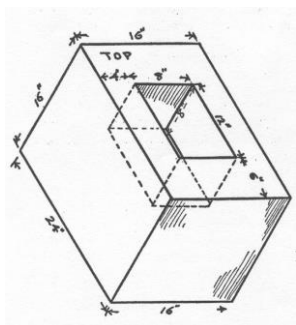
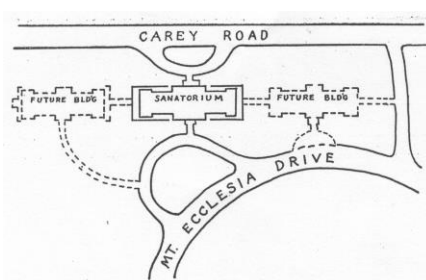


13 STRUGGLE FOR POWER

Even before he established the Rosicrucian Fellowship headquarters, Max Heindel had intended to erect a sanitarium or school of healing. By August 6, 1913, his plan materialized on a small scale with three cottages built for this express purpose, each with two rooms. Very soon, however, these rooms had to be used for members who remained at Mount Ecclesia. This situation continued until April 1929 when the Board of Trustees, of which Mrs Heindel was president, appointed a committee to investigate the possibility of building a sanitarium.



89. Cornerstone for the Sanitarium.



90. Situation of the Sanitarium

The May 1929 magazine reported that architect Lester A. Cramer had drawn plans for a sanitarium. These plans specified a central administrative section for an office, a reception room, four treatment rooms, a kitchen, and a dining room, with nurses' quarters above. On either side of the central portion there were patients' quarters, eight private rooms and four wards, each with a capacity for four beds. The wards were surrounded on three sides by a terrace. The plan covered the first phase and provided for a total of twenty-four patients. This initial structure was arranged so that other units could be added when needed.

The sanitarium would operate primarily along natural lines, with special attention to physiotherapy, to include hydrotherapy, light-therapy, and massage. Osteopathic or chiropractic manipulation and sunbaths would be included, all based upon the Rosicrucian method of healing. An institution of this type would require much less capital outlay than would a hospital with a high-priced medical and surgical staff.

It was estimated that to build the first unit and carry it through the first year would require a sum of at least \$50,000. The committee decided that it would be unwise to start operations with less than half this amount actually in hand.

A site between Carey Road and Mount Ecclesia Drive, as shown in the picture, would provide room for future expansion.²³⁸

On December 11, 1929 at 10:46 a.m., the 24"x16"x16" cornerstone was laid for the sanitarium. It was constructed of concrete, heavily reinforced with steel mesh. In the top of the stone a copper box compartment 7"x8"x12" would receive future documents when the cornerstone was finally placed in the actual foundation of the building. Ninety-nine persons witnessed this event. During the ceremony Mr Prentiss Tucker gave an address.

In January 1931 Mount Ecclesia published a small monthly paper called *The Mount Ecclesia Herald*, free of charge to members and 50¢ a year for non-members. It was a family paper that gave news for which there was not room in the monthly magazine *Rays from the Rose Cross*. In spite of great enthusiasm, the *Herald* was short lived. The December 1932 issue stated that the paper existed only by the grace of its readers; that funds were exhausted and the staff had been reduced to half.

In *Rays from the Rose Cross* an article informed readers that the building of the sanitarium began on January 6, but because there were insufficient funds only a start could be made.

On Sunday, February 7, 1932, at noon, the cornerstone was laid. More than 125 people attended, among them Mayor Martin and other notables of Oceanside, and a few freemasons. The president of the Fellowship, Judge Carl A. Davis, directed the meeting and gave the inaugural speech. Then more speeches were given by Mary B. Roberts of the Healing Department, Dr J. A. Balsey of the Los Angeles center, and Mr William Albert of the San Diego center. After the speeches the architect, Lester A. Cramer, assisted by freemasons, laid the cornerstone. They sealed the copper box that contained documents about the sanitarium and placed it into the cavity of the stone before the actual building was initiated.

In 1932 the *Rays* as well as the *Herald* stated that the construction was proceeding smoothly. In the *Rays* of July 1932, page 389, a picture of the nearly completed building, called attention to the story.

