

## 9 MORE BUILDING

As mentioned in the foregoing chapter, in November the Elder Brother of the Rose Cross made known to Max Heindel the need to start a summer school. Heindel communicated this plan to the members in the monthly student letter of March 1913 and sent a prospectus with further particulars to those who were interested. The prospectus mentioned that the summer school would open on Wednesday, June 4, 1913, and it directed that all who desired to attend should register at once and send a deposit of five dollars. Word went out that accommodations would be in tents.

Forty-one students responded quickly. One of the first, Rollo Smith, volunteered to come and help with the building, but how to purchase all the supplies was still a puzzle. The five-dollar registration fee from 200 people and eighty-five dollars in the bank would suffice to buy tents, mattresses and bedding, and all of the supplies needed to set up a kitchen.

A relative of Mrs Heindel, Don Brockway, who was a window trimmer in a tent and awning store in Los Angeles, was prevailed upon to guarantee payment in order to get them sixty days' credit on twenty tents, forty army cots and mattresses, and fifty folding chairs.

A lady friend in charge of the mailing department in a large department store got sixty days credit for sheets, blankets, and pillows and some of the Los Angeles members provided homemade comforters. The dishes and cooking utensils were also procured from the department store. Previously, everything had been paid in cash, but now all depended upon the students' promptness in paying the twenty-five dollars each for the first month's room and board.

In the large roomy basement under the first and only structure built on Mount Ecclesia, in the space where Bedelia was stored, Rollo Smith created a kitchen. First he moved Bedelia out, and then he constructed the walls and the floor with rough lumber. A second-hand oil range was secured to cook the meals for the forty-six people. Fred Carter, a young man who had studied nursing and had also taken a course in vegetarian cooking at the Battle Creek Sanatorium, offered to come and do the cooking free of charge. Consequently, everything worked out fine.

Mount Ecclesia was a mile and a half from Oceanside and there was no ice, gas or electricity. They used coal oil for the lights and distillate for fuel in the kitchen range. All was made ready for the coming summer school.

On May 25<sup>213</sup> just a day before the opening of the summer school, Max Heindel remarked to his wife that the Teacher had expressed the wish that Probationer meetings be started at once, and asked her if she could have the emblem ready that night. A carpenter cut out two crosses; Mrs Heindel painted one of them black with a white border on one side, and the reverse side white with a black border. But Max Heindel then remarked that what was needed was a pure white cross together with seven red roses and some white roses. So she painted the extra cross completely white and picked three rosebuds that were beginning to bloom on one of the rose bushes. The meeting was to be held at eight o'clock p.m. in the private office of Mrs Heindel, which served as sleeping quarters as well as a reception room. Mrs Heindel placed the white cross upon a golden star, which she had painted on a blue curtain. Mr Heindel proposed that the white roses be placed in the center of the wreath of red artificial roses, which were brought from Los Angeles.

The name *The Rosicrucian Fellowship* adds up to nine according to numerology and at the ground breaking nine persons were present. On this evening, again, nine persons were present. These nine people, some of whom helped prepare the opening of the summer school were: Mrs M. Mason, Alice Gurney, Flora Kyle, Philip Grell Sr., Rollo Smith, Fred Carter, Eugene Miller, Mrs Heindel and Max Heindel.

After a short period of concentration, while they were sitting in a circle before the unveiled emblem, the three white roses suddenly began to move. One slowly slipped down, but, in falling, was caught by a leaf on the next one. Then, this second rose also slid as if invisible fingers moved it, until it hung on the leaf of the last remaining rose. This left the most beautiful white rose in the center of the wreath of red roses on the white cross.

The two white roses, which were thus misplaced, did not fall to the table, but remained hanging a few inches down on the lower limb of the cross. The vibration in the room became so intense that some of those present were spellbound. Max Heindel attempted to rise in order to speak, but was so overcome that his voice failed him as tears streamed down his cheeks. All those present were later assured that the thirteenth Brother, Christian Rosenkreuz, was present in his vital body. After a few words were spoken by Max Heindel, all disbanded without speaking.

