in this book, has at all times dwelt on the good and the constructive, feels now that it will also be necessary to give the readers a glimpse of some of the tests and trials which come to the people who congregate together for the carrying out of a great work. Among them there will frequently slip in those who have come with an ulterior motive, to endeavor to get control of the movement; sometimes these are curiosity seekers from other organizations; and, of course, our gates are open to the world.

When Max Heindel incorporated The Rosicrucian Fellowship, he took the advice of an attorney and organized a corporation with five trustees. It was what one may term a closed corporation: no one was to own any stock; no one was at any time to have any interest in anything pertaining to the Fellowship properties; all was to be used for the perpetuation of the Rosicrucian Fellowship teachings. The

papers were drawn up and signed by Max Heindel here at Mount Ecclesia, on December 13, 1912, and the official document with its proper seal and signatures is dated January 10, 1913. After the corporation was formed Max Heindel was the president of the Board of Trustees until his death, at which time the Board consisted of Mrs. Mary L. Lyon, Mr. F. H. Kennedy, Mrs. Verna Wilson, and the writer. Then Mr. Alfred Adams was elected to serve as the fifth trustee, and the writer was elected president. This office she held until the year 1931.

At the death of Mr. Kennedy and Mrs. Lyon, others were elected in their place. With the election of the new members, misunderstandings arose and dominating spirits broke into the harmony of Mount Ecclesia workers. By 1931, this became quite serious and a division began to take place. The disturbing element had gained the controlling vote on the Board of Trustees. Two members were added to the Board, making it seven, in the hope of bringing peace, but to no avail.

Eventually the writer resigned as President of the Board. These two factions became very much divided and the result was that the work suffered greatly. Letters were sent to the students out in the field and many things were said and done which in later years were deeply regretted.

The writer became seriously ill, so ill that for four days her life was despaired of, and after a month in which to recuperate she did not return to Mount Ecclesia, but with a group of her loyal workers she rented a home in the town of Oceanside and for three and one-half years carried on the spiritual work away from Mount Ecclesia. In 1933 she

traveled all over the United States and Canada and lectured in thirty-three cities, carrying the message of the beloved Rosicrucian Teachings into the field. During this period those who had been instrumental in creating the inharmony at Headquarters were eliminated, and in 1934 the writer was again installed as the leader at the Headquarters. Since that time, everything has been going on most harmoniously, all feeling that that unhappy time has, through its sorrows, made us all stronger and more loving. All who remained loyal during these trying times have become stronger and more spiritual and have also been drawn closer to the work, and so we who suffered can truthfully say that we "bless the rod that smote us."

The Fellowship has ever carried on its work by paying its bills monthly, and when the monies were not available improvements had to wait. However, the work was never handicapped to such an extent that we could not go forward, even though we often had to do without needed machinery, or use old and antiquated instruments and second-hand desks and tables. In spite of these things the workers were ever willing to do their best with the least expense.

The Heindels never took any monies out of the work, except for their frequent trips to Los Angeles for the hiring of employees; these were the only expenditures which were ever taken out of the Fellowship funds. Never at any time did they take one penny out of the work to buy their meager wardrobes. The writer's personal funds were ever used for personal expenditures, and at Max Heindel's death he had no monies to his account. The probating of the will was necessary because of a few hundred dollars in Germany, a

legacy from an aunt, and because of the deed to the Fellowship land, which the court decided would be entrusted to the writer, since Max Heindel signed the legal documents as "Max Heindel, Trustee," (Echoes). As stated previously, she later deeded it to the Fellowship. From August 10, 1910, when she became Mrs. Heindel, until August 1931, the writer put in her entire time and considerable of her own funds to carry on the work. She has never received a penny of salary, nor any royalty on her books; all went freely and lovingly to the cause of humanity.

