

12 AUGUSTA FOSS HEINDEL, SUCCESSOR

One can compare men with the waves of the sea; when a wave breaks and rolls along, another takes its place. Pre-eminence matters not; there will always be another to fill the void so that the work can go on. After Mr Heindel was gone, Mrs Heindel took his place with the help of Mr Alfred Adams.

In November 1918, Mr Heindel went to his lawyer in San Diego to transfer the copyrights and plates by deed of gift to his wife. In the property deed, he had stated that he held the land as trustee for the Fellowship, but actually Heindel bought the land before the Fellowship was incorporated. When the deed was read and the will probated, the judge said that as no corporation existed at the time of issuance of the deed, the Fellowship land would go to Mrs Heindel.

In the spring of 1919 several persons who had been members for a number of years came to Mount Ecclesia. They were: Mr W. J. Darrow from the New York Center, a building engineer, who came to help install a septic tank and later assisted in the office and magazine departments; Mrs Netty Lytle from Seattle, who at first helped in the kitchen and later became Esoteric Secretary; Mrs Mary B. Roberts from New York, who took charge of the housekeeping department; Mrs Margaret Wolff, who became the head of the healing department and after her death was succeeded by Mrs Roberts; Mr Joseph Hoheisel, a young man from Chicago, who was a good automobile mechanic and the only one who could drive the Paige and keep it in order; and Sam Erret,²²⁸ a veritable boon, who managed the print shop for many years. The newly installed binding machinery, especially the folder, gave difficulties that no mechanic in Oceanside seemed able to solve, but Sam Erret put things in order and it was he who kept that department running.

The little white dog named Smart, which the Heindels had acquired to keep the rabbits out of the vegetable patch and who was later adopted by one of the summer school students, Mrs Kitty Skidmore Cowen, returned to Mount Ecclesia in the latter part of 1919. Mrs Cowen, whose husband had passed over, also returned to make her permanent home at Head-

²²⁸ Mr. Paul R. Grell, the son of Philip Grell, wrote me in October 1989 that he had known him personally and that his name was not Ehret but Erret. In 2001 I saw his name, too, on the back of a picture of old members, also written as Erret. See *Echoes*, February 1951, p. 2.

quarters.²²⁹ Smart divided his time between the two rooms of Mrs Cowen and Mrs Heindel, as he was always loyal to his first mistress, especially after an experience he had during Mrs Cowen's absence for several weeks. A neighbor had a very vicious bulldog tied up in his yard and Smart attempted to help himself to some of the dog's food. Naturally, after the big dog got through with him, the poor little fellow was dreadfully torn and bruised and he was brought to Mrs Heindel's room, a mass of blood. A visiting nurse helped to dress the wounds and set his hind legs, which had both been broken. Then Mrs Heindel nursed him, keeping him in a basket by the side of her bed at night. During his convalescence, Smart ran around in her rooms on his two front feet, a wonderful stunt, and in a short time he was as good as ever. Smart remained with them for a number of years and passed out of the picture suddenly.

In November 1919 another book came off the press, the rewritten *Simplified Scientific Astrology*.

The forty acres of land Max Heindel bought had no access to the main highway, but around 1920 a new landowner who needed money became a neighbor. He sold a four acres parcel that ran between Fellowship land and the highway, giving the Fellowship full frontage on the "highway to the stars," the road that leads to the world famous Mount Palomar Observatory. After the land was purchased, certain members of the Board of Trustees urged Mrs Heindel to present the land to the Fellowship. Although her lawyer advised her not to do it, Mrs Heindel assented.

In May 1920 Max Heindel appeared to his wife and suggested that it was time to start the building of the Ecclesia, the Temple of Healing.²³⁰ Students had started a fund to build a Temple during Heindel's lifetime, but after collecting only a few thousand dollars, most of them became discouraged. When this message from Heindel was made known in May, however, money poured in. Mr Lester Cramer, an architect from New York, was summoned to come to Mount Ecclesia. He had been at Headquarters several years before and had drawn the plans for the Temple according to the specifications he received from Max Heindel.

