

## 7 GROUND PURCHASE FOR HEADQUARTERS

In about February of 1911, close friends of Mr and Mrs Heindel, William M. Patterson and his wife, paid the Heindels a visit and urged them to buy a piece of land for a future headquarters. Patterson was willing to again assist financially as he did with the publishing of *The Rosicrucian Cosmo-Conception* and *The Rosicrucian Christianity Lectures*.

After a long search, a tract of land of one hundred twenty acres was found on a hillside in Westwood, north of Los Angeles, between Brentwood Park and Hollywood, a most beautiful location that overlooked the entire valley and the sea. Mr. Patterson offered to purchase the tract. He would donate ten acres for a headquarters, keeping the rest as a kind of speculative investment, to sell in small plots to members. After a deposit of one hundred dollars was paid and the contract signed, it was necessary to procure the signature of four heirs before the deed could be transferred. After two months a reply came from one of the heirs in Europe. In the meantime, real estate agents heard of the intent to build a Headquarters and Sanitarium, so for miles around the price of land doubled. Two of the heirs in the Eastern state learned of the soaring property values and subsequently refused to sell, not realizing that the inflated prices were due to this prospective purchase of land for the Rosicrucian Fellowship. After that, it was impossible to look at a piece of land in or about Los Angeles without the realtors knowing it and the price increasing. When the search resumed in May, the negotiators decided to slip into the next town and procure the land incognito. Mrs Heindel suggested they go to San Diego, because she had traveled through that area years earlier and was impressed with the beautiful trees and surroundings.

As Mr and Mrs Patterson booked tickets to and from San Diego, they requested stopovers at San Juan Capistrano, where an old mission was located, and at Oceanside. They expected to look for land in both of these towns. The railroad schedule made no provision for stopovers at San Juan Capistrano, but could accommodate them for Oceanside.

It was on a Sunday morning when they stepped off the train, and not a soul was in sight. Soon a small freckle-faced boy named Tommy Draper, about ten years of age, met them. "Hello, what d'ye want?" was the smiling greeting. Max Heindel, having a weakness for children, answered the lad, telling him that he wanted to buy some land, and asked the boy if he could sell him some. The surprised answer was a finger pointing to a gray-haired man coming across a vacant lot, saying: "There come the man who can sell you some." The outcome was that Mr Chauncey Hayes was the

only real estate agent in town.<sup>203</sup> When told what they wanted, he waved his hand to a man named “Couts,” standing at the door of a livery stable a short distance away. As the man approached, Mr Hayes directed him to take the small party to the reservoir land. In a short time Mr Coutts appeared with two lively horses hitched to a two-seated surrey and in about twenty minutes they arrived at the edge of a hill, which gave a wonderful view of the San Luis Rey Valley.

They stood on a barren forty-acre bean field, overgrown with mugwort, a real wilderness. Two unsightly, tall reservoirs stood in the northeast section to supply water to Oceanside, but the scenery all around was sublime. To the northeast were mountains and the Pacific Ocean was in the southwest, just as the Elder Brother had shown Max Heindel. “Oh, this is the place!” Max Heindel exclaimed.

In 1886 many parcels of California real estate changed hands on paper but never in reality because over a year or two, the market collapsed, resulting in what is known today as the “Panic Boom.” Many would-be buyers paid little more than deposits.

The land they decided to purchase was in one of these boom real estate tracts, on which streets were laid out but no houses were built, and the bank had acquired the land from unpaid contracts. Oceanside was dead and had little prospect of ever selling this land because of the water shortage; the entire region was at a standstill. Mrs Heindel at once observed the safety of this choice and realized that no one would think of buying this forsaken, dry, countryside where there was no market for the sale of anything that could be produced on the land. The Heindels took the afternoon train to San Diego and Mrs Heindel persuaded her husband to go to a picture-show in the evening. During the show Max Heindel whispered: “I wonder if that land will still be unsold,” and “If we had only placed a deposit on this land so we would be sure of it.”