“At a special meeting of the board of trustees held at Mount Ecclesia on June 4, Christmas was set as the tentative date for the opening of the new sanitarium to the public. It is hoped that all the necessary ar-

²³⁸ Copied from *Rays from the Rose Cross*. December 1929, p. 598.

rangements, including furnishing and equipping, be completed by that time, and possibly before. The physical features of the building are now practically finished. The concrete terraces are omitted for the present as they are not a necessity in the beginning. The final touches to the building will be made within a couple of weeks, including the grading of the grounds. The building, both inside and out, presents a very fine appearance. The exterior is white stucco, the front entrance being of artificial stone with columns and entablature. The latest hospital conveniences and accessories will be provided. There is an electrical call system for nurses, a nurses' station, a diet kitchen, etc.

"The obstetrical department is not being finished at the present time, as that is left for a future development after it is decided by the doctor and head nurse whether it is desirable to proceed with it. Twenty-one thousand dollars have been spent in completing the building itself, and approximately \$5000 remains for furniture, physiotherapy equipment, and a reserve fund.

"The doctor and head nurse to be in charge have been tentatively selected and will be announced later. It is hoped that some of the centers will desire to furnish certain rooms, which will be named after the centers which do this. It is also thought that some of them will wish to endow charity beds in the institution, because many will come to us who will not have the means to provide for their treatment and some provision for them must be made. The institution is starting with only a small reserve fund and therefore cannot provide free treatment, at least in the beginning, unless this is covered by an endowment. It is particularly requested that between now and the tentative opening date in December our students and friends, both in and out of the centers, make this understanding the subject of prayer and meditations in order that the archetype of the opening may be definitely formed, which will be a tremendous help in making the institution a success after it is opened. Please don't forget this, for it is an important factor.

"Advertising matter, booklets, including schedules of prices for rooms, treatments, etc., will be prepared during the summer and fall and sent to all students and to agencies for getting publicity which the friends and students of the Fellowship can give to this undertaking, both from the standpoint of getting patients, and also increasing its reserve fund. This will be greatly appreciated and is much needed. The institution must be self-supporting because it cannot be supported from the funds donated to the general work of the Fellowship. The present reserve fund will not last long unless it is supplemented

by other endowments or unless we are successful in obtaining an adequate number of patients to pay expenses and keep the institution running. Therefore, the cooperation of all is earnestly requested for this important undertaking. All can have a part in it and help to make it a success, both by their prayers and their material assistance.”

The worldwide economic slump and exhausted reserves were the probable causes of failure to open the sanitarium on the appointed day in December. Seven years later, at Christmas 1938, the opening finally took place, but more about that later.

Along with material difficulties, there were spiritual problems at Mount Ecclesia that reached a climax in 1931. To get a clear understanding of the origins, we must return to the year 1910 when the Teacher drew Max Heindel’s attention to the fact that it matters not, “[H]ow good the intentions may be in the beginning, as soon as position and power are created which may gratify the vanity of men, the temptation proves too great for the majority ...”²³⁹

Even during Max Heindel’s life there were persons who had designs on the copyrights of his books, hence his decision to make a will. When the will was examined in 1919, it appeared that Mrs Heindel inherited the grounds of Mount Ecclesia. Then, some members urged Mrs Heindel to present the land to the Fellowship. Although her lawyer advised her to keep the grounds in her name during her lifetime, she agreed to transfer the property. She had complete faith in the Fellowship’s Board of Trustees.

On January 10, 1913, Heindel founded the corporation in compliance with the laws of California, believing this to be the best way to protect the copyrights and material possessions of the Fellowship. The founding of a corporation also gave the means to protect the Fellowship against possible claims by the family of his former wife. The Trustees of the corporation themselves exercised supervision and their successors were appointed by THEMSELVES and not by popular VOTE. They were not obliged to answer to the members as a body for their management. If crystallization occurred or questionable members took their seat on the committee, the probationers could not remove them. Soon Mrs Heindel regretted that she had not taken the advice of her lawyer.