On Tuesday, June 29, 1920, people began to arrive early from San Diego, Los Angeles, and from as far away as Sacramento to break ground for the Temple. Some of the guests came on Sunday and Monday and were accommodated in tents, as there were not enough cottages for so many guests.

²²⁹ She died on April 16, 1951, after a languishing illness according to Rays, June 1951, pp. 243-245. Her birth date is unknown.

²³⁰ *Rays*, April 1931, p. 222.

Sixty-five people gathered at 11:45 a.m. at Ecclesia Point. After they sung the opening hymn, Mrs Heindel addressed the group, impressing upon them the sacredness of the moment.

At exactly twelve o'clock, following Mrs Heindel's speech, the disciples, probationers, and students each turned a spade full of earth. Then Mrs Heindel spoke of the building of the true Temple of Healing where the physical symbol, the Ecclesia, was about to be established.



82. The Healing Temple or Ecclesia.



83. The architect L. Cramer.

In the weeks after the ground breaking, workers busily mixed gravel, sand and water and dug trenches, filling them with concrete from the concrete mixer, laboring the whole day long to lay the foundation. Less than a month later, at noon on the birthday of Max Heindel, the twenty-third of July, the cornerstone of the Temple was laid; Max Heindel had already consecrated the stone on November 26, 1914. In this concrete cornerstone, a box was placed containing the writings of the Fellowship, and on this occasion Mrs Heindel gave the following address:

“Friends, we are here today to carry out that which was started on the twenty-sixth of November 1914 by Max Heindel, our dear leader. At the time, we met to prepare this stone, which we have today placed as the cornerstone. It is a symbol of a physical structure, which in turn shall appear to us as a symbol of that which we as workers in God's temple are endeavoring to build. We have learned the symbolic use of the mason's tools; we define the mason as one who lays the cement and places the brick, working with the tools of his craft; thus a building is erected. We are also true masons (phree messen) using different material. We are building with the material that the Elder Brothers have given us, which we have just placed in this archive, the glorious message which was given to us by the EL-

der Brothers through the great soul whose birthday we celebrate today, the soul who was born on the twenty-third of July, 1865, and who was destined to bring to the world a broader view of Christ's teachings than has ever yet been given to humanity, a religion that will be the cornerstone of the new race in the Aquarian Age. This messenger also tells us that this would be the last physical temple to be erected by the Elder Brothers. Humanity will reach that stage of development, and is now working with that aim and object in view preparing itself, so that it can worship in the real temple, the Temple of God not made with hands, eternal in the heavens, which is not built of stones, brick, and mortar, but of loving hearts and sacrifice of our own lower natures, thus dedicating ourselves as living stones therein. It is a privilege to be one of the workers, one of the living stones, chosen to obey the last commands of the Christ: "Preach the gospel and heal the sick." The last command has been forgotten by humanity for so many, many years. We have preached the gospel but have only carried out the first half of the command that He gave to His Disciples. We have forgotten in the churches to heal the sick. There has been a division between science and religion. This drifting apart has caused the materialistic conditions of today.

"To cement this breach, to bring together science and religion, is what we as workers and as followers of the Rosicrucian Fellowship teachings are endeavoring to do. We are building the cornerstone of a great future work. We little realize today, the few of us who are here, what this means to humanity. The contents of this little box will live ages after we have given up these physical bodies. The vibration that will be built into this building will reach the furthest ends of the earth. We are told that when Solomon built the Temple in Jerusalem it purified and changed the vibration of the entire city. We have been held in the grip of Saturn under crystallized surroundings. It was necessary, however, for us to learn our lessons, for we are in the crystallized world and we have to use material cement. But we have reached a stage in the work where it will not be necessary to struggle much longer, for the foundation is now laid. We have today placed this cornerstone which, with its contents, will live for ages.