On Monday morning they took the first train to Oceanside and paid one hundred dollars to hold the land until the order for the papers could be drawn up. Max Heindel had promised his friend William Patterson that

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<sup>203</sup> We quote from Langdon Sully and Taryn Bigelow *Oceanside, Crest of the Wave*; Oceanside 1988 pp. 29-30: “Judge J. Chauncey Hayes was born in Los Angeles on June 1<sup>st</sup>, 1852. He went to San Luis Rey when he was 15 and, aside from a stint at Santa Clara College, spent the next 66 years in promoting and developing north San Diego County. Hayes sold and resold town lots time and again, and there was little he could not do. Hayes at first was land agent for the city’s founder, A. J. Meyers. Over the years he acted as a banker, newspaper publisher, notary public, deputy county clerk, lawyer bill collector, and water supplier, and was 20 years Justice of the Peace.”

he would help with the actual buying, and this commenced on May 3<sup>rd</sup>, 1911, at 3:30 p.m., when Mr Patterson paid the first thousand dollars and ordered the papers to be signed. The barren bean field, which had been in the hands of the Oceanside Bank for about twenty-five years, was bought for five thousand dollars. The remaining four thousand dollars was to be paid in annual installments.

Max Heindel named the site "Mount Ecclesia" as a logographic reference to the place of the Rosicrucian Temple in central Germany. To get a real picture of Mount Ecclesia, follow the description as it appeared in *Echoes*, "In order to make our philosophy of life and health of practical value in the world, we have bought 40 acres of land in the little town of Oceanside, 83 miles south of Los Angeles. It is one of the sightliest spots in sunny Southern California, situated upon the promontory of a high table land. From Mount Ecclesia, as we have named our headquarters, there is an unobstructed view of the beautiful blue Pacific Ocean. Directly west lies the island of San Clemente, 75 miles out, and ships are often silhouetted upon the skyline as they sail by. Forty miles to the southward looms the promontory of La Jolla, a suburb of San Diego, the southernmost city of Uncle Sam's spacious realm. Eighty miles north from Mount Ecclesia we see the lovely island of Catalina with its crystal clear waters and its luxuriant submarine gardens so strange and fantastic that they outstrip fancy and fairytale alike. Standing upon the same spot whence we saw the magnificent marine view described above, we may behold a landscape equally glorious varied and wide by simply turning upon our heel and looking toward the east. Immediately below Mount Ecclesia lies the smiling San Luis Rey valley with its fertile green fields and its historic old mission, a little further away are the rounded foothills with their wonderful play of light and shade, then the mountains with their rugged contours and farthest to the east we see the snowcapped peaks of Mount San Bernardino, Mount Greyback and Mount San Jacinto. The first named is 100 and the last 75 miles from the coast. Thus the range of our views from Mount Ecclesia is 150 miles east and west, (from San Jacinto Mountain to San Clemente Island), and 120 miles north and south, (from Catalina to La Jolla).

"The climate is as wonderful as the view, and as incomprehensible to all who have not lived here. One may wear a white shirtwaist outdoors on every day in the winter, and although the water in our solar heater gets so hot that it cracks glass, we do not perspire on the warmest day in summer on account of the sea breeze which sweeps over Mount Ecclesia every day from about 10 a.m. to 5 p.m. cooling the atmosphere and filling our lungs with invigorating ozone fresh from the heaving bosom of the

great Pacific Ocean. It is a veritable elixir of Life, and therefore this place offers such rare physical conditions for the attainment of health, that it is probably without a peer.”<sup>204</sup>

In September 1911, the Heindels took a tour up the Western coast where Max Heindel lectured in San Francisco, Sacramento, Portland, Seattle and Yakima. He was happy to announce from the platform that the Fellowship had bought a piece of land in Oceanside to establish a headquarters.

About a month after their lecture tour, Mrs Heindel received callers in Ocean Park while her husband was in Los Angeles, eighteen miles east of Ocean Park. They were two women and a man who had taken a fancy to the little cottage and desired to purchase it. The little bungalow, from which headquarters was administrated—with another small one in the rear of the lot—had been a very lucrative source of income for Mrs Heindel for a number of years. She loathed to sell all the more for she did not know where to store the many books and manuscripts that had accumulated during the eleven months. The price they offered was tempting and so far above what she had valued the property that she asked these visitors to let her think it over until her husband returned. Within the hour Max Heindel entered the room and the first words he spoke were, “Well, you had an opportunity to sell and what was the offer?” When he heard the enticing price he at once replied, “Why, my dear, this is the very opportunity we have been waiting for. It will give us the wherewithal to build at Oceanside.”

