

Addendum 1 **THE ROSICRUCIAN MANIFESTOES:**

**FAMA, CONFESSIO and ASSERTIO**

**FAMA FRATERNITATIS R.C.**<sup>283</sup>

Or rumors of the Brotherhood of the very laudable  
Order of the Rose Cross.

To the leaders, estates<sup>284</sup> and learned of Europe.

We, Brothers of the Brotherhood of the Rose Cross, offer all who read our *Fama* in Christian intent our greeting, love, and prayer.

After the alone wise and merciful God most recently so plentifully poured out his mercy and goodness over the human race, so that the insight both of his Son and of nature has gradually gained more depth, we might rightly speak of a happy age where He not only let us discover nearly half of the unknown and hidden world and revealed many marvelous and formerly unseen works and creatures of nature, but moreover raised men endowed with great wisdom who partly re-established the deteriorated, imperfect, applied science,<sup>285</sup> that man would be aware of his nobility at last and of how far his knowledge extends in nature, which is the quality of the microcosm.

Although the thoughtless world will be little pleased by this method, and slander, laughter and mockery will ever more increase, even with the learned, pride and ambition are so great that mankind will not unite to make from all the things that God has sent us so abundantly in our age, a book of nature or a guideline for all sciences; but on the contrary they will work against one another. So all remains as it was and the pope, Aristotle and Galen, yea and anything that resembles an old codex will be considered as the clear revealed light, even though those named, if they were alive, would surely willingly improve themselves with great pleasure.

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<sup>283</sup> Translation of the Kassel edition of 1615 and the Dutch translation of 1617, both printed by Santing, Adolf. *De manifesten der Rozenkruisers*. Amersfoort: Boekdrukkerij S. W. Melchior, 1930; the revised and completed German Kassel text of 1614 with the Dutch translation by Pleun van der. Kooij, *Fama Fraternalitatis*. Haarlem: Rozenkruis Pers, 1998. For the English text: *The Fama and Confessio of the Brotherhood of R. C. etc.*, by Eugenius Philaletes 1652, with notes by F. N. Pryce, MA, Margate, England 1923, and *The Rosicrucian Manuscripts*, with an introduction by Benedict J. Williamson, Virginia: Woodbridge, 2002.

<sup>284</sup> One distinguished, at that time 4 classes: nobility, clergy, citizenry and farmers.

<sup>285</sup> All applied science was then named "arts."

Here, however, one is too weak for so great a work. Though in theology, physics and mathematics the truth does oppose itself, the old enemy displays abundantly his cunning schemes by making use of discord, sowing fanatics and tramps to prevent this beautiful development of things and to incur hatred.

Our deceased, pious, Christian and very enlightened Father, Brother C.R., a German, head and founder of our Brotherhood, has for a very long time taken the trouble to establish such a general reform.

When he was only five years old, he was placed in a cloister due to the poverty of his parents who in fact were of noble birth. There he properly learned both languages, Greek and Latin, and was still in the bloom of youth, when at his persistent prayers and requests, he was left in the care of a Brother P.a.L. who had determined to set off on a journey to the holy sepulcher.

Although the Brother died at Cyprus, and thus did not see Jerusalem, our Brother C.R. did not return, but continued his journey and crossed to Damascus with the intention to visit Jerusalem.

Because of bodily complaints, he had to remain at Damascus however, where he acquired the favor of the Turks by his medical knowledge and experience. When he accidentally heard them speak about the wonders done by the wise men of Damcar<sup>286</sup> in Arabia, to whom the whole of nature would be unveiled, it so awakened the high and noble acumen of Brother C.R. that he became more attracted to Damcar than to Jerusalem. Overcome with curiosity he arranged with the Arabs to take him, for a certain amount of money, to Damcar.

When he reached there he was only sixteen years old, yet of a strong German constitution. As he himself testifies, the wise men received him, not as a stranger, but as one for whom they had long waited. They called him by his name and were already acquainted with the secrets of his cloister, which amazed him extremely. He learned the Arabic language

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<sup>286</sup> R. Kienast writes in his book: *Jobann Valentin Andreae und die vier echten Rosenkreutzer-Schriften*, Leipzig 1926, pp. 113, 114, that Damcar, which is written now as Damar, is located in Yemen, somewhat south of Sana and is situated in Ortelius upon map 113 and at Mercator upon map 3c [two maps from the beginning of the 17<sup>th</sup> century]. Adolf Santing in *De manifesten der Rozenkruisers*, Amersfoort 1930, p. 58, adds to this that Ortelius is a pseudonym of Abraham Wortels, and Mercator is a pseudonym of Gerard Kremer. Gilly in *Cimelia Rhodostaurotica*, p. 80 adds to this that in the famous *Carta Marina* by Martin Waldseemüller, Strassburg, 1516, the word Damar has been written. "In later times," Santing says, "the name has been changed to Dsemar, Dsimar and Damar." At the present time, (2014), it is named Dhamar, situated in Yemen, 14.33.03 N.L. en 44.23.31 E.L.

there, and by the following year, he had already translated the book *M.* into good Latin and brought it with him. He also learned physics and mathematics in this city, for which the world might have rejoiced, had its love been greater and its prejudice less. After receiving permission, he returned and crossed over the Arabian Gulf to Egypt. He observed the plants and creatures there but did not tarry long.

He then sailed across the whole Mediterranean Sea, until he arrived at Fez, the place to which the Arabians had directed him. It is really shameful to us to experience that these wise men lived so remotely from each other, yet were not only united and abhorrent of all contentious writing, but were also willing to divulge their secrets to each other in trust.

Every year the Arabians and Africans assemble to inform each other about the sciences and to ask themselves, has anything better been discovered or have their opinions been diminished by experience. Each year innovation surfaces in this way to bring improvements in mathematics, physics and magic, for in those the inhabitants of Fez are well versed. As there nowadays is no lack in Germany of learned magicians, cabalists, physicians and philosophers, they should either be well-disposed towards each other, or, if most would not want that, be alone to graze bare the meadow after all. In Fez he made acquaintance with the inhabitants of the elements - as he named them - which revealed much of their knowledge, as we humans could also bring much of ours, were there the same unity among us; and one would very seriously search for that.

Of the inhabitants of Fez, he often said that, although their magic was not pure and their cabala was affected by their religion, he himself had it all in spite of this, knowing how to make it excellently of value; and for his faith he found in it an even better foundation, which completely agreed with the harmony of the whole world and also in a wonderful way left its mark on all time periods.

From this one could come to the splendid comparison that, as in every kernel there is contained a whole tree of fruit, the whole great world is present in one small man, whose religion, politics, health, limbs, nature, language, words and works all harmonize in one sound and in one melody with God, heaven and earth. All that is contrary to this is error, forgery, coming from the devil, which is the first, the middle and the last cause of the disharmony, the dazzling and the darkness of the world. So, if someone should examine all people, he would find that what is good and true is always in harmony with itself, but all that remains is defiled by a thousand mistakes and erroneous judgments.

After two years Brother R.C. departed from the city Fez and traveled with many costly treasures to Spain, in hopes that - as his journey had pro-

duced such good results for himself - the learned in Europe would thoroughly rejoice with him and from now on should attune all their scientific work to the same, sure foundation. He therefore talked with the learned in Spain about what was lacking and how to help them; what one could extract to correct indications for the coming ages and in what respect these must surely agree with the bygone times, and how the shortcomings of the church and the whole moral philosophy might be improved. He showed them new growths, new fruits and animals, which did not behave in accordance with the old philosophy, and suggested to them new axiomata,<sup>287</sup> whereby all things might be fully solved.

But in their opinion it was all ridiculous. And because it was something new, they feared that if they had to study anew and had to acknowledge their errors of many years' standing, this would do harm to their great name. They were entirely accustomed to their errors, which had yielded them enough. Another who might think to have benefit by unrest, should reform at ease.

Other nations sang the same song to him, which moved him the more as he had not expected this in the least and was willing to confide freely to all the learned of his new knowledge, if they would only give themselves trouble to deduce from all faculties the theoretical and applied sciences and from the whole of nature, certain axioms. He knew for certain that these should only serve the wise as a guide just as is usual among the Arabians and just as a ball can be guided to the one middle point. Thus, there would be in Europe also, a community which would have plenty of gold and precious stones at its disposal. One, then, under proper conditions, could let kings share in the profit and could educate the leaders of the community, so they would know all that God had permitted man to know, by which, in cases of emergency their council could be asked, as in the old days when citizens reported the heathens for their false gods.

Verily we must confess that the world in those days was already pregnant with great commotions and that she, after enduring the delivery, produced fearless, illustrious heroes, who with all their power broke through the darkness and the barbarism, so that we, the weaker ones, had only to follow them. They assuredly formed the upper point of the fiery trigon<sup>288</sup> whose flames ever grow brighter and will certainly kindle the last Armageddon.

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<sup>287</sup> Axiomata: axioms, fundamentals, basic rules.