After the passing of Max Heindel, Mr Alfred Adams stood at her side as plenipotentiary. After the death of Mr Kennedy and Mrs Lyon, new Trustees were elected. Disharmony arose at Mount Ecclesia, and in an

²³⁹ Heindel, *Teachings of an Initiate*. p. 150.

attempt to promote peace, two more Trustees were added to the Board, making a total of seven, but harmony was not restored.

In 1926 the children's school was built contrary to the wishes of some of the members of the Board. They wanted a sanitarium first. Mrs Heindel herself wrote about this in an open letter on the 13th of May 1931,

“During that time the spirit of opposition began to manifest itself in an impudent way. Since October 1929 a trustee of the board [Perl Williams] got a dominating influence over the two other trustees. And notwithstanding, a true trustee and I tried to prevent, nevertheless, a decision was taken for the authorization for \$50,000 for the building of a sanitarium. I objected to it for reason of the critical money condition all over the world. Besides, I know that only a limited number of sick could participate whereas there was everywhere a great shortage of lecturers and teachers. To educate them we had to have more classrooms as well as office rooms and lodging. In that way the split came in the board and since that time three trustees of the board did everything in their power to oppress me.”

In 1930 in a letter written by board members, Judge Carl A. Davis and Mr Starrett, Mrs Heindel was offered an annuity of \$2,500. Mrs Heindel did not agree to the offer.

On March 17, 1931, Mr Alfred Adams, the plenipotentiary who stood at Mrs Heindel's side after the passing of her husband, died at the age of seventy-two. From then on the contentions grew and a month later, in April 1931, Mrs Heindel declared, at a meeting of the board, that she would not send her letters and lessons from Mount Ecclesia in the future, nor would she have an active share in the work. She would remain a member of the board of managers, and would keep her residence, but she would no longer be president of the Board. The duties of president were then assumed by the vice chairman, Judge Carl A. Davis.

Probably in May Mrs Heindel became ill, so seriously ill that for four days she struggled between life and death. When she recuperated in June 1931 she decided not to return to Mount Ecclesia. She rented a house in Oceanside, where she established *Max Heindel's Rose Cross Philosophies Center*.

On June 13, 1931, Mrs Heindel had the Fellowship summoned to the Federal Court at San Diego for the use of copyrights without permission. As a result, a contract was formed in October for the use of the writings. There existed a controversy between them concerning the legal ownership of the writings. The Fellowship claimed that Mrs Heindel had estab-

lished an organization for disseminating the teachings. It was agreed that the Fellowship should have an “undisputed, irrevocable license, right and permit” to publish, sell, etc. all writings, but that Mrs Heindel was the owner for life of the writings, which could on her death go to the Fellowship. Neither party should authorize others to distribute the writings without the consent of the other, with one exception, that Mrs Heindel could give license to an organization formed or sponsored by her. The Fellowship was to provide a life annuity for Mrs Heindel, paying \$125 per month. If she would terminate her competitive activities with the Fellowship, prior to January 15, 1934, the annuity would be increased to \$208.33 per month. All members were notified that the controversy was settled.

On October 9, 1934, the two entered into another contract that retained some of the main provisions of the 1931 contract. It stated that Mrs Heindel had formed a corporation called “Max Heindel’s Rose Cross Philosophies” which distributed the writings and had a following of 2,050, that the Fellowship Corporation had continued its activities since the “schism,” having 4,500 followers and that each had certain assets, and that Mrs Heindel and her corporation and followers had been asked to unite with the Fellowship. This was accepted and the parties agreed to a consolidation. In consideration of \$1:00 paid by each to the other, it was agreed that Mrs Heindel’s corporation would be dissolved and its books and equipment transferred to the Fellowship for a specified price.

The 1931 contract continued in force except that Mrs Heindel would not have the right to grant to any organization the right to use the writings. Mrs Heindel’s annuity was fixed at \$125 per month. She was entitled to living quarters and sustenance at Mount Ecclesia, to be chairman of the executive or governing committee, to be editor of the magazine, and to sign the letters and lessons on behalf of the Fellowship.