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<sup>213</sup> This date probably is not correct. Summer school opened on June 4 and one week before then was the 28<sup>th</sup>, but the Probationer meetings are always held on the day before the new or full moon. The new moon was on June 4, so the service must have been held on June 3.

In June 1913, the Rosicrucian Fellowship began publishing a newspaper, *Echoes from Mount Ecclesia*. In the first issue, which consisted of some seven hundred words, Max Heindel wrote why this paper was named *Echoes from Mount Ecclesia*:

“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 aims to elevate 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.[Heindel] 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 newsheet the-‘Echo.’ One day it may become an important factor in the uplift of the world, for Mr H.[Heindel] 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 to most people. It is thought that by clothing the spiritual viewpoint in a garb of ‘common sense,’ we may waken the ‘Echo of assent’ in thousands of hearts. This plan, of course, requires both men, money and time to mature, but it will be realized.”<sup>214</sup>

Shortly before the opening of the summer school, Max Heindel had a trying time with visitors and after they left, he had a very serious heart attack. Mrs Heindel feared at first he had left her for good but after work-

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<sup>214</sup> *Echoes from Mount Ecclesia*. Max Heindel, Ed. June 10<sup>th</sup>, 1913. no. 1. pp. 1-2.

ing 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.'<sup>215</sup>

On June 4, 1913, the first summer school opened. The forty-one participants slept in tents. Each tent contained two cots, a grass rug, and a little homemade stand with a small mirror. An oil lamp and two camp stools completed the furnishings. To take a bath one had to walk one and one half miles over dusty roads to the ocean.

Classes were held afternoons and evenings. Alice Gurney assisted Max Heindel in teaching the philosophy classes, Miss Elisabeth MacDuffee of Philadelphia taught the class in anatomy, and Mrs Fannie Rockwell taught preliminary astrology. Heindel himself taught the advanced philosophy and astrology classes and conducted a question class. The light sheeting with which the dining room was covered reflected the intense glare of the California sun into their eyes. The sea breeze, which started at eleven or so, caused the sheeting to flap and made such a noise that it was deemed necessary to build a real roof. Rollo Smith erected the framework for it and volunteers helped nail on the shingles. The irritation was soon over.

But in the hot month of July another annoyance manifested. In the northern section of Mount Ecclesia there were two reservoirs providing Oceanside with water. But when water was needed on Mount Ecclesia for cooking or sprinkling the plants, the flow of water always stopped. Despite repeated requests the Oceanside Village Board refused to keep these reservoirs full enough so that the Rosicrucian Fellowship could get its supply of water. So, one day forty students, led by a young attorney (the future osteopathic physician Benjamin Hayman) wended their way to Oceanside to attend a session of the Board in order to make an appeal for more water. For a time it was successful, but the general antagonism towards strangers was not lessened.

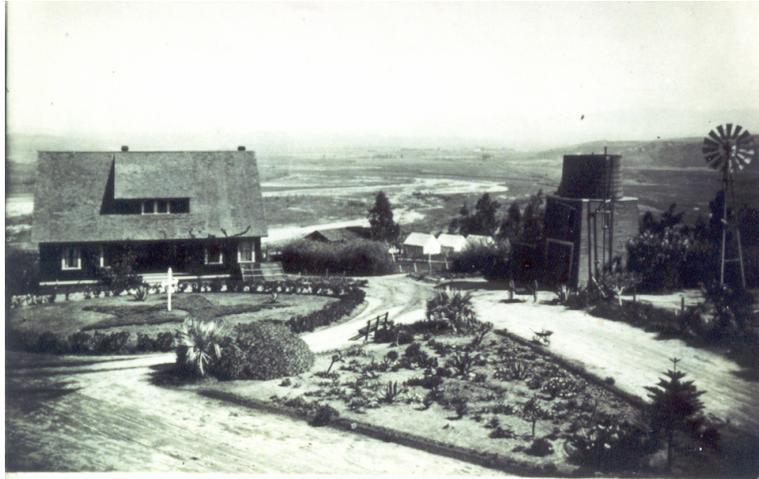
The growing seriousness of the water situation made it necessary for Headquarters to install its own water system. A probationer, Mr F. H. Kennedy, who was the Pacific Coast manager of the Moline Plow Company in Stockton, California, offered to procure an engine which could raise sixty gallons of water per minute from the well. Heindel found a man, Frank English, who was willing to dig the two wells. In the valley, over two hundred feet below, was a terrain of about one and a half acres

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<sup>215</sup> *Echoes*, January 1951.

where the wells were dug in a small corner. There was great rejoicing when they hit water only twenty-eight feet down from the surface.

