

## 14 PEACE AT LAST

After Mrs Heindel's passing, management rested in the hands of the disciples and probationers. This meant that, in essence, nothing was changed, and, alas, the dispute continued.

On June 20, 1952, after seven years, the Supreme Court of California ruled in the pending case, which had been sub juris since 1945. The judgment was that the Non-Sectarian Church had the right to:

1. Assert ownership of the property at Mount Ecclesia in the conduct of ecclesiastical functions in the Rosicrucian philosophy.
2. to use the name "Rosicrucian Fellowship Non-Sectarian Church" as the name of its corporation.
3. Use the Rosicrucian emblem and the insignia.
4. to print, publish, and use *The Rosicrucian Cosmo-Conception* and all other documents with copyright written by Mr or Mrs Heindel.
5. Use of the names and addresses of all students, probationers, and disciples, and that the trustees have not the right to lead church functions or to use possessions for that purpose.

Both parties, believing they were acting correctly, appeared agreeable in the summer of 1952 to carry on discussions of a merger. The opportunities seemed favorable, but in August when one of the former Trustees who was one of the main authors in the intention to oust Mrs Heindel turned up, these hopes were dashed. She tried to convince the Board to litigate anew, but it did not come about.

Because the American members apparently did not come to any agreement, the European Centers decided in the winter of 1952 to send to Headquarters as their delegate Mr Lachambre, the president of the Paris Center, to help establish unity. Mr Lachambre was an attorney, knowledgeable on California law. In March of 1953 Mr Lachambre went to Mount Ecclesia for a stay of two weeks. After his arrival he requested that the two factions call a meeting, which was held on March 8<sup>th</sup>. Mr Lachambre called on the help of the Elder Brother of the Rose Cross at the beginning of this important meeting. The vibrations were so strong that he was not able to utter a single word, so there was a moment of silence. He proposed that the two groups appoint a committee to transact business and institute a new Fellowship and to try to clear the confusion between the word "church", and the word "corporation", which had caused the original difficulties.

An arbitration committee was appointed - 2 members of the Corporation, Mr Omar D. Dodson and Miss Perl Williams; 2 members of the Non-Sectarian Church, Mrs Helen E. Cash and Mr L. Johnson; and a fifth, Mr Lachambre. The report of this arbitration committee was accepted on March 15 in a general meeting of disciples and probationers, 34 in number. The count was as follows: 28 votes for, one against (the president of the corporation, Perl Williams), and 5 abstentions.

A letter was sent to all disciples and probationers asking them to send in their vote. Mr Lachambre returned to Europe in the meantime and personally reported to the various European Centers.

The merger was temporarily halted. Again the corporation tried to make an appeal, but the Supreme Court refused to revise the decision already made.

In the meantime the sanitarium got another medical-director, Dr Raymond H. Houser, D.C. The date of his appointment could not be uncovered, but his name appeared for the first time in the *Rays* edition of July 1954, so the date of his appointment was probably May 1954.

About two years after Mr Lachambre tried to help effect a merger both parties seemed to be longing for unity. According to a message in the *Echoes* of November 1955 it appeared that the initiative came from the Non-Sectarian Church in August 1955.

The March 1956 *Echoes* proclaimed that satisfactory progress had been made toward effecting a merger with the trustee corporation. The April 1956 *Echoes* published a notice that on Sunday, March 25<sup>th</sup>, 1956, at 11:57 a.m. the signing of merger agreements would take place. Then, the trustee corporation known as "The Rosicrucian Fellowship" would cease to exist, and "The Rosicrucian Fellowship Non-Sectarian Church" would become the surviving corporation and its name would be changed to "The Rosicrucian Fellowship."

The May issue of *Echoes* reprinted an article from the Oceanside newspaper, the *Blade-Tribune*, and an item on the last page of *Echoes* was devoted to the event,

"On Sunday, March 25, 1956, at 11:00 a.m. the meeting opened in the sanitarium and was attended by the trustees of the trustee corporation and the directors of the Non-Sectarian Church and the attorneys for the respective groups. A large group of members was present. Shortly after the meeting was started the room became completely full. People were standing in the hall and on the ground outside the windows trying to hear and see the event. Mr Dodson, president of the trustee corporation called the meeting to order and then turned the chair over to Mr Frank Bowman, president of the Non-Sectarian Church. Miss Perl Williams gave the open-

ing invocation, Mr Bowman then asked each trustee of the trustee group and each director of the church to say a few words. Each gave their thoughts on the importance of the signing of the settlement papers.