"Friends, let us go away from here today dedicating ourselves anew to become purer, better, cleaner channels through which the great teaching of the Rosicrucians can be sent out to the world. We are here because we have been chosen to be workers in this great field of

the Master, Christ. And we are here to prepare the invisible temple, using the visible temple only as a working center. We have not yet discarded these physical bodies, but we are nevertheless preparing to be able to meet the Christ, as He promised that when He comes we shall 'meet Him in the air.' What does this mean? That we are weaving 'the golden wedding garment,' the spiritualized vital body, in which we shall be able to meet the Christ at His coming.

"Let us, friends, as we each place a trowel of mortar to seal this stone, place it there with a prayer of thankfulness, asking for greater strength, purity, and knowledge that we may be fit instruments to carry on this work and send out this message to humanity, remembering that Christ is the True Cornerstone."²³¹

Rollo Smith was again present at the building of the Temple. The work progressed quickly due to the contributions that were sent promptly to assure that wages for the cement men and bills for material could be paid on time. The Temple would be ready before the end of the second decade [April 18, 1920].

To house the extra workers throughout the winter, they installed wooden floors and standard doors in newly purchased army tents. Mrs Arline D. Cramer led the Cosmo class and Margaret Wolff taught Astro-Diagnosis. There were also classes on Expression and on Astrology.

The November 1920 *Echoes* reported that the print shop and bookbindery finished 550 copies of *The Rosicrucian Cosmo-Conception*, 5000 copies of *Simplified Scientific Astrology*, and 4000 copies of *The Web of Destiny*.

Also in 1920, the Rosicrucian Fellowship published Max Heindel's monthly lessons in book form. *The Web of Destiny* and *The Mystical Interpretation of Christmas* were ready for distribution. *Freemasonry and Catholicism* was made ready for the press.

Financially, soaring prices made 1920 a difficult year in comparison to 1918: material costs tripled. In 1918 a book cover cost 7-¢ and a pound of paper 11¼-¢; in 1920 a book cover cost 20-¢ and a pound of paper 31¼-¢.

On December 24, 1920, at 10:30 p.m. the disciples and probationers assembled in the Temple for the dedication and the full moon meeting. Afterwards, at 11:45, the choir sang *Oh, Come All Ye Faithful* as the members and visitors marched from the Pro Ecclesia to the Temple.

Mrs Frances Ray was at the little reed organ, because there was not enough money to buy a pipe organ. She played Parsifal, that wonderful

²³¹ Consider that the confusion of the text may be caused by the emotions of Mrs. Heindel on this anniversary of the birthday of her recently deceased husband.

March of the Knights of the Holy Grail. Then a vocalist sang *Holy Night*, with the words that Heindel had written to the melody. During the reading of the Christmas story from the Bible, a stereopticon displayed paintings of the great masters. Then, in a rich, full contralto voice, Mrs Louise D'Artell sang *Open the Gates of the Temple*. At the end of Mrs Heindel's speech, Mr D. Moro played a beautiful selection on his flute. During the silent prayer Eugene Miller presented a zither solo. Finally, everyone sang *Oh, Little Town of Bethlehem* and Mrs Heindel gave a parting admonition. The organist played softly, as all quietly withdrew from the Temple.



84. Interior of the Healing Temple.

The Temple was not entirely finished because the beautiful stained glass windows and the central ceiling light, which had been ordered in September, did not arrive until a few days after Christmas.

Mr Camille Lambert, an artist of Lille, France, sent twelve oil paintings to Mount Ecclesia illustrating the twelve signs of the zodiac to be placed in the twelve sections above the colored glass windows. The sign Leo, which was mounted above the altar, bears a stately and peaceful lion at attention against a glowing sunrise, a bull grazing in a pasture of spring-blossoming trees portrays Taurus. The sign Aquarius hangs over the entrance.