In 1931, due to conditions caused by certain members at Headquarters which made it necessary that the writer sever her connections with the work there, all of her private monies had dwindled to the last nineteen hundred dollars. She moved to Oceanside with this small personal account, but she possessed the last gift of Max Heindel, the copyrights of the books which we had both written and which the Fellowship had had free use of, for years, with no royalties ever being exacted.

After a time, the Fellowship began to suffer, for those at Headquarters could not print from either the plates or type and replenish their dwindling book stock; they came of their own free will and made an offer of a modest monthly annuity if the writer would permit them to print the copyrighted books. Permission was then freely given and today these books are going out as usual and papers are drawn up assigning these copyrights to the Fellowship to be used exclusively for the forwarding of the Fellowship work. No heirs, no member can at any time use them for personal gain. And the writer, after all these years of loving service,

is also protected financially for the rest of her life, on account of the annuity.

From her savings, she has built for herself on the Fellowship grounds a small four-room bungalow in which she may now also remain undisturbed until she is ready to join her beloved husband in the great beyond.

MOUNT ECCLESIA SANITARIUM

In 1936, Mrs. Gertrude Smith of Canandaigua, New York, passed out and left the Fellowship a goodly legacy to be used entirely for a Sanitarium. This generous-hearted woman was a Probationer who had received great benefit from our spiritual healing department, and in gratitude she wished to make possible the realization of Max Heindel's plan to establish a large sanitarium at Headquarters for the benefit of humanity. She met death in an auto accident September 5, 1936. Over a year elapsed before the estate was settled and the funds turned over to the Fellowship. This money has now been used to erect a beautiful and modern 40-room building which has been named Mount Ecclesia Sanitarium. Its doors were opened to receive patients right after its dedication Christmas Day, 1938. It takes care of patients through the latest methods of hydrotherapy, fever therapy, physical therapy, color therapy, short wave diathermy, vegetarian diet, colonics and massage. Resident dietitian and registered nurses, as well as a medical man are in attendance.

HEALING DEPARTMENT BUILDING

The Fellowship Healing Department has been given a beautiful new building, built twelve-sided and with twelve rooms for secretaries who are assigned according to the twelve

signs of the zodiac. The patients on the correspondence list are also assigned to these according to their sun signs.

The year 1940 opened the fifth decade of the century for the Fellowship with wonderful prospects. The Board of Trustees, of which there are twelve, have full charge of all of the work. Six of these members are resident workers at Headquarters and comprise the Executive Committee. All business between the monthly board meetings is taken care of by this Executive Committee, three of whom constitute the Finance Committee. The departments are presided over by experienced Probationers, and in every way the work is now protected and the future of the Rosicrucian Fellowship is assured.

Much field work was accomplished in 1940, and the beautiful assurance is that a number of young lecturers are preparing for the field. As the finances are available and these are ready, they will step out into the field and carry this great message to the world. We remember Max Heindel's prediction given in his student's lesson of June 1912, which is reprinted in the *Teachings of an Initiate*, page 155: "I saw our headquarters and a procession of people coming from all parts of the world to receive the teachings. I saw them issuing thence to carry balm to afflicted ones near and far." And this prophecy is fast coming true, for the teachings may be said to have covered the globe, and the visitors who are attracted to the Headquarters are also coming from all parts of the globe.

PLATO

We have told you of our little dog Smart, but we must not forget to write about another canine, one who is still with us, for the Rosicrucian students are lovers of animals, and the dog

is one to be classed among man's most faithful friends. Mount Ecclesia today is proud of "Plato," as wise in his way as the great philosopher after whom he is named. Plato's time dates back to 1935 when our little hostess, Mary Hanscom, in walking through the grounds met a strange acting animal, a dog which stood as still in the center of the road as if petrified. His eyes were bloodshot, his body tense with fear. Mary had to speak coaxingly to this frightened animal several times before he dared respond to kindness. Then he was taken to the back of the dining room and fed. Hungrily, he gulped the food, for the poor creature was starved. He was bathed and his hair smoothed, and he emerged as a handsome dog. He seems part Police dog and part Airedale. Today, Plato is a beloved and most faithful watchdog—so wise that one need but think to impress the thought upon the consciousness of this dog.