“From an astrological basis the best time for the signing was at exactly 11:57 a.m. As the time for the signing grew close the air of expectancy increased, the time was closely watched, and at exactly 11:57 a.m. the signing started. Mr Bowman and Mr Dodson signed the first papers, then they were passed to Mrs Scarborough and Mr Robinson, the secretaries of the respective groups, who affixed their signatures. It was necessary to sign several copies of the documents, which was completed as rapidly as possible. The signing took exactly two minutes. At 11:59 a.m. it was completed.

“Mayor Richardson of the city of Oceanside then addressed the meeting. He gave a fine talk on the relationship of the city of Oceanside to the Rosicrucian Fellowship. The meeting was then concluded.

“After a dinner served in the Cafeteria, a social was held at 2:00 p.m. and attended by everyone present on the grounds. Ice cream and cake were served and enjoyed by all. At the side of the Cafeteria is a large tower on which the dinner bell is suspended. Everyone gathered there and the first of several symbolic events took place. The first was the burying of the hatchet. A hole was dug and a large hatchet was buried. Members from the assembled group took turns in placing shovels full of dirt on the hatchet. It was buried deep and well. In the future it is planned to place a marker on the spot so that it will signify for all times that the troubles at headquarters are over.<sup>241</sup>

“The second of the symbolic events then took place. At the entrance to the grounds under the sign of the Rosicrucian Fellowship stand two lion statues, one on each side of the entrance. Mr Bowman donned work clothes and started to paint the lions. He stated the symbolic reason for the painting was that no one is too good to work, for we are all here for the same purpose, to work for the Fellowship, to give to the world a true spiritual concept, to bring the visions of Max Heindel to a successful accomplishment. The lions look a lot better now. May they never become tarnished again.

“This concluded the events of the day. A day that we will never forget, a day of historic significance in the history of the Fellowship.”

The long controversy that cost both sides together more than \$100,000 ended at last.

---

<sup>241</sup> This marker was never erected.



97. Burying the hatchet on March 25, 1956.

In December 1957 a new Hammond electric organ was installed in the Pro-Ecclesia due to the old organ's deterioration. It was purchased for \$1,360 with a down payment of \$600, the remainder to be paid on monthly installments.

To keep the trees, shrubs, and flowers and vegetables green, four hundred feet of water line from the City Main had to be replaced. The pipe was donated by the Puerto Rico friends.

After the pipe installation a new eight-inch sewer line was laid from the Temple Cottage and the Healing Department to the main line on Carey Road. The estimated cost was \$4,000 plus the engineer's fee, \$300. In 1962, when the work was finished, the total cost reached \$7,500. Nearly all of the buildings were connected with the sewer except the Heindel Cottage, the Library Building, and five cottages that were too low to be attached.

In January 1959 one of the long-time members, in memory of her husband, donated a twelve-passenger bus to replace the old one.

The June 1960 *Echoes* stated in an that the Heindel Cottage, the cottage Mr and Mrs Heindel had lived in for several years, no longer had the necessary sewage facility for a residence and the cottage, or part of it, would be converted to a museum. It was in this cottage that Mr Heindel wrote his lessons to students, which were later put into book form.

The museum would contain Mr Heindel's desk and other furniture, along with mementos of Mr and Mrs Heindel. As time permitted, the cottage would be put into good condition and the surroundings made beautiful and inviting. Sadly, the *Echoes* of March 1962 stated that the Heindel Cottage had to be torn down in February. There surely were silent heartaches and tears shed among many of the "old-timers."