Each white pew displays a glyph in gold for the proper sign of the zodiac at the center and outer aisles. Every disciple or probationer who en-

ters takes a seat in the row marked with his or her sun sign and returns to the same seat for the duration of residence at Headquarters.

The Leo glyph adorns the high back of the reader's armchair. Tan colored linoleum floor covering replaced the original green covering in 1939, which was subsequently replaced with gold carpeting.

A number of men who donated their labor to build the Temple so loved Mount Ecclesia that they desired to remain longer, but there was a scarcity of sleeping accommodations for workers as well as guests. Money was not available for buildings; however, there was a lot of scrap lumber left from the forms used to build the concrete walls for the Ecclesia. They decided to build a second story to Ecclesia cottage, which originally had been built for Mr Grell and his family. The lower floor had been sturdily built with a good foundation. They finished the inside walls of the second story with wallboard and patched and sided the outer walls with shingles. Plumbing was installed and when it was finished the little building provided five bedrooms downstairs for men and seven bedrooms upstairs for women.

Meanwhile, the work went on, but accommodations were scanty. More workers came and the number of visitors increased. Something had to be done to give lodging to all of these people. Again, Mr Lester A. Cramer was summoned and he designed a modern two-story building with twenty rooms, eight of which had private baths. This "hotel" would be expensive, and at the start they feared that it would never be realized. Fortunately, the Oceanside Bank approved a \$7000 loan, and Mount Ecclesia paid it off in two years.

Maria Lange died in July 1922 in Los Angeles at the age of 68. She had come to Mount Ecclesia for her health early in 1920 and had been active as a housekeeper until her death.²³²

On Tuesday, August 7, 1923, at 4:26 p.m., ground was broken west of the Ecclesia cottage for a building that was referred to as "dormitory" during construction and later called the "Guest Hall" and which was finally named "Rose Cross Lodge." Built in plain mission style it measured approximately 35'x 82', was two stories high and was constructed of hollow tile, plastered inside and out. The cost of this building was approximately \$15,000. Above the second story they built a sunroom which, because of its size, served as an assembly hall for larger gatherings. Prior to this the Dining Hall had been used for such meetings, making work very difficult for the kitchen help.

²³² See *Rays from the Rose Cross*, September 1922, p. 199.



85. Rose Cross Lodge.

At about this time a number of improvements made life easier at Mount Ecclesia. The highway that passed the grounds was paved. The San Diego Gas & Electric Company began to supply Mount Ecclesia with electricity and gas, so the water, gas and electric troubles belonged to the past. Even the ice company, the grocer and the baker offered delivery to Headquarters.

During the same year 1923, a neighbor sold a parcel of land on the east side of the grounds to a developer who divided it into small lots. To protect Mount Ecclesia from too-close neighbors, a beautiful 4½-acre grove of eucalyptus trees was purchased at a very low price. At a point northwest of the Temple, a stucco cottage of six rooms was built—three on each side—with a garage underneath. It was called “Temple Cottage” and intended for Mr Charles Swigart and wife, Pearl, who came from Yakima, Washington. He became general manager while his wife assisted in the healing department.

Just a few months earlier, Mr and Mrs Wilson had arrived. Mr Harry Wilson took charge of the bookkeeping department and his wife Verna served as the Center’s secretary.

After the death of Mr Swigart in 1929, Mr Wilson took his place as general manager. Mr Wilson passed on in 1939.

A member of the Long Beach Center, Mrs Linda West began in 1923 to transcribe the Fellowship books into Braille, which were sent through the mail free of charge, to anywhere in America.

In 1924, the print shop got a new printing press, a Stonemetz, to print *Rays from the Rose Cross*.

Mr Charles D. Cooper, the secretary of the Los Angeles Center, wrote a letter to Headquarters and included a check for \$100 to start a fund for a pipe organ for the Temple. The Rays magazine of November 1924 published this letter and the writer's request that members and friends join in the purchase.