<sup>288</sup> The astrological signs of the zodiac are subdivided in 4 x 3 signs, the so-called fire, earth, air and water signs. This relates to the conjunction between Jupiter and Saturn in the fire triangle, concerning the signs Aries, Leo and Sagittarius.

According to his vocation, Theophrastus<sup>289</sup> was such a one. Although he did not enter our Brotherhood, he diligently read in the book *M.* and thereby kindled his acute insight. But the arrogance of the learned and know-alls also prevented this man from spreading his wings. As a result, he was never able to talk with others about his perceptions of nature. He therefore preferred to poke fun at these know-alls in his writings rather than fully unfold to them his views. The previously mentioned harmony of the wise men was yet to be found by him, by which he undoubtedly would have done the learned share if he had deemed them worthy for a higher knowledge instead of his subtle mock. So he wasted his time in a free and dissolute life, leaving the world to its silly joys.

But let us not forget our beloved Father, Brother R.C. After his many trying travels and new reforms, which were paid little attention, he happily returned to Germany to expected changes and the particularly dangerous battle. Though he could have shown off with his knowledge there, especially that of the transmutation<sup>290</sup> of metals, he valued heaven and the citizens thereof more highly than all pomp. Meanwhile, he built himself a suitable and fine house in which he considered his voyages and his philosophy, and these he laid down in a memorial book. In this house he must have occupied himself a long time with mathematics, and with the construction of beautiful instruments in all parts of science, but of this, little remains, as we shall see.

After five years the desired reformation came again to his mind. Since he expected little help and assistance from others, he resolved—as he was self-active, quick and indefatigable—to undertake this work with fewer helpers and co-workers. He therefore invited from his first cloister three fellow brothers with whom he felt particularly allied: Brother G.V., Brother I.A. and Brother I.O., who in addition were somewhat more apt in science as was usually the case in that time. He obliged these three, with regard to him, to the highest fidelity, diligence and secrecy; and to enter meticulously all knowledge in which he would instruct them in order that those who would come after them, and who by particular revelation would be admitted in the future, should not be deceived by even one letter or syllable.

So the Brotherhood of the Rose Cross initially began with only four persons. They provided the magical language and the magical writing with an exhaustive dictionary that we still use to God's honor and fame and from

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<sup>289</sup> Philippus Aureolus Theophrastus Bombastus von Hohenheim (1493-1541), who later adopted the name Paracelsus.

<sup>290</sup> By alchemy one converts a base metal into a more precious metal such as gold.

which we draw great wisdom. They also drew up the first part of the book *Mysteriorum*.

Because the work became too much for them, and the unbelievable surge of the sick hampered them much, and in addition his new building named *Sancti Spiritus* was finished, they decided to admit some others into their Society and Brotherhood. To this were chosen: Brother R.C., son of the brother of his deceased father; F.B., a skilful painter; G.G. and P.D., their writers. So there were in total eight, all Germans, with the exception of I. A., all bachelors, and each bound by a vow of chastity. They wrote a manual of all that man can aspire, desire and hope for.

Although we plainly admit that the world has greatly improved within a hundred years, we are yet convinced that our axioms will remain unchanged until Judgment Day. And that the world will get nothing else to see, even in its greatest age and into its last days. For our *Rota*<sup>291</sup> takes its beginning from the day that God spoke: "*It be !*" and will end as He shall speak: "*It perishes !*" We therefore need take to heart nothing from the devil. God's clock strikes nonetheless every minute; that of ours scarcely the whole hours.

We also firmly believe that if our Fathers and Brothers would have penetrated to our present bright light, they would have acted more forcefully against the pope, Mohammed, the scribes, philosophers, artists and sophists to completion, and that they would not merely have proved their ready feelings by sighs and longings.

When these eight Brothers had so disposed of and ordered all things so that there was no more special work to be done, and every one of them possessed a complete treatise of more secrets on the philosophy of life than had ever been revealed, they wanted no longer to remain together. As agreed from the beginning, they spread themselves out over all countries, not only to enable the learned to examine their axioms more carefully in secret, but in order that they themselves in other countries would find deviations through observation, of which they might inform each other. Their agreements were these:

1. None of them should practice any profession other than healing the sick, and this gratis.
2. None should be obliged by the Brotherhood to wear certain dress except to conform to the customs of the country.

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<sup>291</sup> Rota Mundi, the wheel of the world; a harmonious chronology of the world in the shape of an artistic timetable, on which the unfolded historical facts were readable as prophecies about future events. This was described for the first time by Raimundus Lullius (1235-1315) in his *Ars Magna*.

3. Every Brother should every year, upon C. day, be present at *Sancti Spiritus*, or give the reason for his absence.
4. Every Brother should be looking for a worthy person, who would succeed him in case.
5. The word R.C. should be their seal, password and mark.
6. The Brotherhood should remain secret for one hundred years.

They mutually promised to keep themselves to these six articles, after which five Brothers moved away. Only Brothers B. and D. remained with Father, Brother R.C. for another year. When these Brothers likewise departed, then his cousin and I.O. remained with him, so that he still had two Brothers with him for the remainder of his days.

Though the Church was not yet cleansed, we nevertheless know what they thought of it and upon what they eagerly awaited. Every year they assembled together with joy, and gave detailed accounts about their activities. Without having seen them, it must have been delightful indeed to hear them relate truthfully about all the wonders God has scattered here and there over all, the world. Everyone therefore would be convinced that such people, brought together by God and the whole heavenly system, and chosen by the wisest of men who had lived in several ages, dwelled in the greatest possible unanimity with each other and with others, under absolute secrecy and with the greatest possible congeniality.

Their lives progressed meritoriously, but although their bodies were freed from disease and pain, their souls could not yet extend the fixed point of their decay.

I. O. was the first from this Brotherhood to die, in England, like Brother C. had foretold him long before. His servant succeeded him. He was very versed in the cabala and extraordinarily learned, as his little book called *H.* shows. In England much was spoken about him, chiefly because he cured a young earl of Norfolk of leprosy.

They had decided that their burial places should be kept secret as much as possible and even today we do not know what has become of some of them, yet every one's place is supplied with a fit successor.

This we will declare in public, to the honor of God, that the secrets we may have come to know from the book *Mysteriorum* – where in fact we can have before our eyes the image and contra-image of the whole world – we neither know our own adversity nor our dying hour. This knowledge has the almighty God – who will find us constant, ready, and reserved for Himself.

But of this more in our *Confessio*, in which we also will indicate thirty-seven reasons why we make our Brotherhood known now, and why we

will offer freely without compulsion and with no reward, these exalted mysteries, and also promise more gold than the king of Spain would be able to carry up from East and West Indies. For Europe is pregnant and will bear a strong child that must have a great godfather and god-uncle gift.

After the death of O., Brother C. did not sit still, but called the others together as soon as he could. It appeared to us that it was only then that the burial was made. Even though we, the young people, up to then did not know when our loving Father R.C. died, and we had at our disposal only the names of the founder and all successors until this time, we still could well remember a secret that A., (the successor of D. who, as the last of the other generation, had lived with many of us at the same time) entrusted to us who belong to the third generation, and confided to us in veiled language about the one hundred and twenty years.

Otherwise we must confess that after the death of A., none of us had in any manner known anything of R.C. and of his first Fellow-brothers, than what was extant in our philosophical library, among which our *Axioms* are considered by us as the most important, the *Rota Mundi* as the most artistic and *Proteus*<sup>292</sup> as the most useful. Likewise we do not certainly know if the Brothers of the second generation possessed the same wisdom as those of the first generation or if all was accessible to them.

Let the gentle reader again remember that our recording of what we have not only heard of the burial of Brother C. but here also publicly make known was foreseen, permitted and ordered by God. This we will conscientiously perform, so that we shall not hesitate, if one in humble and Christian persuasion comes to us again, to make publicly known in print our Christian name, our first and family name, our meetings and anything else that may be required.

The true and full report of the discovery of the very enlightened man of God, Brother C.R.C., continues as follows:

After A. died in peace in *Gallia Narbonensi*,<sup>293</sup> our loving Brother N. N. succeeded in his place. When he joined us and had taken the solemn oath of fidelity and secrecy, he confided to us that A. had comforted him with the words that this Brotherhood should not long be hidden, but that it would be helpful, necessary and notable, particularly to the whole German nation, and that he, in his position, would be least deserving of shame.

The following year, after he completed his apprenticeship and gained an opportunity with considerable money for travel by grant of Fortuna,

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<sup>292</sup> Greek sea god who knew the future, but made this known only when he was forced.

<sup>293</sup> Gallia Narbonensis was a province in the Roman Empire situated in the South-east of France. Narbona is the present city Narbonne.



he resolved to alter the building to make it more fit, as he was a good master builder. During this renovation he encountered a commemorative plaque made of brass,<sup>294</sup> which gave the names of all who belonged to the Brotherhood, as well as some others. He wanted to transfer this commemorative plaque to another more suitable vault, for where and when Brother C. had died and in what country he had been buried had been kept secret by the seniors and so was unknown to us.