After the merger the state of affairs at Mount Ecclesia were both spiritually fortuitous and financially difficult. First, there was a big unpaid debt to the court of justice; second, much money was needed to keep the existing buildings and grounds in repair; third, costs of materials and machinery for the printing and publishing shop increased; and finally, the city raised the property-tax! So, in November of 1959 a ballot was sent to the voting members asking permission to lease five acres of the property; the majority of the members gave their permission to lease.

In 1960, however, it appeared that the State of California was contemplating widening Mission Avenue and would require a section of the Fellowship property. The Fellowship would be reimbursed by the State. Good news also came from the Court—the Fellowship was no longer required to pay property taxes.

But, in the middle of 1961, the Fellowship was notified that all buildings had to comply with the Oceanside building code requirements. This caused a considerable financial burden, because before this notice Mount Ecclesia itself had inspected the buildings, sanitary system, electrical provisions, and the like. All of this had been done by the workers on the grounds, but now they were required to hire outside professionals to do it.

Because of a housing shortage, on October 14, 1961, the board of directors solicited any probationers who could build cottages (as many as five) along the valley behind the Library Building. To make room for these cottages, Ecclesia Cottage would be demolished.

After the new sewer was installed in the Gum Grove and some members were ready to build, the city of Oceanside refused to grant building permits until all existing buildings on Mount Ecclesia either passed the building code of Oceanside and the State or were demolished. This required considerable financial expenditure, but a fund had already been started, and with the help of contributions and loans from members, payments were made.

But in June 1962 it became obvious that more financial help was needed to do the necessary restoration work, including the razing of some buildings and reconstruction of others. Again the board decided to lease a three-acre tract of land at the intersection of Carey Road and Mission Avenue. After examination, it appeared that as leased land, it would no longer be

tax-free. Therefore, it would be better if the land was sold. A ballot and letter of explanation was sent to the voting members. Over half gave their consent. The Board authorized the Fellowship's attorney to proceed legally to obtain approval from Superior Court to complete a sales transaction with the Hancock Oil Co. would purchase about ½ acre to build a gas station. Also, a three-acre parcel near Carey Road would be sold to local freemasons.

The sale of ½ acre to Hancock Oil Co. realized \$35,000, minus 10% commission. The contract stipulated that only a gas station without a repair department could be built. The freemasons decided to buy 2 acres for the sum of \$30,000.

Mrs Ethel Casswell, a valuable helper in the Print Shop and editorial department, died on January 13, 1962. She had helped Max Heindel typeset *The Message of the Stars* and other publications. She married her coworker Ned Caswell, whom she met on Mount Ecclesia.

A few days later, on January 18, 1962, Esther Kristina Kjellberg died. She had become a student in about 1923, and in 1927 she assumed leadership in charge of teaching in the Children's School. Later she became a secretary in the Swedish, German and French departments.

Not all buildings could be restored. Either they could not comply with the building codes or the repair costs were too high. The Heindel Cottage was demolished in February 1962. The cottage in the garden where Mr Heindel and Mrs Heindel lived and the old Library Building met the same fate in July.

On January 26, 1963, the board of directors decided to plot the section of ground north of the Guest House<sup>242</sup> and west of the soon-to-be torn down Temple Cottage to make way for resident cottages. A limited number of probationers were permitted to build cottages for their exclusive use until their passing; then the buildings would become the property of the Fellowship to be used by workers on the grounds.

And too, the State Highway Department surveyed Mount Ecclesia's frontage as it prepared to widen Mission Avenue. The general line ran from a spot above Carey Road near the exit gate, to the road leading into the Gum Grove, including the old entrance. Amick Street, the old road leading to and onward past the Gum Grove, would be preserved and become Fellowship property. The highway would be widened to permit four lanes instead of the present two lanes. This meant that a new entrance had to be erected.

---

<sup>242</sup> The former Sanitarium.

At a special meeting on June 1, 1963, the board of directors at Mount Ecclesia decided to discontinue use of the bus, thereby saving about \$500 per year for insurance and upkeep. After a local dealer appraised it, it was sold to one of the workers.

Ecclesia Cottage was torn down in the middle of 1963.

In September 1964 a second-hand Kelly press replaced the old Stone-metz press.