It was stated that, “All the parties are of one mind upon the proposition that the schism had caused great misunderstanding upon the part of many people and had injured and delayed the progress of the work. It was believed by all concerned that a repetition of conditions which resulted from this break be avoided in the future, and also in view of the fact that Heindel, as representative of the Elder Brothers of the Order, brought these teachings to the people, and since Mrs Heindel spent years of her life helping to build up the institution, that a part of the consideration of this contract be assured her that if at any time she ceases to be active in connection with the work and retires from authority, that she shall then become president emeritus of the organization, and that her annuities, her living quarters, and her sustenance shall continue during her lifetime, and that she will cooperate with the Fellowship to the end that the

teachings of the Rosicrucian Philosophies may be given to the world without future conflicts.”

On 25 December 1934 a so-called “home coming” was held honoring Mrs Heindel’s return. Mrs Heindel became Chairman and Judge Carl A. Davis retained his position as President.

At Headquarters and in other parts of the world other members were endeavoring to come to power. But we shall not further pursue this development.

When Mary Hanscom, the little hostess of Mrs Heindel, was walking on the grounds one day in 1935 she met a strange-acting animal. It was a dog that stood in the center of the road as if petrified. His eyes were bloodshot and his body tense with fear. Mary had to speak coaxingly several times before he dared respond. Finally, he was taken to the back of the dining room and fed. He gulped the food hungrily, for the frightened animal was nearly starved. After a bath and grooming, he emerged as a handsome dog and looked like part police dog and part Airedale. This beloved and most faithful watchdog was named “Plato” since he was so wise that one needed but “think” to impress an idea upon his consciousness. The dog became ill and needed a hernia operation, which was performed in 1936 and was paid for by the workers. He died in the forties.

Mary Hanscom was the artist who painted the Invisible Helper; the little faces copied from baby figures of Mount Ecclesia workers. She also carved the two wooden panels of the Temple doors. She passed away in the early eighties.

Mrs Gertrude Smith of Canandaigua, New York, died on the fifth of September 1936 from a car crash and left the Rosicrucian Fellowship a large legacy to be used entirely for a sanitarium. She had received great benefit from the spiritual healing department and in gratitude she wished to make it possible to realize Max Heindel’s dream of establishing a large sanitarium. A year elapsed before the estate was settled and the funds made available to the Fellowship.

In March 1937, the academic curriculum expanded its offerings by developing a twenty-eight Bible correspondence course based on the Western Wisdom teachings.

When Mrs Heindel returned to Mount Ecclesia from Oceanside at the end of 1934, she moved into the house in the valley known as “the Heindel Cottage,” where she and her husband had lived. By the summer of 1937, in spite of her good health and vitality, it became difficult for the seventy-two year old Mrs Heindel to climb the steep incline and walk the many steps to and from the office and Dining Hall several times each

day. Therefore, she used money from her savings to build a white stucco cottage to the west of Rose Cross Lodge. This cottage had four rooms, including a good-sized living room. In June of 1937, the cottage was ready for occupancy. The workers at Mount Ecclesia presented Mrs Heindel with a set of Venetian blinds, for which she had expressed a preference. Her original cottage, now vacated, served as living accommodation for other workers.

In March of 1938, the Print Shop got a new press, an expensive machine and the newest of its kind, a Heidelberg press with automatic feeder. The Rosicrucian Fellowship published a compilation of material from Max Heindel's works *Occult Principles of Health and Healing*.



91. The Healing Department.

Besides a sanitarium, Headquarters needed a healing department, a separate place where letters and requests from patients could be received, handled and classified according to sun-sign. The Fellowship began construction of the Healing Department building in April and simultaneously initiated preparation for completion of the Sanitarium. A big part had already been completed. In 1932, as a first step, the attractive building in the southwest corner of the grounds, formerly known as the "Children's School," had been reconstructed into a dormitory to eventually be occupied by nurses employed in the sanitarium.

The legacy from Mrs Gertrude Smith made it possible to begin building the sanitarium on the sixth of July 1938, so there were two major buildings under construction at the same time. Officially, the Healing De-

partment opened first on Saturday, August 27 at 11 o'clock a.m., when members were permitted to inspect the building.