One large nail in the plaque held more firmly in the wall than the others, and when he applied force a rather big stone was drawn out through the thin wall or plasterwork. Behind it a hidden door unexpectedly appeared. With joy and longing, we pulled the remainder of the wall down and cleaned the door. Upon that, entirely at the top, written in large letters: *After 120 years I will be open*; with the old date written under it.

We thanked God for this and let it alone that evening, because we first would examine our *Rota*.

We refer for the third<sup>295</sup> time to the *Confessio*, for it serves to help those who appreciate what we make public here. But to the unworthy, God willing, it will be of little advantage. For as our door has opened itself in such a wonderful way after so many years, so shall a door be opened for Europe, as soon as the walls have vanished totally, which already begins to be visible and which is expected with no less than great desire.

In the morning, we opened the door and found a vault of seven sides and corners. Each side was five feet broad and eight feet high. Although this vault was never sunlit, it was brightly illumined from the center of the ceiling by something which derived this faculty from the sun. In the middle, in place of a headstone, stood a small round altar covered with a brass plate on which was written: *A.C.R.C. During my life, I made this compendium of the universe into a tomb*. Around this first border or ring was inscribed: *Jesus is my all*. In the center were four figures surrounded by circles, which were circumscribed:

- 1 By no means, empty.
- 2 The yoke of law.
- 3 Freedom of gospel.
- 4 The inviolable glory of God.

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<sup>294</sup> Brass is an amalgamation of copper and zinc. By adding 30-40% zinc it is called brass, with maximal 15% it is named tombac.

<sup>295</sup> In the *Fama* the *Confessio* is referred to three times, the first time on page 224, the second time here, page 226 and the third time on page 230.

This was all clear and evident, as well as the seven sides and the twice seven triangles.

So we all kneeled down together and thanked the one wise, almighty and eternal God, who had taught us more than all human reason could surmise, and we praised His name.

We divided this vault into three parts: the ceiling or heaven, the walls or sides, the ground or floor. Of the heaven you will now learn no more from us than, in accordance with the seven sides, the bright center was divided into seven triangles. But what this contained you shall, God willing, rather behold with your own eyes, as soon as you receive that which has been drawn by us.

Every side was subdivided into ten square spaces; each with its own figures and pithy maxims, which we reproduced and recorded in our little book *Concentratum* as precisely and faithfully as possible.

The floor was also divided into triangles. Since it described the dominion and power of the lower ruler, this cannot be given out to the clever godless world who could misuse it. But one to which our age makes good, and who has provided himself with the heavenly antidote, can fearlessly and without danger put his foot upon the head of the old, evil serpent.

In each side was a door to a closet in which several objects were found, in particular all of the books that we already possessed, as well as the dictionary of Theophrastus Bombastus von Hohenheim and those works which we use daily and by which we sincerely make announcement to others. We also found the travel log and the autobiography of C.R.C. from which the greater part of the contents of this work have been taken.

In another closet were mirrors with many virtues, and elsewhere little bells, hanging burning lamps, as well as some peculiar, artistic hymns. In general, all was readied so that, should the whole Order or the Brotherhood go to ruin, it might be restored by this one vault, even after many hundreds of years.

We still had not found the body of our caring and wise Father. We therefore moved the altar aside and lifted up the heavy, brass sheet. Under this cover, we found a fair and praiseworthy body, undamaged and with no trace of decomposition, and depicted as accurately as possible, in full regalia and with all his attributes. In his hand he held a little book, called *T*,<sup>296</sup> written on parchment with gold letters, which, after the Bible, is our highest treasure now and understandably may not be rashly

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<sup>296</sup> T(estamentum), testament.

subjected to the judgment of the world. At the end of this little book was the following heading:

*A grain of corn sown in the heart of Jesus,  
Christian Rosecross sprang from the noble and distinguished German family, Rosecross. In his time, he was a great man and a shining pride for the future, who possessed a very shrewd faculty for in-depth investigation and an indefatigable decisiveness, and to whom celestial and human mysteries and secrets had been revealed. After he had carried his more than royal and imperial treasure, which he acquired during his journeys to Arabia and Africa, to safety in a particularly ingenious way – because the time was not yet ripe for it, and it will be traceable again by the posterity - and after he, in addition, had made his nearest friends heirs to both his knowledge and his name, he constructed a small world, which in all its motions corresponded with the great world. After he at last made this recapitulation of all past, present, and future events, when he was more than one hundred years of age, not due to illness – which he himself had never experienced and had never let unsettle others– but rather called by the spirit of God, under embraces and last kisses of his Brothers he surrendered his enlightened soul to God, his Creator. He - our very beloved Father, our loving Brother, our very faithful Predecessor and our sincere Friend - is here hidden by his company for one hundred and twenty years.*

Below had subscribed:

1. Brother I.A. chosen by Brother C.R. as head of the Brotherhood;
2. Brother S.G.V.M. P.S.;
3. Brother R.C. junior, heir of [the building of] the Holy Spirit;
4. Brother B.M.P.A., painter and master builder;
5. Brother G.G.M.P.J. cabalist;

Of the second generation:

1. Brother P.A. successor of Brother I.O., mathematician;
2. Brother A., successor of Brother P.D.;
3. Brother R. successor of the with Christ triumphant Father C.R.C.

At the end was written:

OF GOD WE ARE BORN,  
IN JESUS WE DIE,  
BY THE HOLY SPIRIT WE ARE REBORN.

Brother O. and Brother D. were then already dead. But where is their grave to be found? We do not doubt that these old Brothers were also committed to the earth in a special manner, or perhaps were hidden. And so we therefore hope that our example will urge others to trace more assiduously their names—which we therefore have made public—

and also to inquire and to seek where they have been buried. Most of them are yet known among the very old people, and praised for their knowledge of medicine. Thus our *Gazza*<sup>297</sup> may be enlarged or at least be better explained.

Concerning the small world, we found it kept in another small altar, undoubtedly more beautiful than even a sagacious human being could imagine. We however will not depict it before one has reacted in confidence to our truthful *Fama*.

We subsequently laid the plate over the grave again, put the altar upon it, closed the door and sealed it again with our seal. As a result and on command of our *Rota* we made public several books, among these the *M. Hoch*,<sup>298</sup> which the gentle M.P. put into verse between many domestic duties.

As usual we finally departed, leaving the possession of our jewels to the natural heirs. And now we await the answer, the opinion or the judgment that we shall receive of the learned or the unlearned.

However we know very well now that it will be rather long before—according to our longing and the expectation of others—there will be a sufficient general reformation, in the human as well as in the divine, and it is not unreasonable to expect that the sun, before it rises, will first shine a bright or a dark light in the heaven. In the meantime, the few who will declare their names and meet together, and extend the Brotherhood by their number and their esteem, bring a happy and wished for beginning with the philosophical guidelines prescribed by Father C., sharing in humility and love our treasures which can no longer be lost, to lighten the difficulties of the world and so not blindly ramble around amidst God's wondrous works.

Let it be known to every Christian that, like in the past, we now clearly and plainly profess our faith in Jesus Christ, in whom we have trust and confidence, and aside from fanatics, heretics, and false prophets, we uphold, defend, and preach to all nations, especially Germany.

We also rejoice in the possession of two sacraments with all formulations and ceremonies, such as were instituted at the first renewed church.

In political respect we recognize the Roman Empire, and we acknowledge the Fourth Monarchy<sup>299</sup> as our head and that of the Christians.

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<sup>297</sup> "Treasure," according to the Dutch translation of 1617. See Santing, *De manifesten der Rozenkruisers*, p. 228, line 10 from top.

<sup>298</sup> *Mystische Hochzeit*, The mystic marriage.

<sup>299</sup> The Fourth Monarchy, Quarta Monarchia, consisted of Germany, Bourgondy, Lombardy and Sicily, according to Mr A. A. W. Santing B Sc in a personal note on page 121 in his book *De Manifesten der Rozenkruisers*

Though we know what alterations are at hand, and we wholeheartedly are willing to impart these to other theologians, this is our manuscript. Without the will of the only God no human being will make us an outlaw, nor shall unworthy persons be able to bereave us of it. We however shall secretly support the good cause as God shall permit or hinder us, for our gold is not blind as the heathens' Fortuna, but is the adornment of the Church and the honor of the Temple.

Our philosophy is nothing new. It is the same as Adam received after his fall and Moses and Solomon used. It need not doubt nor refute the opinion of others, because the truth is indivisible and terse and always remains unchanged, and in particular agrees in every respect with Jesus and all his members, just as He is the image of his Father and thus is his likeness. One therefore cannot say: "This is true for the philosophy, but untrue for theology." All by which Plato, Aristotle, Pythagoras and others were taught decides the course of Enoch, Abraham, Moses and Solomon, especially where it is in accord with the great wonder book, the Bible. It flows together and forms a sphere or ball, of which all parts are equidistant from the center, as set forth and elaborated in Christian parables.