In September 1925 Mrs Heindel went on a lecture tour in 20 large towns in the northern, western and eastern States. Shortly before she left, Mr Heindel appeared to her and expressed the wish that a children's school be started as soon as finances permitted, so that it could be fully equipped by the end of the third decade.²³³

In 1925 another plot of land was purchased that adjoined the 4½-acre eucalyptus grove bought in 1923. In response to many requests in the same year, a supplementary philosophy course of fourteen lessons was prepared, and some years later seven more lessons were added.

An attempt was already underway in the foregoing years to print in book form Heindel's monthly lessons to students. These lessons are now reprinted in five books, namely, *The Web of Destiny* [1920], *Teachings of an Initiate* [1927], *Gleanings of a Mystic* [1922], *Mysteries of the Great Operas* [1921], *Freemasonry and Catholicism* [1914] and a booklet, *The Mystical Interpretation of Christmas* [1920].

The January 1926 edition of the magazine carried a notice that *Letters to Students* was just off the press, while a booklet of 24 pages by Mrs Heindel had been printed entitled: *Evolution from the Rosicrucian Standpoint*.

In the spring of 1926 Mr E. W. Ogden presented Headquarters a cactus bed. He and the superintendent, Charles Swigart, bought plants in Pasadena and brought them back in their car to Mount Ecclesia.

When Max Heindel appeared to his wife in August 1925 with the remark that a children's school should be started as soon as finances would permit, she looked about for possibilities to realize this plan. A gift from Mr and Mrs J. C. Jenssen made the building possible.²³⁴ In September 1926 Mount Ecclesia dedicated the children's school, which was equipped for children from four to seven years of age. In the beginning high interest necessitated a waiting list, but in the 1930's the Great Depression reached crisis level, interest diminished, and the children's school closed on March 31, 1931.

²³³ See: *Rays from the Rose Cross*. April 1931, p. 222.

²³⁴ *Ibid*, p. 222.



86. The Children's School, later named West Hall.

Shortly after the opening of the children's school, Mrs Heindel went on a ten-month lecture tour. She held classes in several American Centers and concluded the tour on July 21, 1927.

In the spring of 1927 two little cottages were erected for summer school students in order to furnish them with cheaper accommodations than would be possible at Rose Cross Lodge. These cottages were built along a separate pathway, that branched off from Ecclesia Drive and curved round the garden. At that time there were a total of 32 buildings.

In 1928 a member named Mr J. C. Stroebel of Wheeling, West Virginia, placed his broadcast station WWVA at the disposal of the Rosicrucian Fellowship to inform the public about the Teachings. Mr Theodore Heline, President of the New York Union Center, broadcasted from this station twice daily, at 12 o'clock noon and at 7:15 p.m. from Friday, April 13 until Thursday, April 19.

Mr Heline later married a member of the Fellowship, Corinne Smith Dunklee.²³⁵ During Max Heindel's days this young woman wrote beautiful articles on Bible subjects for the magazine. On the advice of Max Heindel himself she compiled a systematic Bible course, which later, with the help of her husband, appeared in print²³⁶.

²³⁵ Corinne Smith was born on August 13, 1882, at 3.15 pm LMT, in Atlanta, Fulton County, Georgia, 33.44.56 N, 84.23.17 W. Mr. and Mrs. Barkhurst furnished the data of her birth to the writer.

²³⁶ These six volumes, named *New Age Bible Interpretation*, are available at Headquarters.



