

## 10 STILL MORE BUILDING ACTIVITIES

In January 1914 a three-room cottage was built on Mount Ecclesia to accommodate Dr and Mrs Partridge and their daughter and son.



72. Main entrance with Administration Building.

After Mr Dean Rockwell was elected as a member of the Board of Trustees, it gave him charge of all outside work in lieu of Max Heindel. Thereafter Mr Heindel moved his study to a room upstairs in the administration building so he could work undisturbed.

During the months of February and March 1914, Max Heindel prepared a manuscript written by Annet C. Rich of Seattle, entitled, *Christ or Buddha?* He also edited and rewrote the seven *Rays of the Rose Cross*, which deal with the subject, *Freemasonry and Catholicism*, and a lecture that he had given in Los Angeles a year earlier, *How Shall We know Christ at His Coming?*

During this time a member-architect William Koenig from San Francisco devised plans for a building where literature, music and drama could be performed. The drawing allowed for an extension of the building and included a hall with a seating capacity of 150, a library, and a classroom. Koenig designed the classroom so that it could easily be changed into a stage.

On March 1, 1914, Dictaphones were purchased because it was difficult to hire and keep stenographers. Dictaphones could also be used day or night.

Before sunrise on April 12, 1914, members from nearby towns came to attend the first Easter services on Mount Ecclesia. The *Echoes* of May 1914 describes the event:

*Easter Service 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 ago 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 Hier-

archies 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 craft, 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 are 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, and 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.”

On the first of June 1914 the second summer school opened. Lecturers delivered talks on the Rosicrucian philosophy, astrology, expression, anatomy and public speaking and the dramas of Wagner and Goethe. They used three hundred slides to illustrate the classes in astrology, anatomy and the great masterpieces.

On Tuesday, June 23, 1914, with the moon in the cardinal sign of Cancer, residents and workers held the first healing service, setting the precedent for this service to be repeated every week as the moon enters a cardinal sign.

The old kitchen and dining room had become overcrowded and uncomfortable, so in October a new dining room and kitchen were built; a

one-story, fireproof building that accommodated one hundred people and was set up as a cafeteria.



73. Dining Hall with Mr and Mrs Heindel on porch.

On November 26, 1914, the cafeteria was completed and dedicated. This was a memorable day, as the cornerstone for the coming Ecclesia or temple was laid on that day, and the flag with the Fellowship emblem that had been presented by the Los Angeles members, was raised. The following is reprinted from the *Echoes* of December 1914.

“It was a beautiful day, and at eleven o’clock we all gathered in front of the new dining hall, ready to hoist 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 stepping stone to further attainment, for it was suited to their race, and then 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 farther outpost to the shores of the Pacific Ocean; here upon the westernmost edge of our western continent the Rosicrucian Fellowship has been established as the Exoteric Center to prepare the way of the Rosicrucian Order, and some day, we know not when, but probably when the sun enters Aquarius, the Brotherhood itself will follow and be located somewhere in this vicinity.

“This, then, is the last change in the present continents, and whatever future 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.”

The flag was then raised. Mr George Wiggs, a member from Chicago, started a fund for the temple and donations began to come in; so Max Heindel decided to lay the cornerstone. Heindel, therefore, continued his lecture on the laying of the cornerstone as follows,

“But while we have faith that in due time the darkness, the sorrow and the suffering will cease, that 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 the 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, be-

longed 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 the 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 Mt. 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, 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 would form the corner of the Ecclesia.”

The small Oceanside Electrical Company provided Mount Ecclesia with electricity only three hours a day, which was an annoying situation that brought extra expenses. Supplemental lighting consisted of coal oil lamps, Dictaphones installed with motors had to be turned by hand, and the press was run by a small gasoline engine. In November 1914 all of this changed. Mr F. H. Kennedy, the installer of the pumping plant engine, presented Mount Ecclesia with an engine and dynamo for its own electric plant.