In our time, however, the concerns of wicked and cursed gold-making have gained the upper hand so much that many destitute characters ripe for the gallows commit big rogueries and misuse the curiosity and credulity of many. Nowadays even sensible men hold the transmutation of metals as the height and pinnacle of philosophy. These in particular who could make great quantities of gold and nuggets that would please God instead hope to persuade the Omniscient with rash prayers and sad and sour looks.

We openly declare that by the philosophy this is wrong, and that they consider the making of true gold as a trifle, a side issue, in comparison to the many thousand better things they have to do. We say with our loving Father C.R.C., "Pshaw, gold!—if it is nothing else than some gold." For he to whom all nature has been unlocked does not rejoice that he can make gold, nor as Christ says, that the devils are obedient unto him, but is glad that he sees the heavens open, and the angels of God ascending, and descending, and that his name is written in the book of life.

We declare also that under the name *Alchemy* books and figures appear that form an insult to the glory of God. We will, at an opportune time, make known and provide an enumeration to the pure of heart. We re-

quest all learned to take heed carefully of these books, for the enemy does not stop sowing his weed until someone stronger drives him away.

According to the intention of our Father C.R.C. we, his Brothers, request again all the learned of Europe, when they shall read this, our *Fama*—which will be brought out in five languages just like our Latin *Confessio*—to consider our offer with a cautious mind, to examine their knowledge as precisely and carefully as possible, to see the present time with all diligence and afterwards send to us their considerations—either in common or every one separately written in print. For although at this time neither our meetings nor we ourselves are mentioned, nevertheless everyone's opinion—in whatever language written—will reach us with certainty.

Everyone who gives his name will also be sure to come in contact with one of us, either orally, or if he has objections to that, in writing. We say with emphasis that he who earnestly and heartily identifies with us and with the labor which lay ahead of us shall enjoy the fruits of it for good; body or soul. He, however, who is insincere or only focused on gold will not only be able to cause us damage, but will moreover throw himself into the greatest and deepest ruin.

Also, our building, even if a hundred thousand people have seen it from nearby, remains untouched, un-devastated, invisible and quite hidden from the irreligious in eternity. *Under the shadow of your wings, oh, Jehovah.*

THE BROTHERS OF THE BROTHERHOOD OF THE ROSE-CROSS

## CONFESSIO FRATRINITATIS R.C.<sup>300</sup>

Confession of the Brotherhood of the Rose Cross

To the learned of Europe

Esteemed reader,

Here gentle reader, you shall find thirty-seven reasons, which underlie our considerations. As they are interwoven in this Confession, you may single them out, compare them, and see for yourself if they are enough to move you to accept this invitation addressed to you. It is self-evident that in greatest solicitude, we give credibility to that which has not yet appeared in light, but as soon as all comes to clear light, we ourselves shall, I suppose, feel foolish for this attempt to explain.

As we can now call the pope the antichrist without fear of capital punishment, so we know that what we here pronounce in guarded terms, will in the future be shouted from the rooftops. Do wish heartily with us, reader, that this will happen soon.

The Brotherhood of the Rose Cross.

### chapter 1.

Consider not hastily, mortals, that whatever you have heard by clarion call of the *Fama R.C.* about our Brotherhood is a figment. Nor distrust it is a product of our willfulness, for it is Jehovah who, now that this period is nearly at an end and the world is starting to stagger, quickly turns the course of nature to its origin. What formerly was searched for with great effort and untiring labor, nowadays reveals to them who are not even looking, offers to them who will receive and intrudes on them who want it not; in order that, through that, for the good ones the burden of human life will be eased and the violence of the besetting shocks will be broken. But for the wrongdoers, their sins and with that their torments will be multiplied.

We think that our object and endeavor, by which we shall execute the will of our superior Father, will be sufficiently clear to you from the *Fama*,

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<sup>300</sup> Translation of the Latin edition of Kassel 1615. Along with this: The Dutch translation from the Latin by E. Tinga, 1953/54; The German translation from the Latin by Dr Sander, 1955; The German translation from the Latin by K. Würffel, 1978; The German translation from the Latin by Karl Krane, 1978. The Dutch version by P. van der Kooij, 1984. The English translation of Eugenius Philalethes, 1652, with notes by F. N. Pryce, MA of 1923 and the English translation of Benedict J. Williamson of 2002.

and because we rebuff the blasphemy against Jesus, from the East as well as the West, we can neither be suspected of any kind of heresy, nor of the evil intention of treason, and we offer to the heads of state of Mohammed as well as those of the Pope our prayers, secret knowledge and an extraordinary gold treasure. It is our intention, however, for love of the scholars, to give additional details on any part of the *Fama* that might have been summarized too briefly or could not be explained in other languages. By this we hope to induce the scholars to be favorably disposed towards us and to make our considerations more acceptable to them.

### **Chapter 2.**

Concerning the alterations and amendments of philosophy, we have—as far as necessary at the moment—explained that it is sick. Although most debate that, I don't know how healthy and strong it is; for us it is certain that it almost gives up the ghost.

Usually in places where a new, contagious disease breaks out, nature reveals the medicine for it, so in our country in the midst of the worsening infirmities of philosophy, there are sufficient and exceptional healing remedies.

There does not exist for us, however, any philosophy other than that which is the acme of all faculties, theoretic and applied science. It includes, in our time, chiefly theology and medical science and least of all jurisprudence. It is a philosophy, which studies heaven and earth with an excellent anatomy and which declares forcefully and persuasively that the single human is a microcosm. The deliberated among the scientists, if they respond to our brotherly invitation, will find with us more distinctive and amazing things than they would ever have believed, admired and expressed.

### **chapter 3.**

If we therefore declare, in a nutshell, our considerations, we ought to try to dispel the surprise about our appeal and to let reveal clearly that if we make public these great secrets, they not in the least lose value to us, and it is also not crazy to make known to many the rumor of their existence.

For it is not absurd that most become confused by our unexpected willingness, because the conditions of the sixth period are not yet known to them, and they cannot read the future nor view the present from the decreasing movement of the world.<sup>301</sup> Filled with the worries of their

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<sup>301</sup> Precession of the equinoxes; in astrology they point to ages, viz. the coming Aquarian age in 2360.



time they therefore wander around in the world like the blind who, in the midst of light, can distinguish nothing but what they can feel with their hands.

#### **chapter 4.**

Our opinion about the first part is that the reflections of our Father Christian about all things discovered, developed, and increased by human intelligence, either by divine revelation, or by Angels and Spirits, or by the acuteness of the mind or by experience of daily observation, are so outstanding, that for future generations even the almighty God would trash all that has been written, and from that lay new foundations for science and erect a new triumphal arch of truth for creation in the world. This might perhaps be easier, now that the building left behind is so deformed, than to enlarge the building a lot here, admit some light in the rooms there and change according to our intention, doors, stairs and other things.

How would such elevated concepts seem to us of minor value? Since they are not given only to us who take cognizance of them, are they not rather meant as a credit for their time? Would we not willingly come to rest in the one truth, which mortals seek along so many crooked paths, through so many labyrinths, if God indeed had wanted that the sixth candle-stand would shine only for us? Would it not be enough for us to fear neither hunger, nor poverty, nor sickness, nor age? Would it not be great to live always as if one had lived from the creation of the world and would remain alive until the end of the world? To live in such a place that neither they who live at the other side of the river Ganges could hide their acts, nor they who live in Peru could keep secret their deliberations? To read in such a way one book that, whatever the contents might be, one could read, understand and remember with it, all from the past, the present and the future? To sing and psalm-sing so that one would, instead of boulders attract gems; instead of animals, the spirit; and instead of Pluto,<sup>302</sup> dispose favorably the mightiest kings on earth?

Oh, mortals, God's decree is different, and different also is your profit. For in your favor is decided the number of our brotherhood to raise up and multiply in this time, which trust we have received with great inner pleasure; we, who have been admitted to such great treasures, not on our own merit, and without hopes or expectation. We shall execute this decision as faithfully as possible, that even the wailing of our own children—and those of our brothers—do not trouble us, as we know that these

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<sup>302</sup> Here: the ruler of the underworld.

unexpected goods are neither heritable nor can be handed without distinction.

**chapter 5.**

If now someone—with regard to the second part, expects caution of us, because we would spread our treasures so generously and at random, and give not more attention to gentle and intelligent ones, in particular to leading figures, than to the common people, we are not angry about it. The accusation is not without significance, but we emphasize that our secrets will not be made public, even though we speak into the ears in five languages, because on the one hand, as we know, the foolish will not be moved; on the other hand, we do not measure the dignity of those who are acceptable to us by their eagerness, but by the rule and norm of that which was revealed to us.

Though the unworthy should make an appeal to us a thousand times, and though they would offer themselves a thousand times, God has instructed us to not listen to them. He has enveloped us so protectively with his cloud that his servants cannot be done violence. For that reason we cannot be seen by human eyes unless they have borrowed those of an eagle.