From October to December 1964 the Rosicrucian Fellowship produced a series of twelve fifteen-minute radio broadcasts, timed for 3:45 p.m. Sundays, on station XEMO.<sup>243</sup> The broadcast lasted for twelve weeks. One hopes that an opportunity will come in the future to televise a series.

The Board of Directors of the Fellowship met in a special session on November 7, chiefly to consider the offer of \$35,345 by the State Highway Department for the strip of land which they would remove from Fellowship grounds to widen Mission Avenue. The matter had already been referred to the Fellowship attorney who had ordered an appraisal by a local real estate firm. Although the contract and deed had not yet been signed, the Board agreed that as much of the sale price as possible would be spent to put up another Library building to replace the old one which the city had condemned. The new building would be a one-story structure containing a library, a classroom, and an auditorium. Such a building would be useful year round, but especially during the summer schools and special occasions for musical presentations, lectures, etc.

At the meeting of January 9, 1965, the Board decided to accept the offer from the State Highway Department of \$35,345. They also voted to accept an offer to negotiate the transfer of the New Age Bible books by Corinne Smith Dunklee Heline to the Fellowship - three volumes on the Old Testament, three on the New, and a seventh volume, *The Mysteries of the Christos*. An agreement was worked out with Mr and Mrs Heline of the New Age Press whereby the Fellowship would reprint those books and sell them along with the Fellowship books. Since Bible interpretation directly relates to the Fellowship work, they felt this would be a good arrangement and a great help in furthering the Teachings among orthodox-church members. Mrs Heline studied for five years with Max Heindel and her enlightening interpretations of the scriptures integrate western

---

<sup>243</sup> XEMO, which called itself "The Great Christian Beacon on the Pacific Coast," a religious oriented station, broadcasted from Tijuana, Baja, California, Republic of Mexico, and covered all of southern California.

wisdom concepts from *The Rosicrucian Cosmo-Conception* and other books by Max Heindel.

At the end of 1964 and beginning of 1965 five cottages were built for members at Mount Ecclesia where Valley View Lodge had stood—at the edge of the Gum Grove. First, they built a four-room dormitory for four people with garage space in the basement. Before long, a three-unit building of bachelor apartments was started where cottages had stood in former years on the newly-filled space along the rim of the valley in front of the Cafeteria. There would be land between the Cafeteria and the above-mentioned dormitory for additional cottages in the future, all to have the advantage of an inspiring view of the Temple and the San Jacinto Mountains.

In the spring of 1966, the State Highway Department began widening Mission Avenue. Trees and shrubs were uprooted and the original entrance arch had to be demolished, as it was not possible to move it. Plans were considered to establish a new entrance at approximately the same place and with the same arrangement as the original one, but farther in on the grounds. Those approaching would have the same view that Max Heindel had envisioned - the administration building to the left, the Star Pine straight ahead, and the cross and emblem just beyond the Star Pine. The new entrance was completed in January 1967.

In the September *Echoes* of 1967, an article announced that completed plans for an Auditorium were expected in the fall. The building would be used primarily for musicals, evening lectures, wedding receptions, etc. and would cost \$6,237.53.

In February 1968 the cottage behind Rose Cross Lodge, where Mrs Heindel lived out her days, was demolished. A fire in the kitchen, probably caused by a short-circuit, destroyed part of the cottage, and the septic system also gave trouble at times. On advice of the insurance company, the directors decided it would be more economical to demolish the cottage than to renovate it to comply with city building codes.

A married couple built a new cottage on the spot where Temple Cottage formerly stood and another cottage was soon built alongside it.

An oleander hedge would be planted along Amick Street and Mission Avenue, but the planting was delayed until about April 1970 because pipes for watering this area first had to be installed. They also planted a variety of *Pittosporum* for a substantial hedge and for its white fragrant flowers, reminiscent of orange blossoms.

The print shop got a new press, a so-called “Kwickprint”, around February 1968 from the donation of two probationers, making it possible to print various colors, more economically.





98. The new main gate.

The August 1968 *Echoes* announced that a new booklet, entitled *The Silver Cord and the Seed Atoms*, was ready for distribution. This fifty-page pamphlet contains a number of interesting illustrations drawn from early slides used by Max Heindel and his students and is a compilation of monthly students lessons, based on the writings of Max Heindel.