They constructed a reservoir with cement walls on top of the hill into which the water had to be pumped for storage. Next, the water from this larger reservoir had to be pumped and forced into another tank set up on a tank house about twenty feet high in order to give the pressure needed to force the water into the kitchen and bath room. Naturally, this was a very heavy drain on the meager finances, but at any rate, there was water! Max Heindel had to inspect the water plant, sometimes three times a day, making the exhausting trip up and down those two hundred and thirty-five feet to and from the valley.



69. View of Mount Ecclesia, about 1913.

The jubilation over having their independent water plant was short lived. Water from the shallow well contained much salt and alkali from the Pacific Ocean. Thus, within a few months the strawberries, lettuce and other delicate vegetables withered and died. The water was not potable and could only be used for sprinkling strong plants and for washing. Therefore, another call was made to the local council for a better supply of water.

The water question dragged on and became a serious controversy with the local trustees. They insisted on keeping the Mount Ecclesia gate that led to their reservoirs open because through this gate an old man with his one-horse buckboard had to pass each morning to see how much water remained in the reservoir. In order to keep stray cattle from roaming

over the Rosicrucian Fellowship grounds and destroying the trees and vegetables, Max Heindel insisted that the gate stay closed. Nevertheless, each morning the man left the bars down and these difficulties continued until November 1918, as we shall later see.

As was mentioned before, in the beginning of 1911 Heindel desired to build a sanitarium. A plan of this sort required large capital and a skilled staff, so Heindel proceeded as follows to realize his goal. In the *Echoes* of August 10, 1913, he wrote an article about the laying of the foundation for a sanitarium:

“On the 6<sup>th</sup> of August [1913 at 2:00 p.m.], we started a nucleus of our Sanatorium [sanitarium]. Mr Heindel on that occasion said in part; ‘It seems so difficult to get away from the ideas of imposing buildings fitted with every modern convenience when we speak of a Sanitarium, such [as] I have dreamed of, and sometime the dream will become reality; but in the meanwhile, mankind is suffering and we are doing nothing physically to take care of the sick. This never dawned upon my mind until the Elder Brother suggested that we erect some cottages and begin active work on a small scale—that we follow the same method in this branch of our work in the world which has proved so successful in building up the Rosicrucian Fellowship—namely, using what we have instead of waiting for what we think we need, or ought to have. And this is really the better way, for if we had an imposing looking building here today, with trained health adjusters, nurses and all the paraphernalia they would have nothing to do but keep the building clear of the cobwebs and dust which would accumulate by disuse. In this way we shall start with a few patients; when we have helped them they will go on their way rejoicing telling the news to other sufferers who will come and give us the privilege of helping them for Christ’s sake.

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

“As it is contrary to Rosicrucian principles to charge for services, patients will only be required to pay for room and board, at the rate

of \$1.00 per day or \$29.00 per month. On account of the limited room, it will be necessary to apply for admission in advance.”<sup>216</sup>

Following the above-mentioned suggestion of the Elder Brother, three cottages were built in July 1914. They were initially used as a kind of sanitarium or convalescent home, but later the cottages were needed to house workers, and the idea of a sanitarium was temporarily abandoned.

After the end of summer school many members remained. To house these people cottages were built. Max Heindel decided to use the twelve by fourteen-foot floors, which had been constructed to protect the summer school tent dwellers from the cold, as floors for the new cottages.

With the help of the students, the foundations were built on the hillside and the floors carried over and fitted into them. Two of these floors were placed together and with the help of the carpenter, Rollo Smith, three cottages were built upon them, each with two rooms.