87. Theodore and Corinne Heline.



88. Mrs Heindel.

On July 23, 1965, in commemoration of the centennial of Max Heindel's birth, a banquet was held on Mount Ecclesia at which Mrs Heline gave tribute to Max Heindel. Part of her lecture follows:

“Dear Friends, my heart is singing today for being able to be with you on this occasion and to give my little tribute to our beloved Max Heindel. I would like to tell you about the first day that I met this remarkable man and in order to do this I shall have to touch briefly upon my own personal life. Perhaps you already know from my voice that I was born and reared in the Deep South. I was an only child and my early years were filled with adoration for my lovely mother. She was always my beautiful fairy princess. However, she was very frail, and my childhood days were filled with fear that some day I would have to give her up. So I made up my mind in those early days that if she were taken from me I would take my own life and go with her. You see I knew nothing in those days of rebirth and the law of causation. I was born looking for light, for answers to questions which I could not formulate. I did not really know just what I was searching for. Consequently, I had no idea where to find it. And as you all know, the South is deeply orthodox and conservative. But one thing I did know and that was that somewhere there must be a more adequate answer to the problems of life and death than orthodoxy gave, and I was determined to find that answer. In the mean-time my mother grew ever more delicate and I was persistently filled with a fear of losing her. A few months before her final illness a dear friend called me on the phone and said she had found a wonderful new book that she was sure was exactly what I was looking for. That very

afternoon I went to her home and you may surmise that the book was the *Cosmo*.

“When I saw the picture of the Rose Cross and read that by our own personal lives we were to learn to transmute the red roses into the white, I knew that at last I had found my own. That night, before I went to sleep, my order was in the mailbox on its way to Oceanside for the priceless book. I counted the days until it arrived and just about the time it did come the doctor said that my mother had to undergo a very serious operation. So I lived every day with this book. I slept with it under my pillow, for in some strange way it seemed to hold the only solace for me that the entire world could give.

“After my mother’s operation the doctor said there was no hope, that she had only a few months to live.

“I still held to my blessed book. Then suddenly, one day, a strange new thought came to me. Should I take my life and go with my mother as I always planned, or should I go to Oceanside and give my life to the work of Max Heindel? The question held the answer. My mind was made up and ten days after my mother left me, I was on the train, the *Cosmo* under my arm, on the way to California and Max Heindel. He seemed to me the only succor for my grief that the world could give.

“Oh, I wish I could describe him fittingly to you the first day I saw him here at Mount Ecclesia! He came to me with both hands outstretched and his sweet face was illuminated with tenderness, sympathy, and compassion. Now, understand, I had had no personal contact with him. I knew him only through his book and you may imagine something of my surprise and amazement when he took my hands in his and said so tenderly, ‘My child, I have been with you often both day and night during this terrible ordeal through which you have just passed. I knew that when it was over you would come to me. Now you belong always to my work!’

“That, dear friends, was a momentous day in my life. That was the day I dedicated myself completely to the spiritual life and the Rosicrucian Philosophy. For five wonderful years I was privileged to know this wise man and to study and be trained under his guidance and supervision. I’ve always considered those five years as being the most beautiful and the most spiritually fruitful of my entire life. I wish I were able to describe this wonderful man to you in the way that I came to know him. When I think of his many admirable characteristics, perhaps the quality I loved most deeply about him was his exquisitely beautiful humility. While he was always eager to be of help

and serve wherever possible, he was always firm in keeping the personality of Max Heindel in the background. As I often studied his complete dedication to the simple life, I thought many times of the words of our dear Lord, the Christ, 'Of myself I am nothing. It is the Father who doeth the works.'

"I think, dear friends, that Max Heindel demonstrated the most perfect blending of the mystical and practical that I have ever known. He was so simple and so humble. The most menial, the simplest services he performed so graciously and so gladly. He would go down to the barn and milk the cow, if necessary, for you know in those days we had both a barn and a cow here at Mount Ecclesia. He would hive the bees, for we had bees, too. He would climb the telephone poles and mend a broken wire; he would plant trees on the grounds, dig and hoe in the garden, and gather vegetables; he would do all the simple things with the same earnestness and enthusiasm with which he would go to the office, classroom or lecture hall, there to give forth so freely of his great wisdom, or perhaps to meet with the Teacher who guided him on this great work.