Nearly one year later, in July 1969, the Fellowship published two new booklets for free distribution, *The Power of Thought*, compiled from Max Heindel's writings, and *The Planet Pluto*.

While the pamphlets are of various sizes and colors, all of the Fellowship books were uniformly sized, bound in green cloth and stamped with red and gold emblems and lettering. Mr Heindel planned this uniformity himself. Two books exactly alike in size, binding and decoration attract attention and interest and a whole row or shelf of such books makes an even stronger statement. The January 1919 *Rays from the Rose Cross* featured an article by Lizzie Graham about the meanings of the symbols used on the covers of the books on page 358.<sup>244</sup>

The March 1971 issue of *Echoes* mentioned a new publication, the hundred-page booklet of horoscope readings by Max Heindel, which first appeared in the early issues of *Rays*. These delineations, entitled *Your Child's Horoscope*, were not reprinted until this time.

---

<sup>244</sup> See addendum 10, the symbols on the books.

On Monday, February 15, 1971, at 6:00 a.m. long-time probationer and co-worker, Theodore Heline, was released from the physical body. He died at Oceanside Hospital after receiving treatment and care for several days.

Mr Heline was born in 1883 in Marcus, Iowa, and grew up to become a Shakespearean actor. From his early years he was interested in the occult and he came to the Rosicrucian Fellowship teachings in 1921 while living in New York. In 1922 he became a regular student of the Fellowship and visited its headquarters, where he became acquainted with Corinne Smith Dunklee, Kitty Cowen, Mary Roberts, and others who were active in the work at that time. In 1925 he became a probationer and for a number of years gave most of his time to furthering the Teachings by class instruction in the Fellowship centers, lecturing, and radio talks. In 1932 he came to headquarters again and, beginning with the August issue, was editor of *Rays from the Rose Cross* for a year. During this time his friendship with Corinne Dunklee, who was assisting in the editorial department, blossomed, and not long afterward they were married. After taking up residence in Los Angeles, they devoted their time to writing, lecturing, editing, and promoting the New Age Bible Interpretation books. In 1965 they moved to Oceanside where they lived until Mr Heline's passing in 1971. Shortly after, Mrs Heline moved to Glendale, California, and from there to Santa Monica where she died on July 26, 1975.

The writings of Theodore Heline, which include interpretation of Shakespearean dramas and the occult view of world affairs and other subjects, give inspiring testimony to his ability as a writer, his keen insight into the occult mysteries, and his dedication as a spiritual aspirant.

In 1971 and 1972 several other publications made their debut—a graphic astrological chart showing the position of Saturn, Uranus, Neptune and Pluto for the years 1800 to 2000, a set of black and white drawings of the signs of the zodiac, a pamphlet for free distribution entitled *Retrospection and Concentration*, a sixty-page booklet containing all the diagrams in the *Cosmo*, a booklet of forty-one pages entitled *The Passing and Life Afterward*, and the pamphlet: *Mental Retardation*.

There were more publications introduced in 1972, most important of which was the *Cosmo* in Braille.

In June 1972 the print shop acquired an offset press. To give an idea of the book sales in that year a few numbers are mentioned, *The Rosicrucian Cosmo-Conception*—4,646 copies, *New Age Vegetarian Cookbook*—4,437 copies, *Table of Houses*—15,947 copies, *Ephemerides*—580,353 copies, *Data Sheets*—286,000 copies.

From time to time buildings fell into disrepair and improvements were needed. In the spring of 1971 workers painted the Cafeteria and repaired

the entrance-porch. In the summer of 1973 they worked on the Administration Building and in October 1974 on the Guest House. But the main event took place on November 12, 1974, on Tuesday at 12:45 p.m. At that moment the first shovel of dirt was turned for a new Administration Building, just west of the old one, which had been built in 1917. After just three months, on February 18, 1975, the dedication ceremony took place at the site.

The entire building was carpeted in shades of blue, while the workers in each office chose the colors they preferred for walls and draperies, mainly pastel shades of green and yellow.