The *Fama* actually had to be published in everyone's mother tongue, in order not to withhold the knowledge from whom, though they are little scientifically schooled, God has not wanted to debar from the good fortune of belonging to the hierarchical Brotherhood. So abide those who live in the city of Damcar under a very different form of government clearly distinguishable from that of the other Arabs. For in Damcar only sages reign who, with permission of the king, have imposed their laws. We possess an example of this in the writings of Father Christian, and we want to introduce it in Europe as soon as the things which must precede are gone.

Then our trump will ring out in unmistakable words. As soon as the fulfillment of what some quietly mumble and others cloak in hazy language comes to pass, the pope, after many secret attacks and tentative jeers from pious men against his tyranny, will by brute force and impetuosity be dethroned by Germany and treaded under foot, while his total downfall is postponed to another time, in which he will again experience the tearing strength of the lion's paw. Then a new roaring shall silence the braying [of the donkey]; this has already become evident to many German scholars whose conduct and consented approval testify.

**chapter 6.**

It would be worthwhile to submit the entire time which has elapsed from the year 1378, the year of birth of our Father Christian, until now, to an examination and check how much he himself saw in that hundred-and-six years of his life on earth and how much he left behind to our fathers and to us after his beatific death. But brevity which we do observe will not now permit us to make rehearsal of it, till a more fitting opportunity may occur and then it shall be done. For those who do not disparage our admonishing words, it will be sufficient that we have referred to them, through which they can prepare to attain to a closer solidarity with us. Certain is he who is allowed the big letter-marks of God in order to read and witness what He has written in the artwork of the world—and which He repeats again and again by changing the kingdoms. To develop on the basis of this, he undoubtedly is, whether conscious of it or not, already one of us. Just as we know that such a person will not neglect our invitation, so we swear to him that he shall not be misled by us. We also promise that the frankness and expectations of anyone who comes to us under the seal of secrecy, desiring to become acquainted with us, will not be made ludicrous by us. To hypocrites and imposters and those who crave something other than truth, we declare emphatically that we cannot be brought to ruin by such as them, nor can one be forced in against the order of God. To them really hangs the heavy threat above the head that we have spoken about in our *Fama*; that wicked intentions will drop back on their own heads.

To us, however, our treasures shall have to be left untouched until the lion shall rise, when those to his right he shall claim, take for himself, and use in the aid of his kingdom.

**chapter 7.**

So we mortals must be assured of one thing: God has decided the world—which no longer will be submerged. The rotation of the big globe will by degrees slip creation into science to alter the acts and the reigns of men by which the world was mainly darkened. Meanness, darkness and shackles will yield to truth, light and dignity to ease human misery just as God ordered Adam to depart from Eden.

From darkness, an infinite variety of opinions originated; forgery and false doctrine made choice difficult for most people. On one side, the prominence of the philosophers and on the other side, the truth of experience brought confusion. In the event that these things, as we trust, will finally be removed, and we instead will see a constant guideline, we

indeed shall have to thank the workers concerned, but the great work in its full extent we must credit to our blessed juncture.

Just as we acknowledge that many outstanding, shrewd thinkers have contributed much to the imminent reformation by their considerations, only to us would such a tremendous task be imposed; yet we take it upon ourselves to forego fame. From the spirit of Christ, our Savior, we testify that we would rather that stones offer themselves than we would lack executers for the Divine plan.

#### **chapter 8.**

To make His will known, God sent messengers ahead, namely stars, which appeared in the Serpent and the Swan<sup>303</sup> and such, as great signs in His really grand plan, in order to help us to learn how anything assembled from human discernment would be subservient to His hidden writings. The book of Nature therefore is open to the eyes of all and discloses to everyone, although few can read the whole, let alone understand.

As there are two organs in the human head with which to hear, two with which to see, two with which to smell, and one with which to speak, and it would be futile to desire from the ears, speech, or hearing from the eyes, so there have been times in which one saw, others in which one heard, and again others in which one smelled. It yet remains that within a short time, the tongue will also receive its honor, that what once had been seen, heard and smelled, will at last be spoken, after the world sleeps off the flush of its poisoning and intoxicating cup, and walks to meet the early rising sun with opened heart, uncovered head, and unshod feet, cheering and shouting.

#### **chapter 9.**

In the same way that God spread characters and his alphabet in the Holy Script, He has thus, at the wonderwork of his creation, clearly imprinted in the heavens the earth and the animals, so that we, just like the astronomer foresees eclipses, may recognize in advance the obscuration of the Church and the duration.

We derived all of our magic from such characters and on the basis thereof assembled a new language in which we also express the nature of things. It therefore would not be surprising if we would express less well in the remaining languages and in this Latin. For these languages certainly do not sound like those of Adam or Enoch, but were desecrated by the Babylonian confusion of tongues.

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<sup>303</sup> The constellations Serpentarius and Cygnus. A new star was observed in the Swan in 1602, and in 1604 Kepler discovered a star in the foot of Serpens Caput.

#### **chapter 10.**

We may not in the least mention that, for as long as some eagle's feathers somewhat oppose our affairs<sup>304</sup> we urge the exclusive, indefatigable and continuous reading of the Holy Scripture. One who takes great pleasure in this has drawn close to our Brotherhood. Our central rule is this, that in this great wonderwork of the world no letter stands which is not engraved in our memory. They who have only the Bible to center their striving for knowledge as a guideline for their lives and who make with it an abridged summary of the whole world, are the nearest to us and most equal to us.

We do not demand from such men that they permanently have their mouths full of these things, but that they bring the sense of it through all ages to the world. Also, we are not in the habit of dishonoring the divine oracular language, where the number of interpretations are unlimited—some remain devoted to the persuasion of their group, others with old malice mock the Bible interpretations, which are kneadable as wax, because they are concurrently available to theologians, philosophers, physicians and astrologers.

It rather is our duty to testify that from the beginning of the world, humanity was given no greater, more wonderful and more salutary work than the Holy Scriptures. Blessed is one who possesses it; more blessed is one who reads it; the most blessed is he who gets a thorough grounding of it, while the one who understands much and obeys is the most like God.

#### **Chapter 11.**

What we say with horror about the cheats, regarding the transmutation of metals and the highest medicine of the world, the reader must interpret in such a way as to not disparage such an extraordinary gift of God. But as this gift does not always bring the knowledge of nature with it, philosophy teaches both knowledge and endless other wonders of nature. And it is logical that although we, to a great extent reckon with the knowledge of philosophy, we would rather foster sharp spirits to conscientiously examine nature than the coloring of metals.

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<sup>304</sup> Gilly says in Joh. Valentin Andreae, *Katalog einer Ausstellung*. Amsterdam: Bibliotheca Philosophica Hermetica, 1986, p. 61: "The eagle's-feathers, of which the Confessio Fraternitatis speaks, symbolizes of course the Austrian Dynasty, i.e. particularly the Spanish Monarchy, as the last pillar of the tottering popedom. See also the apocryphal book Ezra IV, chapters 11 and 12.

Inexhaustible must well be he, to whom neither poverty nor illness can mean danger, who as it were is beyond men and has power over others' torments, afflictions or tortures. Such a person definitely returns again to the follies of nature, erects buildings, wages wars and becomes arrogant, because he spews enough gold and an inexhaustible stream of silver.

The supreme Governor however has meant it to be quite different— He elevates the humbled ones, tortures the haughty ones with darkness, lets His angels speak to the silent ones, but pushes the chatty swaggerers to loneliness. The Roman Catholic cheater worthy of punishment, whose full overflowing mouth poured out blasphemy over Christ, and who even in the bright daylight in which Germany discovered caves and subterranean corridors hesitates not to lie, demonstrates that he has gone to the limit and is ripe for the ax.

The day will come, however, when this snake will stop hissing and his threefold crown will be reduced to nothing. We will talk about it more frankly as soon as we have met together.

### Chapter 12.

Having come to the end of our confessions we overall emphasize that, if not all, then most writings of the pseudo-chemists must be rejected. For them it is a game to misuse the holy trinity for futilities, a joke to deceive men by singular figures and riddles and to mint coins for the curiosity of the credulous ones. Our times have brought forth many people of this type. One of the principal persons is the actor<sup>305</sup> of the amphitheater, a man ingenious enough to tell tales.

The enemy of human happiness mixes such individuals with the good seed, to make one unsure of the truth, because that is simple and not concealed, while the lie veils itself in gloss and gilds itself with fragments of divine and human wisdom.

Run away from these things, you who are wise, and take your leave to us, who do not wheedle your gold, but on the contrary, offer you immeasurable treasures. Who do not under fabrication of one or another tincture have designs on your goods, but will make you an associate of us. Who do not give you riddles, but invite you to a simple and clear explanation of our mysteries. Who do not strive to be admitted or received by you, but offer you accommodation in our more than royal residences and palaces. We, by doing so, are not driven by our ostentation, if you

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<sup>305</sup> Reference to the German physician from Hanover, Heinrich Khunrath (1560-1605) and his book, *Amphitheatrum Sapientiae Aeternae Solius Verae, Christiano-Kabbalisticum, Divino-Magicum, nec non Physico-Chymicum*. Hanau: Wilhelm Antonius, 1609.

might not know, but by the spirit of God as ordered to us by the testament of our excellent Father, and as the requirements of our time compel us.