The sale was completed, and the buyers paid the sum of two thousand dollars cash and gave a mortgage for the rest on the condition that the Heindels must vacate and give the new owners possession within ten days. With the help of a stenographer, Rachel M. Cunningham, and a woman who had arrived a few days before from Portland, Mrs Ruth E. Beach, they at once began to pack and get ready to move to Oceanside. In the meantime, Mr Heindel went to Oceanside to rent a house.

On the morning of October 27, 1911, they departed from the little beach cottage for Oceanside. Mrs Ruth Beach and Rachel Cunningham were sent by train while Mr. and Mrs Heindel drove a small two-seater Franklin<sup>205</sup> automobile, bought rebuilt for the sum of three hundred dollars, money received from the sale of the two cabins. At the early hour of five

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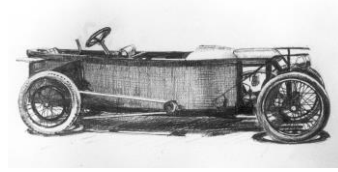
<sup>204</sup> *Echoes from Mount Ecclesia*, Flora M. Kyle, Ed. January 10<sup>th</sup>, 1914. no. 8. pp. 1, 2.

<sup>205</sup> In 1972 Mr. A. H. Amick, editor of *Air Cooled News*, the magazine of the H. H. Franklin Club, wrote to me that the 1903 model was the only Franklin without a self-starter. Through the offices of Mr. Amick, Dr George S. Boyer M.D., Allentown, Pennsylvania, also a member of the Franklin Club, sent me the above picture of his restored Franklin 1903 automobile.

o'clock the back of the car was filled to overflowing with typewriters and suitcases and the Heindels were ready to depart for Oceanside.



60. A Franklin 1903 model.



61. A Bedelia, about 1912.

When they arrived at Whittier, about thirty miles from Ocean Park, a dreadful thunderstorm overtook them. They were fortunate to drive the open car under a large palm tree for shelter. After the storm abated they started again. It was now close to noon. The great disappointment was that the road between Whittier and Fullerton had been freshly plowed and there was no detour. Thus, they were forced to drive with their heavily loaded car over fresh ground, which had been soaked with the recent rain. After a few miles of difficult driving, “Bedelia,”<sup>206</sup> the name Max Heindel had given the car, refused to go. There was no starting her, so the Heindels had no choice but to look for help. After Mrs Heindel had walked about a mile she found a farm. She explained the situation to the farmer, and he appeared willing to tow them for a fee to Fullerton. The farmer towed them behind his larger automobile into Fullerton where the disabled car was stored in a garage. They had to go to Oceanside the same day, for notices had been sent out announcing the groundbreaking of the new headquarters, scheduled for the following day, Saturday, October 28, 1911, at 12:40 p.m. By hurrying they could reach the 2.45 p.m. train that was flagged and waiting. Can you imagine what such a day must have done to a man with a malfunctioning heart valve?

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<sup>206</sup> Mr. Heindel liked to give things the names of champions. The cows were named after famous milk cows, and he named the Franklin, *Bedelia*, after a French cycle car. Two Bedelias secured the first and second place in their class during the Cycle car Grand Prix in Le Mans, France, in 1912. The top speed was 110 km. or 44 miles per hour according to Hans Kuipers in his book entitled: *Old Racers*, Deventer 1967.

Seated in the train, Max Heindel pointed to a most gorgeous double rainbow in the eastern sky and the southern end seemed to stretch precisely to Oceanside.<sup>207</sup> “Look,” Heindel said, “what our future will bring us in spite of the troubles.”

After dark they reached Oceanside, a village with about 600 inhabitants. Heindel had rented a small four-room cottage there some days before. It was simply furnished with cots and the floors were covered with matting. As these rooms had not been occupied for some time the Heindels were welcomed by fleas and mice.