The Healing Department building forms the shape of a cross. The arms of the cross intersect at the little round chapel which has its own roof, and in chapel ceiling is a leaded-glass window with five red rose centered in a five-pointed star. The building provides twelve rooms for secretaries, corresponding to the twelve signs of the zodiac. Requests for healing and letters from patients are divided according to their sun signs.

They worked industriously on the sanitarium, hoping to have it finished by December. Indeed, on Sunday, the twenty-fifth of December at ten o'clock a.m., nearly seven years after beginning construction, the sanitarium opened. In *Rays* of 1938 and 1939 we find the following description of the building, "The Sanitarium is a two-story structure. The unit, which was built in 1932, but not completed, is in the form of a cross and this has been extended. Because the State ordinances require ramps on both ends of the building of all sanitariums and hospitals, it will not be possible to finish the wings of the cross as previously planned. Nevertheless, the general scheme will be carried out in the landscape.

"The first floor will be occupied by the administrative and reception offices; the treatment departments consisting of hydrotherapy, massage, music and chromo-therapy, ultra light therapy, and physical co-ordination; a chapel where daily services will be held, a dining room for ambulatory patients and guests; and a kitchen which will provide diets. The doctor's unit and the astro-diagnosis department also form part of the first floor.

"The entire second floor consists of patients' rooms, some with private bath or shower, and others with semi-private bath or shower. These rooms have a beautiful view of the ocean to the south and the San Jacinto Mountains to the north. A library for the convenience of patients is also on this floor. The three decks are conveniently located and provide eastern, western, and southern exposure."²⁴⁰

At the opening of the Sanitarium, Mrs Heindel delivered the address. Then Mrs Dorothy Whitelock gave an outline of the practical side of the work, and spoke of the finer physical forces to be employed in the healing process. Dr D. L. Hirsch discussed the spiritual aspect. Judge Carl A. Davis closed with a prayer. Dr L. B. Rogers was appointed medical director of the Sanitarium. He had been medical director of the Hollywood Hospital for six years and previous to that was medical director of the St. Francis Hospital in San Francisco. He remained until July 1939, after which the married couple Dr Charles Sheppard and his wife Dr Elsa Patton

²⁴⁰ *Rays*, November 1938, p. 515; February 1939, p. 92.

Sheppard, who were both surgeons and had previously practiced in Portland, Oregon, took his place.



92. Sanitarium, later named Guest House.

On January 29, 1939, Mrs Mary B. Roberts, who for nineteen years was a worker in the healing department, died. A few days later, on February 3, Mr. Stewart Louis Vogt, originally of Cincinnati, Ohio, died of a heart attack at the local hospital. This artist was the man who laid out the winding road to the Temple known as Ecclesia Drive, helped with the interior decoration of the Pro-Ecclesia and made the painting which hangs to the right of the alcove, "Christ kneeling in Gethsemane."

During the summer school of that year, Mr Lynn Vivian presented Headquarters with one hundred orange and grapefruit trees, and Mr Karl Stebbinger, a summer school student, planted them.

In 1939 they also rebuilt and enlarged the Cafeteria dining room and added appliances to the kitchen, including a refrigerator.

In 1940, regulations were changed, making it possible to propose that the fellowship be formed under the provisions of the association law, which meant that the Fellowship may not have financial profit under its constitution. The name, which had been changed in 1935 to "The Rosicrucian College," was changed again to "The Rosicrucian Fellowship." and again the intention was uttered that it be for the establishing of a church or religious organization to spread the Rosicrucian Philosophy.



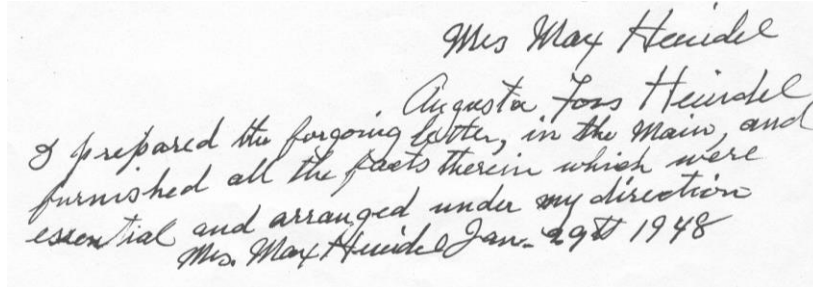
93. Dining Room or Cafeteria, after the rebuilding.