### **Chapter 13.**

You mortals to whom God radiates a similar light as He does toward us and after hearing that we sincerely preach Christ, condemn the pope, adhere to the clear philosophy, and lead a decent life, we invite to work together with us in unison; call, yes beg.

Don't you mean that you – after examining your gifts, experiencing the insight you possess in the Holy Scripture, and after exposing the imperfection and inconsistency of all sciences, now at last must together with us consider a way out? That you must go to offer to God your hands to accomplish the work, and that you must devote yourself to the needs of your time?

Your reward will be that all good things which nature has spread over all parts of the earth will come together in a oneness in you, just as the centers of the sun and moon will be brought together. Then, you shall dispel from the world all that obscures the human cognitive faculty and prevents its activity, just as the center of a circle of another circle, throws off all that is eccentric.<sup>306</sup>

### **chapter 14.**

You, however, who decides at any rate to satisfy your curiosity, if you are attracted by the gleam of gold, or—to say it clearly—even though you are righteous at the moment, if by an unexpected and great flow of goods you think that now you will be able to lead a pleasure-seeking, unemployed, luxurious life, you will not by your clamorousness disturb our consecrated silence.

But consider that, although there is a medicine that without distinction dispels all diseases, whoever God chooses to torment, chastise, or punish by illness will not be granted the favor. Likewise, though we are able to enrich, instruct and get rid of countless ailments, we can do nothing for anybody in the whole world, if God does not approve. It is so impossible for anyone to acquire our goods against the will of God, that he who makes this attempt would rather lose his life in searching for us than attain felicity by finding us.

THE FRATERNITY OF THE ROSE CROSS

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<sup>306</sup> Eccentric and epicyclical.

**ASSERTIO FRATERNITATIS R. C.<sup>307</sup>**

**ASSERTION OF THE BROTHERHOOD R.C., WHICH ONE CALLS  
OF THE ROSECROSS, WRITTEN IN VERSE BY ONE OF THE  
MEMBERS OF THIS BROTHERHOOD.**

To the reader: Whoever you may be, who doubts the Order of the Brothers of the Rose Cross: read this, and after perusing of the poem<sup>308</sup> you will be convinced.

*Frankfurt, out of the printing office of Johannes Bringer, 1614.*

Many doubt if the Brothers of the Rose Cross exist at all. They give no credence to the *Fama*, the *Fama* that is widely spread over the whole earth and so makes publicly known everywhere the work of our members. But, he who rather gives no credence to the pure truth can, alas, not see though it is clear afternoon. Look, I who wrote this am one of those Brothers. I am a member of their, albeit small, pious Brotherhood.

Our Order exists in secret, in the center of Germany, but has also been known abroad. This Order recently (very few formed it initially) has been extended to ten men, great of knowledge and of ability. Inasmuch as this Order has been provided with new rules, you may soon rightly say that it has been renewed. There are many others who want to participate in our community, but few can succeed in this, and even then with difficulty. We choose only those who have sustained a long time of probation, visually those who have laid aside all willfulness. The Order binds them to itself by harsh stipulations, so that they will always fulfill their promises faithfully. A friend can, if one likes to do so, become our ally if he is worthy of our friendship.

We inhabit a monastery, and when our Father founded this long ago he gave it the name: "Holy Spirit." In the course of many years it has changed indeed, yet our memorials save it undamaged. Here we live assembled under a holy cloth. The authority of the pope no longer rests upon us, as before. We are surrounded by forests and landed property. A familiar river moves by our land, slowly rippling. Not far from us lies a well-known town, which provides us with all that we need. We live here

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<sup>307</sup> Translation of the Latin edition of Frankfurt 1614. Referenced works include: 1. The Dutch translation from the Latin by A. A. W. Santing from his *De historische Rozenkruisiers*. Amsterdam: Uitgeverij Schors, 1977. 2. The German translation *Assertio oder Bestätigung der Fraternität R. C.* Danzig: Andreas Hünefeldt, 1616.

<sup>308</sup> The *Assertio* was originally written as a poem in Latin.



in full freedom on our own ground, yet our people are not well known, even by the neighbors. Although people come knocking and soliciting at our door daily, they always leave provided with rich alms; yes, even they who suffer from serious illnesses are often helped by our medical aid. Therefore, the whole community is well-disposed towards us and no one would want to damage our property. I almost had mentioned the place where we live, but for serious reasons I will not betray that. Lest we remain unacquainted with the world, we often travel throughout the regions of the world and return. I have now completed my third tour and presently stay in the not unpretentious little town of Hagenau.<sup>309</sup>

Rain and fog have kept me here, so that I cannot continue my intended tour. Within nearly a year I shall have completed my assigned tour in which I visited many nations and areas. In the meantime, the Brothers are sent several letters, reporting in secret signs that which one has come to know everywhere. When we tour, we are a nuisance to nobody. To him under whose roof we may pass the night, we always repay in gratitude with presents and money, so good hosts gladly go to some trouble for us. The rich have want to bear this nuisance and also the poor come to it for sufficient aid, till the Brothers finally—for sound reasons—earned rest, henceforth to live on in quietude.

We are quite willing to learn, for coming to know much we secretly strain after all the good that is. So, little happens in Europe that our eyes do not see very clearly. All new books that appear, wherever, come into our hands through the booksellers. We practice various arts, for both appreciation and to turn idleness to thinking, speaking and writing. Often, we also have ample time for the study of languages; yes, we even listen with pleasure to a foreign language. We converse with the French, with Italians, Spaniards, Poles, and other nationals in their own language. Above all, we guide ourselves by intently looking at nature, which teaches us much, and by experimenting, also.

Whatever a clear head might invent is scrutinized closely by our Brothers. We have much in our possession that was found by industrious laboring ancestors, that one would think exceeds the powers of comprehension. The formerly practiced muse inspires me sometimes, and I join words to verses to be busy.

We live by mutually set rules, and a beneficent peace joins us further in brotherly love. We all are one of spirit and one of will, and our hearts beat in pious union. Nobody knows something but soon the others know it;

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<sup>309</sup> Hagenau about 30 km or 20 miles north of Strasbourg, now French, formerly German domain.

quite so, everyone regards nothing as his property. Daily, our leader calls us together at certain hours and says that everyone has to bring forward a certain consideration. We discuss the advantages and drawbacks; the right is confirmed by all of us, the wrong rejected. Then, everyone tells what he has seen, read, considered and heard; everyone in his turn writes it then later, accurately, in a book assigned for that purpose, so that posterity will take cognizance of it.

The Father recognizes a specific competence for a certain labor of which there is sometimes need and a Brother goes to work to perform zealously and dutifully that which has been charged to him. One can, however, ask the other Brothers for advice; they do not abandon him, but help him as much as they can with word and deed. Yes, a well-stocked library is even available, which contains a great many thousands of books. No effort, however heavy and tedious, fatigues us. Everybody completes the task, which is appointed to him.

We lack nothing; all is on hand in abundance, for being satisfied with little, we care for our bodies in a way that is in accordance with nature. We therefore are healthy and live long. When circumstances and wear require a justified expense, however, you would see how all takes place in a modest and honorable way. Ah, that all people who aim at the amenities of community life behaved in the same manner. One certainly would increase in consideration and love, would no more err in that way, and would perpetrate fewer shameful deeds.

We are wrongly defamed by unfair critique, and what we say, however, good it may be, is taken ill. Defamatory language is spread about us from all directions. We know such, but resignedly bear it. He, who everywhere told of our magic arts is mistaken and knows nothing about our life. I do not deny that we often do things that would amaze others, but this all happens in accordance with the laws of nature. For example, what we accomplish in chemistry; it, chemistry, we study daily. When someone believes that this is brought about with the cooperation of the devil, ow! How much he deceives himself, for with preference to purity of spirit and hands we accomplish the solemn work which we dedicate to God.

We lead lives full of fear for God; we are dutiful toward all people. What more can you want? Our college is a sort of academy, with eagerness for science and full of holy devotion. There will come a time when the utility of our Order will be realized everywhere in the world where God's nation exists. We bring about great things, which one will admire in due time and which by their very utility will prove their validity. We are neither gastronomes nor motionless clods of earth, but in our rest we

strengthen ourselves by working hard. That work has for its object the common use and serves highly the praise of your Christ.

I will not withhold that with abuse of the name of our Brothers, some things are made public which are imputed to us, but we deny. Whoever reads such things attentively will easily recognize it, because they do not agree with our *Fama*. Someone perhaps has even fancied himself a brother in name, although he has nothing to do with our circle. A cheater in Nuremberg, for instance, recently made public to the uneducated people many false things until he, as a thief and cheater unmasked, hung like a sorry burden at the cross. Another example: a tramp was captured in Augsburg, where he was lashed and lost both ears

In addition to this, people speak evil of the Rose Cross; for we are so named for our first Father and are called a sect. The name given to our first Father, we want; for this we have reason—keep quiet and do not betray. Whoever they may be that invent fables concerning our name; they do not make themselves useful. Desist from disquieting those who live elsewhere; fallacy comes to light easily by the minutest clue, to the big detriment of the transgressor, does it not?