YELLOW FLOWERS

Visitors often ask why it is that the flowers on Mount Ecclesia are so much more beautiful than in other gardens, and why the color of yellow is so prevalent, for truly three-fourths of all the blossoms are yellow. The five-pointed star which was laid out by Max Heindel and which surrounds the cross is planted solidly with African daisies which bloom the greater part of the year and form a brilliant [orange-yellow star](#). The main drive which leads from the original or East Gate is also bordered with these yellow daisies.

OUR ENTRANCE GATES

Speaking of the gate, we must tell you that, when the building of the Sanitarium started, a new drive was laid out which enters the grounds from the west and is now called the

West Gate. This [new entrance](#) is laid out like the first one, with two large [white lions](#) placed one at each side. Thus, both gates have this same Leo mark, for the Rosicrucian Fellowship work in this and in the coming Aquarian Age is to lay the foundation upon which the new age religion will be built.

The Fellowship message and mission is under the signs Leo-Aquarius, and the strangest of all is [Max Heindel was born under the sign Leo](#), with both the Sun and Moon on the Ascendant in Leo, and his companion, the writer, has [Leo rising with the Sun and Moon in the sign Aquarius](#), while the members who have contributed the most in service during the pioneer years are also under these two signs. For instance, F. H. Kennedy had Leo on the Ascendant, Charles Swigert and Judge Carl A. Davis were born on the 23rd of July (the same birth date as Max Heindel); Mrs. Mary Lyon and daughter Frances were both born under the sign Leo; Alfred Adams was a double Aquarian; and we could go on mentioning names of faithful workers who were born under these two fixed signs.

A movement which is to become so powerful a world influence—preaching and teaching the Christian religion, working hand in hand with the Churches, teaching the deeper mysteries which are contained in the Bible—naturally must be governed by, and work under these two signs, and the gateposts of both of our entrances, which lead to the Rosicrucian Headquarters, will eventually be decorated with the symbols of Aquarius and the Lion. Both will welcome all who enter the grounds of the Rosicrucian Fellowship at Mount Ecclesia, the Mount of the Churches. Or, literally, a "company called out."

The Rosicrucian Teachings are now honeycombing the world, and the beautiful part of the work is that its message is encouraging the people to go back to their churches, is leading

them back to their Bible, and in every way is fulfilling its mission.

In closing this book, the writer gives to the world a history of the struggles and the victories of a great movement, a movement which gives the essence around which the new forms of the Aquarian religion will be shaped. We have been told by the Teacher of the Ancient Rosicrucian Order that the teachings which they transmitted to Max Heindel will someday become the foundation of the Aquarian religion. They will not wean the masses away from the Christian Religion, but will strengthen the faith of the coming generation in the divine truths as contained in the Bible. They will explain the many mysteries and make clear the things which on account of the lack of understanding have sent numbers to seek for eastern or medieval religions. The teachings of the Rosicrucians give to the world an exalted Christ, encouraging men and women back to the Bible, for they claim that the Christian Religion has come to stay and that the Christ is truly the SON OF GOD, the greatest teacher to appear in a physical body.

The writer is penning these lines at the age of seventy-six, is enjoying the best of health, and hoping to be with you all for a number of years, but she desires, as soon as qualified workers appear, to retire from active management. Today she is already partly free from the executive work, and as soon as members appear who are ready to take care of the editing of the Magazine and the writing of the letters and lessons, she wishes that these duties also may be lifted from the shoulders which have helped to carry on this work for thirty-two years. Her desire is to see the work carried on by experienced and reliable workers, who are younger and more able to carry the responsibility of helping to spread these teachings, making

them a living factor in the world. After these sad and sorrowful days, men through their very sufferings will reach out for what the Rosicrucian Fellowship has to give—comfort to those who have lost their loved ones, satisfaction to those who are spiritually hungry, and a balm to the brokenhearted.