The next day, Saturday, October 28, Mr and Mrs Heindel, accompanied by Mrs Ruth E. Beach, Portland, and Rachel M. Cunningham, Los Angeles, arrived at the station to meet the 12 o’clock train. When the train steamed into the station, four members got off: Mr William M. Patterson of Seattle; George Cramer of Pittsburgh, Pennsylvania; John Adams and Rudolf Miller from Los Angeles. Mrs Annie R. Atwood from San Diego also arrived. In two carriages from the only livery stable in Oceanside these nine persons drove out to the barren bean field to turn the ground. For the ceremony, a black cross—upon which the three upper arms were painted in gilt letters, C R C, the initials of Christian Rosen-Creutz—and a shovel were brought from Ocean Park.

At exactly 12:40 p.m., Pacific Time, the ceremony was consummated. Max Heindel described this event in the 12<sup>th</sup> letter to students and in the students’ lesson of November 1911 as follows: “Our first idea was to forego any outward show or ceremony. We desired to avoid all unnecessary expense as our funds are not, even now, sufficient to finish the building inside, and we shall have to rough it for awhile until conditions are more favorable.”

“I had intended to go there and hold the service mentally, and alone, but it seemed so cold, dreary, and desolate not to have one friend there in person to rejoice with me on that momentous occasion, not even my dear companion in the work—Mrs Heindel. Moreover, as this is a very important affair of the Rosicrucian Fellowship and not a personal matter, I felt that opportunity to attend ought to be given the members. The thought grew upon me until I decided to ask the Teacher’s advice; and, as he most heartily approved, we made an appropriation for the purpose of celebrating the event in a simple, yet fitting manner, and sent notices to friends in the immediate vicinity.

“We made a large cross [9 feet] of the same style as our emblem, and on the three upper ends we had painted, in gilt letters, the initials: C R C.

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<sup>207</sup> Americans consider the seeing of a rainbow as a good portent.

These, you know, represent the symbolical name of our great Head, and designate our emblem as the Christian Rose Cross, which conveys an idea of beauty and a higher life so different from the gloom of death usually associated with the black cross.

“This cross and a climbing rose we decided to plant at the same time as we broke ground for the building, so that they might symbolize the verdant life of the various kingdoms traveling to higher spheres along the spiritual path of evolution.

“On the 27<sup>th</sup>, Mrs Heindel and I started for Oceanside, nearly exhausted from the strain of packing and moving. The first rain of the season was falling, and we felt some apprehension concerning the effect on the ceremony; but as we looked toward the almost cloud-hidden mountains in the east, we beheld the largest, most glorious rainbow we had ever seen—a double rainbow in fact—and it’s southern foot seemed to stand directly upon Mount Ecclesia.

“Our responsibility to aid thousands of weary hearts to bravely bear their burdens has often seemed beyond our strength; yet always have we found our powers renewed by looking within; and this time it seemed as if all Nature wanted to cheer us and was saying: ‘Take courage, remember the Work is not yours but God’s; trust entirely in Him; He will point the way.’ So we clasped hands and took heart with new strength to carry on the beautiful work of which Mt. Ecclesia is to be the center.”

“The day of the ceremony was an ideal California day; the sun shone in a cloudless sky. Wherever we looked from Mt. Ecclesia, oceans, valleys, mountains seemed to smile. Both the workers and visiting members were enraptured with the incomparable beauty of the headquarters site. Those present were: Annie R. Atwood, of San Diego; Ruth E. Beach, of Portland, Ore; Rachel M. Cunningham, Rudolf Miller and John Adams of Los Angeles; George Kramer of Pittsburgh, Pa.; William M. Patterson, of Seattle, Wash.; Mrs Heindel and myself.”

“At the appointed time I broke ground for the building. All helped to excavate for the cross, which was set by Wm. Patterson.<sup>208</sup> Mrs Heindel planted the rose, which was then watered by all present. May it grow, may it bloom, to adorn the nakedness of the cross and be an inspiration

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<sup>208</sup> See picture 55. There were no names written on the back of the photo. According to Mr. Charles Weber, in a letter dated May 17, 2002, Ms Marie-José Clerc informed him that she has been told, that the man with the hearing aid would be William Patterson who stands next to Max Heindel. By the use of horary astrology however, it appears that Mr. Patterson is the second person from Max Heindel, and is the one whose head extends above the horizontal beam of the cross.

to purity of life that will cover all past sins, no matter how dark the life may have been delivered.”