Let one be careful with believing what another tells about us, if one will not be cheated, for who does not know that all is full of deceit and that an errant cheat lays tricks and snares everywhere. The order of Jesuits, too, lays snares for us and lurks by our residence day and night. To flee the bloodthirsty eyes of these wolves, we are often forced to hide ourselves carefully for entire days.

Holy God, guard and save our group if it worships You as it should and performs your work agreeably. Keep from us the reckless, furious enemies, so that they by no means can damage the good ones. We truly will become known all over the world and hope that this can take place shortly, but many things hamper the fulfillment of these wishes. Until then it is advisable to live anonymously, but in such a way that we acquire many friends hither and thither who know our virtue and reliability. We come in touch with learned men, though they do not know us. Also, we often direct letters to the good people. Philosophers, medical men, theologians, and those who practice chemistry know them. If I should make public their names, ah! How valuable my book would become then. So that you will not be accused by a more severe judgment, then, disavow me and my fellows of the Rose Cross. But what am I doing? So that one shall not say that I did something illicit, I put here my pen down and lift my hand off the table. *B.M.I.* the youngest of the Brothers of R.C. wrote this, while he was at Hagenau, where he stayed for some days because of continual rain, September 22, in the year of Christ, 1614.

Addendum 2 BIRTH CERTIFICATE OF CARL GRASSHOFF

1865				Mandjon.			
født		født		født		født	
No	År og Dato	Barnets fulde Navn	Ægte Døds- dato i Kirken eller hjemme	Børnernes Navn, Stand, Gæstebæring og Bopæl	Børnernes Navn, Stand, Gæstebæring og Cypselværd	Om barnet i det ene Sædler følger	Bemærkninger
61.	23 <sup>de</sup> Juli	Carl Louis Fredrik Grasshoff	15 <sup>de</sup> Okt. 1865	Frantz Ludvig Grasshoff og Anna Sörine Witben	Miss. Haurowitz, Fülling, Hotelkeeper Jensen, (in Skanderb (org.)), bathhouse servant in the asylum		

104 Birth certificate of Max Heindel.

The English translation reads:

1865, born, male

No 61;

year and date: July 23<sup>rd</sup>;

full name of the child: *Carl Louis Fredrik Grasshoff*;

date of baptism, either in church or at home: *baptized in church the 15<sup>th</sup> of October 1865*;

the name of the parents, status, profession and address: *master baker Frantz Ludvig Grasshoff and wife Anna Sörine Witben, 23 years, Kjördtorvet no. 2*;

witnesses, names, state and place of residence: *the mother of the child, Miss. Haurowitz, winemerchant Fülling, hotelkeeper Jensen, (in Skanderb (org.)), bathhouse servant in the asylum*;

where entered in the general secondary register: *(nothing filled in)*;

notes: *(nothing filled in)*.

Addendum 3 **FLORENCE MAY HOLBROOK**



105. Florence May Holbrook, 1860-1932.

Max Heindel writes in the *Rosicrucian Christianity Lectures*, page 278: “The following lines appeared in *London Light* a number of years ago and have been treasured by the writer as AN IDEAL PRAYER.”

With the help of the British Museum in London, England, the University of Washington in Seattle and the University of Chicago, Illinois, it was possible to trace the author of the aforementioned poem, and her biographical data.

Florence May Holbrook was born in Peru, Illinois in 1860, the daughter of Judge Edmund S. Holbrook and Anna Case Holbrook. He was one of the pioneers in the Peru community and had a part in laying out the original city. He accumulated considerably wealth, through real estate transactions, as did two of his brothers, likewise pioneers in Peru. The family moved away from Peru between 1862 and 1865.

Florence secured her education in Peru, Joliet and Chicago, including a course at the University of Chicago, from which she graduated in 1879 and received the degree of B. A. and M. A. She first taught at Oakland High School, Chicago, from 1879 to 1889, where she served as principal the last three years, and was principal in the Forestville Elementary School in

Chicago from 1889 to 1924, where she had a staff of twenty-seven teachers, and there were over thirteen hundred pupils; and some time at Phillips Junior High School in Chicago. An earnest pacifist, she was one of those who sailed to Europe on Henry Ford's peace ship in 1917. At one time she urged Americans to use the word 'peace' when they met their fellow men instead of the familiar "hello" or "howdy".

After the war, she traveled in Europe and in 1929 went to Russia to study conditions with the John Dewey commission.

She was a noted contributor to the educational literature of her days. The best known works are: *Book of Nature's Myth*, *Round the Year in Myth and Song*, *Northland Heroes*, *Elementary Geography*, *The Hiawatha Alphabet* and a dramatization of *Hiawatha*. After an illness of many months she deceased at home in Chicago on September 30, 1932.

The poem, *A Prayer* can be divided in six stanzas. It is contained in Al Bryant's *Sourcebook of Poetry*, Grand Rapids: Zondervan Publishing House, 1968, p. 547, but omits the stanzas 4 and 6.

The same poem, but titled *Understanding* is printed anonymously in *Poems that Touch the Heart*, by A. L. Alexander (comp.) 1956, p. 372. But their stanzas 5 and 6 omit.

The complete poem, I assume, is reproduced by Max Heindel in his book mentioned above, and runs as follows:

#### A PRAYER

Not more of light I ask, O God,  
But eyes to see what is:  
Not sweeter songs, but ears to hear  
The present melodies:

Not more of strength, but how to use  
The power that I possess:  
Not more of love, but skill to turn  
A frown to a caress:

Not more of joy, but how to feel  
Its kindling presence near,  
To give to others all I have  
Of courage and of cheer.

No other gifts, dear God, I ask,  
But only sense to see  
How best these precious gifts to use  
Thou hast bestowed on me.

Give me all fears to dominate,  
All holy joys to know;  
To be the friend I wish to be,  
To speak the truth I know.

To love the pure, to seek the good  
To lift with all my might  
All souls to dwell in harmony,  
In freedom's perfect light.

The picture of Florence May Holbrook, provided by the University of Washington Libraries, Seattle, Washington, was taken from *Educational History of Illinois*, by John Williston Cook, Illinois: The Henry O. Shepard Company, 1912.

The data were taken from:

- *Educational History of Illinois*, Chicago 1912.
- *The American Literary Yearbook*, 1919.
- *The Daily Post-Tribune*, La Salle, Peru; Friday, September 30, 1932.

The British Library wrote to me on February 8, 1983, "The periodical entitled *London Light* no 1 vol. 1, 28 August 1880, has the sub-title 'an illustrated political, theatrical, musical, comical, satirical, sporting and society journal.'"

"The issue held by the Newspaper Library has twelve pages, which contain items of general interest taken from Society at large. Reports of society military weddings are printed together with short stories. The publishers were Messrs. Allingham & Holloway, 108 Shoe Lane, Fleet Street, London, E.C."

Addendum 4 **LETTER FROM MAX HEINDEL TO C. W. LEAD  
BEATER, 1904**

Los Angeles, Cal., Jan. 15. 1904.

Mr C. W. Leadbeater.

Dear Sir.

Before you leave California I desire to thank you for your lectures, all of which I have attended with great benefit to myself.

Curiosity drew me to hear your first lecture; your statement that every man had in him clairvoyant faculties – which I reasoned would benefit me personally – prompted me to attend. Your 2<sup>nd</sup> lecture, in the hope of getting some information on how to develop this much desired and desirable power and when in your 2<sup>nd</sup> lecture you said that this faculty should not be used for selfish purposes – I sneered inwardly – what good would it do a man if he did not use it to his own interests.

The next day I applied for the *Astral Plane* at the library, that was the plane I wanted to find out about where one could go and, with advantage to himself, learn other people's secrets. However, I did not get it – the librarian had none to loan or for sale; they were all out.

But I got Mrs Besant's *Karma* and *Reincarnation* and when I had read them I understood why occult powers must be used reverently as a help to humanity and not for personal gain. I saw that I had a place in this great cosmic scheme and it seemed all so real to me that I needed no argument. I believed every word I read and it was in a frame of mind very different indeed from what it had been at the first two lectures that I presented myself at your lecture on Reincarnation.

I have since then been literally devouring Theosophy and I have put in practice in my life by discontinuing the use of intoxicants and tobacco, though I did not know until the other day that that was one of the Buddha's precepts, but worse than that I was a sensualist and a liar and I never had any idea that I could help it or that my thoughts did any harm or that I could banish them, but when I found out that I could control my thoughts I set out with a steady purpose and rejoice to say that my waking hours are very nearly free from obscene thoughts; if I could but say the same of my sleeping hours I would be happy indeed but I have no doubt that by persistent effort I shall soon have it entirely obliterated, specially as I have started a few days ago to live on a vegetable diet after reading your argument in *Glimpses of Occultism*.