In June 1913 Mount Ecclesia had bees and one cow named *Josie*; but the residents became so numerous that it became necessary to purchase another cow. Cows were scarce in and near Oceanside, so Mr Heindel and Augusta rented a livery rig and searched the backcountry for another cow. It was by no means an easy task to find a good specimen, but at last, near sundown, they found a heavy Holstein that was for sale. The animal, which was the pet of the house, was opposed to leaving, so in order to entice her to follow the Heindels on their homeward trip, the back of the carriage was filled with hay. By the time they had covered half of the twelve miles on their return trip, the hay was gone and she refused to go any farther. The weighty animal lowed constantly so one of the Heindels stayed in the carriage to drive the horse while the other followed behind to ‘shoo’ the cow. They arrived at Mount Ecclesia after dark, tired and travel-worn. They named her Josephine after the famous milk cow in the State Agricultural College of Missouri, hoping that she would prove worthy of the name.

In the same month of July, Mr Joel Hawkins bought a third cow in the San Luis Rey Valley named Bessie, who had more than once won awards.

The devotional services were conducted in the dining room, but this little room of twelve by fourteen feet was too small and so, on the advice of the Teacher, it was decided to build a structure for spiritual services. One of the New York members, Miss Frances Lyon, who had training

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<sup>216</sup> *Echoes from Mount Ecclesia*. Virginia L. Kenney, Ed. August 10<sup>th</sup>, 1913. no. 3, p. 4.

along artistic and architectural lines, offered to remain 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. Her mother was a small woman who was very much opposed to her daughter going to Mount Ecclesia, so to protect her daughter she came along. In less than a month, this woman became an ardent supporter of the Rosicrucian Teachings. Mother Lyon, as everyone knew her, remained on Mount Ecclesia for the rest of her earthly life.

Word had hardly gotten out that a chapel was to be erected when a contractor from San Francisco, Mr William Koenig, a probationer, arrived at Mount Ecclesia. It was he who supervised the building of the structure.

On November 27, 1913, the ground was broken for the Pro-Ecclesia.<sup>217</sup> It would be a small building, 36 feet long and 18 feet wide, with seating capacity for about seventy-five, built in the Spanish-Moorish style. Mr Heindel drew the plans and Miss Frances Lyon perfected the design. She and Mr Stewart Louis Vogt decorated the interior and painted the emblem.

A secondhand organ was purchased for twenty-three dollars and on Christmas Eve, December 24, 1913, the chapel was ready for dedication. Thirty-six members attended the dedication, again the cabalistic number nine. Mr Heindel addressed them as follows, "We have met here to-night to dedicate the first building devoted solely to worship of God, along the lines of the Rosicrucian teachings. This is an inestimable privilege, for which we cannot be too grateful. But though our hearts may swell with love and gratitude to God for this house, so beautiful in its simplicity, let us not forget the words spoken at the time when we laid the cornerstone. After all, this is only a dead pile of stones and unmeaning timbers. God does not dwell in houses made by hands. If we want to meet with God, we must build in and around this place, the unseen spiritual temple, so grandly and gloriously portrayed by Manson, in *'The Servant in the House'*,<sup>218</sup> as he said, 'Some people never see it at all.' But it is a living thing, and only such a living thing can house the living faith wherewith we must abide in the world, and take part in its work, to bring about the Kingdom of Christ. Who for our sake is now groaning and travailing, awaiting our manifestation as Sons of God."

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<sup>217</sup> *Echoes from Mount Ecclesia*. Flora M. Kyle, Ed. December 10<sup>th</sup>, 1913. no. 7. p. 2.

<sup>218</sup> Kennedy, Charles Rann. *The Servant in the House*. A play in five acts, New York and London: Harper and Brothers Publishers, 1908.



70. Pro-Ecclesia or chapel.

“‘When you enter it,’ says Manson, ‘you hear a sound as of some mighty poem chanted, that is if you have ears.’ And to the spiritual senses all true temples emit a sound vibration, a spiritual harmony, which diffuses itself over wide areas, strengthening all that is good, in all who come in contact therewith. But unless we learn to sing songs of love with our hearts, and not only with our lips, this poem will never be heard from Mt. Ecclesia. It is, therefore, necessary that we all should learn thus to sing, so that whether we ever hear this music ourselves, it may go out to comfort the sorrowing souls all over the world, regardless of whether they know from whence this music comes or not.