Address by Max Heindel at the groundbreaking for Mount Ecclesia:

“The Christ said, ‘Where two or three are gathered together in my name, there will I be among them’; and as always when He spoke, this utterance was an expression of the most profound divine wisdom. It rests upon a law of nature which is as immutable as God himself. When the thoughts of two or three are centered upon any certain object or being, a powerful thought form is generated as a definite expression of their minds, and is instantly projected towards its goal. Its further effects depend upon the affinity between the thought and whosoever is to receive it, as to generate a vibratory response to a note sounded by a tuning fork it requires another fork of identical pitch. If thoughts and prayers of a low, selfish nature are projected, only low and selfish creatures respond. That kind of prayer can never reach the Christ any more than water can run up a hill. It gravitates toward demons and elementals, which remain totally unresponsive to the lofty aspirations engendered by such as congregate in the name of Christ.

“As we are today gathered upon this spot to break ground for the Headquarters of a Christian Association, we may rest assured that as surely as gravity draws a stone toward the center of the earth, the fervor of our united aspirations will provide attention from the Founder of our faith (Christ), who will thus be with us. As certainly as forks of identical pitch vibrate in sympathy, so must the august Head of the Rosicrucian Order (Christian Rose-Cross) lend his presence upon this occasion when the home of the Rosicrucian Fellowship is being started. The Elder Brother who has been the inspiration of this movement is present and visible to some among us at least. There [They] are present upon this momentous occasion and directly interested in the proceedings [of] the perfect number—12. That is to say, there are three invisible leaders who are beyond the stage of ordinary humanity, and nine members of the Rosicrucian Fellowship. Nine is the number of Adam, or man. Of these, five, an odd, masculine number, are men, and four, an even feminine number, are women, while the number of invisible leaders, three, aptly represents the sexless Divine. Neither has the number attending been arranged for by the speaker. Invitation to take part in these exercises was extended to many individuals, but only nine responded. And as we cannot believe in chance, the attendance must have been regulated in accordance with the design of our invisible leaders, and may be taken as an expression of the spiritual power behind this movement, if further proof were needed than the phenomenal spread of the Rosicrucian teachings, which have penetrated to every



country on earth in the last few years and provoked assent, admiration, and love, in the hearts of all classes and conditions of people, particularly among men.

“We emphasize this as a noteworthy fact, for while all other religious organizations are composed largely of women, men are in the majority among the members of the Rosicrucian Fellowship. It is also significant that our doctor members outnumber those from all other professions, and that the ministers come next. It proves that those whose privilege it is to care for the ailing spirit are alive to the fact that spiritual causes generate physical weaknesses, and that they are seeking to understand so that they may give more efficient aid to the infirm. It demonstrates also that those whose office it is to minister to the ailing spirit and endeavoring to meet inquiring minds with a reasonable explanation of the spiritual mysteries, thus strengthening their flagging faith and cementing their tie to the church, instead of responding with dictum and dogma not supported by reason, which would open wide the flood-gates to the seething sea of skepticism and sweep the searcher for light away from the haven of the church into the darkness of materialistic despair.

“It has already been the blessed privilege of the Rosicrucian Fellowship to rescue many a sincere seeker, anxious but unable to believe what seemed contrary to reason. Given reasonable explanation of the underlying harmony between the dogmas and doctrines propounded by the church and the laws of nature, such ones have been sent back into the church fold rejoicing in the fellowship there, stronger and better members than before they left.

“Any movement that is to endure must possess three divine qualities: Wisdom, Beauty, and Strength. Science, art and religion each possesses one of these attributes in a measure. It is the purpose of the Rosicrucian Fellowship to unite and harmonize each with the others by teaching a religion that is both scientific and artistic, and to gather all churches into one great Christian Brotherhood. Just now the clock of destiny marks an auspicious moment for the commencement of building activities to erect a visible center whence the Rosicrucian Teachings may radiate their beneficent influence to further the well-being of all who are physically, mentally, or morally infirm.

“Therefore we now lift one shovelful of earth from the corner of the building site with a prayer for wisdom to guide this great school along the right lines. We turn up the ground a second time with a supplication to the Master Artist for the faculty of presenting the beauty of the higher life in such a manner as to render it attractive to all mankind. We break the ground for the third and last time in connection with these exercises as

we breathe a prayer for strength patiently and diligently to continue the good work so that it may endure and become a greater factor for upliftment than any of its predecessors.