A SANE MIND, A SOFT HEART, A SOUND BODY

MOUNT ECCLESIA

1997

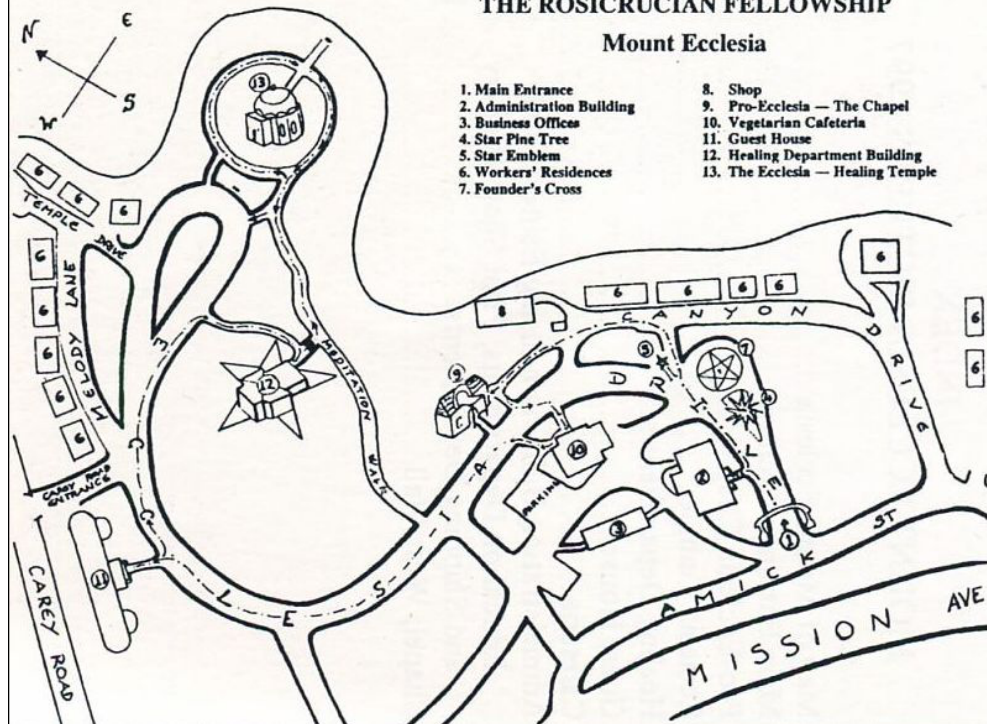
INDEX

MOUNT ECCLESIA PICTURES 1997

Map of Mount Ecclesia.....	A
Main Entrance Archway.....	B
Pro-Ecclesia Chapel.....	C
Ecclesia Temple.....	D
Healing Department.....	E
Guest House.....	F
Cafeteria.....	G
Administration Building, housing Esoteric and Education Departments, Print Shop, Bindery and Shipping Departments.....	H
Chapel, West Wall.....	I

Mount Ecclesia

1. Main Entrance
2. Administration Building
3. Business Offices
4. Star Pine Tree
5. Star Emblem
6. Workers' Residences
7. Founder's Cross
8. Shop
9. Pro-Ecclesia — The Chapel
10. Vegetarian Cafeteria
11. Guest House
12. Healing Department Building
13. The Ecclesia — Healing Temple



INDEX - A Map of Mount Ecclesia



INDEX - B

MAIN ENTRANCE ARCHWAY



INDEX - C

PRO-ECCLESIA CHAPEL



Index - D

ECCLESIA TEMPLE



INDEX - E

HEALING DEPARTMENT



INDEX - F

GUEST HOUSE



INDEX - G

CAFETERIA



INDEX - H

ADMINISTRATION BUILDING – HOUSING ESOTERIC AND
EDUCATION DEPARTMENTS, PRINT SHOP, BINDERY AND SHIPPING

God is Light.

If we walk in the
Light as He is
in the Light we
have Fellowship
one with another.