“‘Presently you will see the church itself, a looming mystery of many shapes and shadows leaping sheer from the floor to dome ... ‘The work of no ordinary builder,’ says Manson, and later, ‘It is yet building.’ Indeed, that is true. For though we may finish the physical structure, of what we call ‘a house of God,’ as we have to-day finished the work on this building; the true Temple, not made with hands, but of the numberless acts of love and kindness, is ever building. This pile of physical material, which we have here brought together, is already beginning to decay. But that unseen church, made up of immortal acts, grows more resplendent, as day by day we add new deeds of love to those already built into it. Let us not deceive ourselves, however; this work is not all joy. As Manson says, ‘Sometimes the work goes forward

in deep darkness; sometimes in blinding light. Now beneath the burden of unutterable anguish, now to the tune of a great laughter and heroic shoutings like the cry of thunder.' *There are nights as well as the days of the soul.* It is not always Palm Sunday, when the world hails with acclamation, the bringer of glad tidings; but each and everyone has also his Gethsemane, from time to time. Beside, what credit is it to us if we work diligently when the smile of approbation greets us on every hand, or when we feel within ourselves, that wonderful joy which comes in doing the work of God, and we go forward with long strides and unabated vigor; driven by an impelling inner urge, content and satisfied.



71. Max Heindel in the Pro-Ecclesia, the only picture of him not wearing glasses.

“But we cannot always expect to have such conditions. And it is in the night, when crucifixion looms darkly upon us, when even the nearest and dearest of our friends seem to desert us, leaving us in the ‘Garden of Gethsemane,’ that we must prove ourselves staunch workers, looking up

to the Father, ready for whatever sacrifice be demanded of us, saying, 'Thy will be done.' And it is characteristic of this night of the soul, that the inner urge to work is generally wanting; so we do not feel a desire to serve God, but are rather inclined to enter the broad path. Let us remember, however, that only by being faithful to the end, shall we ever be able to say 'Consummatum Est' (It has been accomplished.) May we each and all prove worthy *visible workers* and temple builders, so that when we have exhausted the possibilities of our present environment, we may merit a larger sphere of usefulness as Invisible Helpers of Humanity."<sup>219</sup>

The following article was dictated by Max Heindel and was taken from *Echoes* of January 1914:

"It [the Pro-Ecclesia] is built in so-called Mission style, with three bells hung, as seen in various California Missions, above the entrance. The roof has also the usual beautiful curved mission tile, and the windows are of a very artistic diamond design. Standing upon one of the highest points on Mt. Ecclesia, it may be seen for many miles; and is already being noticed by all who pass. And there is considerable traffic along Mission Avenue which runs past our Headquarters; this being one of the highways of Southern California.

"The acoustic properties of the Pro-Ecclesia are very fine, every word spoken, in even the lowest voice, is plainly heard by every one. 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 [that] is 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 em-

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<sup>219</sup> *Echoes from Mount Ecclesia*. Flora M. Kyle, Ed. January 10<sup>th</sup>, 1914. no. 8. pp. 3-4.

blem, 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'—the commencement of His Passion. And above this picture, we see the inscription, 'Awaiting the Day of Liberation.' This beautiful picture is [given] 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 easier to build the unseen spiritual temple around this nucleus on that account."<sup>220</sup>

In December 1913, a main road was laid through the grounds and named Ecclesia Drive. Mr Stewart Louis Vogt from Cincinnati, Ohio—the member who had helped to beautify the Pro-Ecclesia—put in this road and bought the first four palms.

After some time Mr E. W. Ogden from Knoxville, Tennessee, visited Headquarters and presented an additional seventy-four lovely palms. To plant these palms, which were from six to ten feet high, the holes had to be blasted with dynamite. In all, seventy-eight palms were planted by December 9 along this road, and this produced quite another appearance.

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<sup>220</sup> *Echoes from Mount Ecclesia*. Flora M. Kyle, Ed. January 10<sup>th</sup>, 1914. no. 8. pp. 1-2.