“Having thus broken ground for the site of the first building, we will now proceed to plant the wonderful symbol of life and being, the composite emblem of the Western Mystery School. This consists of the cross, representing matter, and the climbing rose that twines around its stem, representing the verdant evolving life climbing to greater and greater heights by this crucifixion. Each of us nine members will take part in excavating for this the first and greatest ornament to Mt. Ecclesia. We will plant it in such a position that the arms point east and west, while the meridian sun projects it bodily towards the north. Thus it will be directly in the path of the spiritual currents that vitalize the forms of the four kingdoms of life: mineral, plant, animal and man.

“Upon the arms and upper limb of this cross you notice three golden letters, ‘C.R.C.,’ the initials of our august Head, Christian Rosencreutz, or Christian Rose-cross. The symbolism of this cross is partly explained here and there in our literature, but volumes would be required to give a full explanation. Let us look a little further into the meaning of this wonderful object lesson.

“When we lived in the dense water-laden atmosphere of early Atlantis, we were under entirely different laws than govern us today. When we shed the body we felt it not, for our consciousness was focused more in the spiritual world than in the denser conditions of matter. Our life was an unbroken existence; we felt neither birth nor death.

“With our emergence into the aerial conditions of Aryana, the world of today, our consciousness of the spiritual world waned, and form became most prominent. Then a dual existence commenced, each phase sharply differentiated from the other by the events of birth and death. One of these phases is a free spirit life in celestial realms; the other an imprisonment in a terrestrial body, which is virtually death to the spirit, as symbolized in the Greek myth of Castor and Pollux, the heavenly twins.

“It has been elucidated in various places in our literature how the free spirit became enmeshed in matter through the machinations of the Lucifer spirits, which Christ referred to as false lights. That was in fiery Lemuria. Lucifer may therefore be called the Genius of Lemuria.

“The full effect of this misguidance did not become fully apparent until the Noachian Age, comprising the periods of later Atlantis and our present Aryana. The rainbow, which could not have existed under previous atmospheric conditions, stood painted upon the cloud as a mystic scroll when mankind entered the Noachian Age, where the law of alternating

cycles bring ebb and flow, summer and winter, birth and death. During this age the spirit cannot permanently escape from the body of death generated by the satanic passion first inculcated by Lucifer. Its repeated attempts to escape to its celestial home are frustrated by the law of periodicity, for when it has freed itself from one body by death, it is brought to rebirth when the cycle has been run.”

“Deceit and illusion cannot be allowed to endure forever, and so the redeemer appeared to cleanse the passion-filled blood, to preach the truth which shall set us free from this body of death, to inaugurate the immaculate conception along lines most crudely indicated in the science of eugenics, to prophesy a new age, a new heaven, and a new earth, of which He, the true lights, will be the Genius, an age wherein will dwell the righteousness and love for which all the world is sighing and seeking.



62. The planting of the cross in 1911.

“All of this and the way of attainment are symbolized in the rose cross before us. The rose, in which the sap of life is dormant in winter and active in summer, illustrates aptly the effect of the law of alternating cycles. The color of the flower, its generative organ, resembles our blood, yet the sap which courses within is pure, and the seed is generated in an immaculate, passionless manner.”

“When we attain to the purity of life there symbolized, we shall have freed ourselves from the cross of matter, and the ethereal conditions of the millennium will be here. It is the aim of the Rosicrucian Fellowship to hasten that glad day when sorrow, pain, sin, and death shall have ceased, and we shall have been redeemed from the fascinating, enthralling illu-

sions of matter and awakened to the supreme truth of the reality of Spirit. May God speed and prosper our efforts.”<sup>209</sup>

After the ceremony, they returned to the small cottage in Oceanside where a light lunch was prepared. After lunch the visitors left. Years later, in 1917, Mr Jim Heath, a reporter for the *San Diego Union*, told Max Heindel that when he was present at the turning of the ground and planting of the cross, “it looked as though one planted a cross in the desert.”<sup>210</sup>

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<sup>209</sup> Heindel, Max. *Teachings of an Initiate*. pp. 134-141.

<sup>210</sup> See the front page of the *San Diego Union* of Monday October 30, 1911, section two, page 1, column 1. Union-Tribune Publishing Co., San Diego, CA.