"On Saturday evenings it was generally his custom to hold a question and answer session in the library. There was a long table that extended the entire length of the room and the students would gather about that table with Mr Heindel standing at the head to answer the questions. Each student was permitted to ask one question, and it had to be in writing. Then Mr Heindel would collect the questions and answer them one by one. In noticing him carefully, I found that he always seemed to know intuitively to whom each question belonged and hence he always addressed that individual from whom the question had come. In the many times that I attended these memorable sessions, he never once made a mistake in the identity of the questioner. He was always so careful and painstaking, and would never leave a question until he was sure that the individual who asked it had been completely satisfied with the answer. It was during these wonderfully enlightening sessions that I gained my first understanding of the important place that color and music will occupy in preparing the world for the incoming New Age. Mr Heindel would announce that an hour was to be devoted in these sessions of questions and answers. However, more often than not, that hour extended into two and one half or even three hours. These were such stimulating periods that time seemed to fly by on wings of enchantment.

"Dear friends, I wish I were able to tell you what Mount Ecclesia meant to Mr Heindel as I knew him. How he loved this place! He knew

the high destiny that was in store for the work it was founded to do. In his day, there was a bench underneath the illuminated Rose Cross that stands on the grounds. There it was his custom each evening before retiring to sit for some minutes or perhaps an hour in prayer and meditation, broadcasting love and blessing benediction over this holy ground and on all those who were living here and serve the work so faithfully.

“I wish I might describe to you the illumination on his dear face, as he would look with such deep reverence and devotion at the illuminated Rose Cross, which meant so much to him. He never tired of telling us the wonderful things in store for Mount Ecclesia.

“He would talk often of the panacea, the formula for which the Brothers of the Rose Cross are custodians, and which worthy disciples will some day be permitted to use in the healing and solace of multitudes who will come from all over the world to this sacred shrine.

“He would tell us of his dream of a beautiful Grecian theatre envisioned to be built in the canyon below the chapel and in which performances would be given of plays with a spiritual message such as the great dramas of Shakespeare and other inspired classics.

“He also saw the time when Mount Ecclesia would have its own splendid orchestra composed of permanent students, and that it would also perform in the theatre works of master composers, particularly those of Beethoven and Wagner whom he knew to be high musical initiates. He said also that some-time there would be classes in initiatory music taught here.

“Mr Heindel liked to talk of the Elder Brothers and how they, in their study of the memory of nature, had been able to look down through the ages and see the conditions that the world is in today. It was for this reason, as you know, that they gave the Rosicrucian Philosophy to the world when they did.”²³⁷

In the year 1928, the reed organ in the Temple became very difficult to play because of its antiquity. The “organ fund” which had been started by Mr Charles D. Cooper in November 1924 had increased to about \$3800, so it was decided to buy a pipe organ. Early in March, an order was placed with Artcraft Organ Company of Santa Monica, California for a \$4000 pipe organ recommended by organist Mrs Frances Ray. It took four

²³⁷ *Rays from the Rose Cross*. October 1965, pp. 435-437.

weeks to install this organ, and on Good Friday, April 6, 1928, the organ was ready for use and was dedicated.

In August 1928 the Rosicrucian Fellowship published a new book *Astro-Diagnosis, a Guide to Healing*, by Max and Augusta Foss Heindel, co-authored because the book included much diagnostic material of Max Heindel which Augusta Heindel supplemented, and it contained horoscopes which she had used for astro-diagnosis.

Within a short span of time, *The Rosicrucian Cosmo-Conception* had been distributed throughout the world and gradually the Fellowship translated it and the other books and materials into several languages.

Mount Ecclesia constantly received requests for lessons in the languages of the applicants. Foreign secretaries were hired, and in 1929 five foreign secretaries worked at Mount Ecclesia: two Spanish, one Dutch, one German and one French secretary.