Max Heindel was an experienced electrician, so he helped install the plant in what had been the dining room during summer school and now served as a storeroom. It was made of vertical board siding. Heindel put in the electric wiring, as they were financially unable to hire an electrician from San Diego and Oceanside had only one non-professional electrician.

In December the oil lamps were discarded for electric light and the hand-turned Dictaphones were run by electricity. By December 24 Mount Ecclesia was ablaze with lights from its own electric plant.

It was impossible to set all of the type by hand at Headquarters and difficult to have type set in Los Angeles and shipped to Oceanside in order to print the letters and lessons each month, so in February 1915 a typesetting machine was purchased.

*The Echoes*, the small monthly paper which had been sent out gratis for two years, grew larger; but the extra postage was costly, so the May issue went out as a sample copy, to solicit a subscription price of one dollar

per year. This magazine contained forty-four pages and displayed its new name, *Rays from the Rose Cross*.

Because of the noise the Print Shop was moved from the main office into the basement, the room that had formerly been used as the temporary kitchen, and in June a larger cylinder press was installed.

During the First World War (1914-1918), Mount Ecclesia offered no summer school, and discontinued the usual programming activities. The soldiers from Camp Kearney, about twenty miles from Headquarters, were given classes and lectures, however, and a number of them became members.

During these years, Headquarters had serious financial struggles. Many students in Europe were forced to stop their contributions, book-sales dropped off, and the prices of everything climbed higher.

Nevertheless, the Fourth of July of 1915 was a day of rejoicing. The last one thousand dollars of the mortgage was paid. At the burning of the mortgage Max Heindel gave an address, *Our Association: Its Progress and Prosperity*.



74. Heindel Cottage.

The house in which the Heindels lived was easily accessible and very noisy, and this disturbed Heindel in his work. To correct this, a small three-room cottage was built on the side of the hill where Heindel could work in peace and quiet. In this cottage on the hill he rewrote and enlarged the small paperback booklet, *The Message of the Stars*, expanding it to seven hundred pages. Augusta Heindel worked all day greeting strangers and doing the housework, office work and gardening. At the



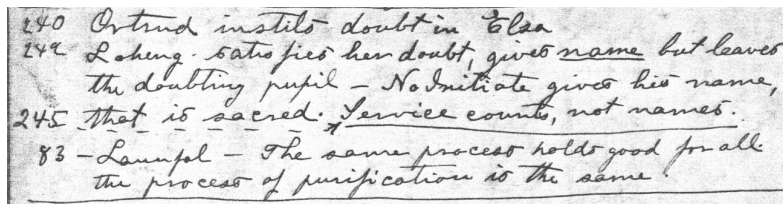
end of their workday, she would join her husband, listen to his day's dictation and offer suggestions.

Alfred Adams, a man of middle age and poor health, joined the office staff of the Rosicrucian Fellowship through an employment agency. He proved to be gracious, agreeable, and efficient. Over the course of time, he improved his health and became interested in the Teachings.

Mr Adams worked his way up from office worker to office manager. Then in January 1919, after Max Heindel's passing, he became general manager and Mrs Heindel's right hand man, until March 17, 1931, when at age 72 he passed away from a heart attack.

Headquarters employed eight men from 1915 through these years, and as none was familiar with the Rosicrucian philosophy, much time had to be spent instructing and looking after these employees.

After rewriting the *Message of the Stars*, Heindel enlarged *Simplified Scientific Astrology*. He had written this small paperback booklet in 1909 while in Seattle. Now, in September 1916, a 198-page book came off the press.



240 Ortrud instils doubt in Elaa  
242 Loheng. satisfies her doubt, gives name but leaves  
the doubting pupil - No Initiator gives his name,  
245 that is sacred. Service counts, not names.  
83 - Lounfel - The same process holds good for all  
the process of purification is the same.

75. Handwriting of Max Heindel.