One of Max Heindel's wishes, that Mount Ecclesia have its own orchestra, was finally fulfilled in November 1940. Mount Ecclesia had its own orchestra, at last, with Ernst R. Georges, conductor.

In December 1940, Mr Charles D. Cooper, a forty-two year member of the Fellowship, passed on. He personally knew Max Heindel and attended his lectures. Mr Cooper was the individual who raised the fund for the pipe organ and screen for the Temple in 1924.

On February 28, 1941, members welcomed Dr Leon Patrick and his wife to a reception in the Dining Hall in his honor as Director of the Sanitarium, effective March first. Dr Patrick held the degrees of M.D. from the California Eclectic Medical College of Los Angeles, and the D.O. degree from the Los Angeles College of Osteopathic Physicians and Surgeons. He obtained his internship in surgery at Los Angeles County Hospital. Twenty years of practice in Orange, California, established his reputation as a physician, dietitian, and writer. Problems arose again following Mrs Heindel's removal from her position as President and on April 16, 1942, Weaver, Munson and Grow as members of the unincorporated church, filed an action in the Superior Court of San Francisco. The action was against "The Rosicrucian Fellowship." They sued on behalf of five hundred members who declared that they and the other members had a right to participate in the election of trustees of "The Rosicrucian Fellowship" and to account for \$41,939.56 alleged to have been misappropriated by the Trustees in the operation of the Sanitarium during the period from 1939

to 1942. The judge in that action declared that they, as followers of the philosophy, were entitled to an accounting of the use of the money, but because they were not members of "The Rosicrucian Fellowship", they were not entitled to vote in the election of trustees; and that the removal of Mrs Heindel as President in February 1942 was legal.



Mrs May Heindel
Augusta Foss Heindel
I prepared the foregoing letter, in the main, and
furnished all the facts therein which were
essential and arranged under my direction
Mrs. May Heindel Jan. 29th 1948

94. Handwriting of Mrs Heindel.

Between the parties there appeared to be no question about the proper manner or method of teaching the philosophy or principles. Rather, the dispute concerned who should have the right to use the property and teach the philosophy. Closely related to use of property were rights of solicitation of and contributions from members and the selling of the writings.

In January 1943, 287 followers of Mrs Heindel wanted to constitute themselves as a church association. This was achieved on July 6, 1944. Mrs Heindel then formed "The Rosicrucian Fellowship Non-Sectarian Church." Three months later, on October 7, Mrs Heindel gave notice of cancellation of the contract, as mentioned before, with "The Rosicrucian Fellowship."

On January 12, 1946, Mount Ecclesia got a bus connection with Oceanside. The bus ran every forty-five minutes from six o'clock in the morning until midnight. This was a great improvement. Now visitors were no longer dependent on taxis, and the residents of Mount Ecclesia gained easier access to the outside world.

In many respects Mrs Heindel experienced a period of misfortune. She suffered injuries from a bad car accident on May 21, 1943, and was hospitalized for three weeks. Some of the members took over her esoteric work during that time.

Mrs Heindel continued to live at Mount Ecclesia in spite of the continuation of misunderstandings and conflicts. She was tormented in body and

soul. After her car accident, Mrs Heindel never entirely recovered and always had pain in her hip. She could not walk very well and used a cane and a little electric car to get around Mount Ecclesia. She suffered with those pains until her passing, on May 9, 1949.



95 Mrs Heindel in a wheel chair with Dayne Crellin in 1943.



96. Mrs Heindel near the cross.

The following was written in the *Echoes* of June 1949: “For more than forty years this valiant soul had devoted every thought and deed to the furtherance of our teaching. We who are left behind cannot selfishly mourn her release from a body wracked by pain for many years, although we will sadly miss the wise counsel, the kindly touch, and the unflinching courage of our ‘Mother’ Heindel.”

After the body was cremated in San Diego, the ashes were buried at the foot of the Founder’s Cross at Mount Ecclesia.