I hope my long letter has not tired you, for long as it is it does not cover a tenth of what I would like to say if I could find words to express myself. It is wonderful I can scarcely realize it that I who thought myself a mere earthworm living today and as I believed dead for all eternity when I died, that I am to live forever. Do you wonder that I feel grateful and feel the need of expressing my gratitude to you who opened my eyes to the high and noble destiny in front of me?

Once more I thank you and wish you god speed.

Yours truly

*Max Heindel*

From *The Theosophist*, Volume 70, no 7, April 1949, pp. 17 up to 19 inclusive. Inquiry, and a request for a photocopy from the original letter, to the archive of the Theosophical Society in Adyar, Madras, in 1983 and again in 1991, and The Theosophical Society in Australia, in Sydney in 1996, did not yield any results, alas. The letter appeared to be untraceable.

Addendum 5 **THE FOSS FAMILY**

Mrs Olga B. Crellin  
822 Pacific Avenue  
Venice, California 90291  
January 9, 1970.

Mr Ger Westenberg  
Galjoenstraat 51  
Zaandam, Netherlands

Dear Mr Westenberg:

I am Olga Borsum Crellin, Mrs Heindel's niece, and I live at 822 Pacific Avenue, Venice, California.

Augusta Foss Heindel was born in Mansfield, Ohio, on January 27, 1865, at 8:35 P.M. She married Max Heindel on August 10, 1910. She died May 9, 1949 in Oceanside. She was the daughter of William and Anna Richt Foss. She had five sisters and one brother. They were:

Anna Marie (born May 24, 1857, died January 16, 1859)

Henriette Foss Knoth (born March 8, 1859, died  
October 20, 1914)

Catherine Foss Borsum (born January 19, 1861,  
died January 30, 1949)

Anna Magdeline Foss (born September 21, 1862,  
died June 14, 1946)

John Henry Foss (born July 8, 1867, died August  
2, 1933)

Louisa Foss Brockway (born November 28, 1869,  
died June 19, 1946).

All were born in Mansfield, Ohio. They moved to California in the 1880's. Mrs Heindel's father came from Morgendorf,<sup>310</sup> Nassau, Germany. He was born March 6, 1831 and died January 18, 1896, in Los Angeles. He came to America when he was twenty-two years old in 1853. His name was originally spelled Voß. Her mother was born Anna Marie Richt in Neuwied<sup>311</sup>, Germany, on June 4, 1827. She died in Los Angeles on May 2, 1912. She married William Foss on July 6, 1855.

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<sup>310</sup> Mogendorf near Koblenz 50:29 n.l., 7.46.30 e.l. Nassau near Koblenz 50.18 n.l., 7.49 e.l. (Koblenz is situated 50.21 n.l., 7.36 e.l.).

<sup>311</sup> Neuwied, near Koblenz 50.26 n.l., 7.28 e.l.

Anna Foss died in Los Angeles, Henriette Knoth and Henry Foss in Santa Monica, Augusta Heindel in Oceanside, Catherine Borsum in Venice, and Louisa Brockway in Los Angeles. The first Anna Marie died as an infant in Mansfield, Ohio.

The family home was at 315 South Bunker Hill Avenue in Los Angeles, California. William and Anna lived there until their deaths, as did their daughter, Anna Magdaline. A photograph and painting of the home are reproduced, along with some brief Descriptive material, in Leo Politi's Bunker Hill Los Angeles; reminiscences of bygone days, published by Desert-Southwest, Inc. in 1964. A second printing of this book in May 1965 has a corrected text for the descriptive material on the William Foss home.

I hope this has been of some help to you.

Sincerely

OBC/dc (w.s) *Olga Borsum Crellin*

A clipping from *Town and Country Review*, [date unknown] "Biographical Sketches-continued," [date unknown]: "Life of Augusta Foss Heindel (Mrs Max Heindel)" from the archive of Mr Harry Gelbfarb. The Oceanside Public Library informed the writer on April 4, 2007 that they do not possess this paper, however that the New York Public Library has it on microfilm.

"Twelve miles south of the city of Mansfield, Ohio, an old deserted log cabin stood vacant for a number of years. This cabin was in the midst of an old apple orchard, on an out-of-the-way farm. No one would rent or buy the farm because the house was supposed to be haunted. In the years 1860 a courageous couple bought the farm. William Foss and his wife, Anna Marie Right, with their three small children had no fear of ghosts. Ill-health had caused this city bred man to try farming as a vocation. It proved quite a task for two inexperienced people to shoulder this responsibility, for the year following the Civil War started with its high prices and drawbacks. The husband, in order to help keep the wolf from the door, spent much of the time in a nearby blacksmith shop, and was also gone from home sometimes for days at a time in response to his profession as a Veterinary Surgeon, leaving the persevering and energetic wife alone to struggle on the farm. Anna Marie Foss never complained of her surroundings. She saw beauty in everything. When her long day's work was done she spent her lonely evenings sitting out of doors study-

ing the stars, or reading the only book she possessed, the Bible, by the light of a homemade candle. There seemed to be a mysterious message in the book and in the stars for her.

“On January 27<sup>th</sup>, 1865, her fourth daughter was born. Augusta Foss came to this little family as a ray of sunshine; always happy, healthy and sweet natured. She was a strange child, this daughter, born under these conditions—and she grew up with a strange longing to delve into the mysteries of life and being. She excelled in all her classes in school. And her father, who was a German by birth, decided his daughter was too bright and too interested in her books, which he thought would interfere with her being a practical housewife. So at the age of fourteen, he had his daughter leave school to help the mother cook and keep house. At the age of twenty, the father’s health broke down, which necessitated the family’s moving to California.

“In California life opened up to the daughter, who entered the business world in order to support herself and her parents.

“She was employed as a saleslady during the day, and she devoted her evenings to the study of humanity. Why are we here? From whence did we come? and whither are we going? were her constant thoughts.

“She was led in her investigation, to join a group of Hermetists through which she became interested in the science of Astrology and Theosophy.

“Augusta Foss Heindel has been active in civic work in Oceanside, California, where she has resided since 1911. She has been a member of the City Planning Commission; Past President of the Beautification Club; Honorary life member of the Business and Professional Women’s Club; League of Western Writers; Peter Pan Woodland Club; and has contributed numerous articles to astrological and occult magazines.”

Addendum 6 ALMA VON BRANDIS



106 Dr Alma von Brandis 1859-1950.

We learn from her last will and testament that Alma von Brandis was born on July 24, 1859, in Chicago, Illinois. Her birth moment could not be provided by the Chicago Historical Society, due to a great fire in 1871 that destroyed virtually all vital records held in Chicago, but records might be found in another source like the church registry.

Apart from her picture in February 2012, the genealogist, Mr Christobal Aprato from Los Angeles, provided me with many documents in August 2003 that made it obvious, "that her maiden name was Wünsche

(Wuensche). Her father, the druggist Charles Wünsche, was born in 1826 in Saxony, Germany. There he married Dorette, born in 1816 in Hannover, Germany. They had one son, August O. who became an electrician in Chicago, and one daughter named Alma. Alma married on May 4, 1886 in Los Angeles, Gottfried von Brandis, who was born in 1852 in Germany. He was a tradesman and had an agency for cycles, and some time later a retail house, and he was an insurance agent. He died on February 18, 1904 at the age of 52 in South Pasadena from complications of chronic nephritis."

The California State Board of Medical Quality Assurance confirmed that Alma was licensed as an osteopath in California in 1905.

Mrs Von Brandis was a member of the Theosophical Society, the Los Angeles lodge, in 1904. She went to Europe in the summer of 1905 and heard Dr Steiner lecture. She was greatly impressed with Steiner who claimed to be a member of the Rosicrucian Order at that time, and she urged Max Heindel to come to Vienna, Austria. But Heindel did not respond because of a weak heart and lack of interest. She returned to America in 1907 and finally succeeded to persuade him. She paid for his

trip, after which both went to Europe. Their (more than) friendship broke up in March 1908.

In her last will and testament, made on September 12, 1946, in Los Angeles, Miss von Brandis declares to be a widow without children, brothers, sisters, or other close relatives. Faith Verhaar, her landlady and friend, would take charge of the funeral and the cremation of her body, and the Security-First National Bank of Los Angeles was nominated and appointed by her as executor. Her writings were bequeathed and given to Mrs von Sivers Steiner of Dornach, Switzerland. Mr Norman Macbeth of Springfield Valley, N.Y., who first met her in 1945, informed me via a letter of September 15, 1983, that, "About 1948 Mrs von Brandis employed Dr Arnold Wadler to work with her on the notes she had made when working with Rudolf Steiner. He found that her papers were hopelessly confused and largely illegible, and she herself was no longer clear enough to tell him anything reliable."

"She was slightly acquainted with one or two of the Los Angeles members [of the Anthroposophical Society], but never came to meetings. We assumed that she was a member, but did not really know."

"About 1948 Mrs von Brandis made a will, leaving everything to the Society, but soon thereafter she made another will in which she left everything to her landlady. When she died her property, which was only a few thousand dollars, was divided between the Society and the landlady in a friendly settlement."

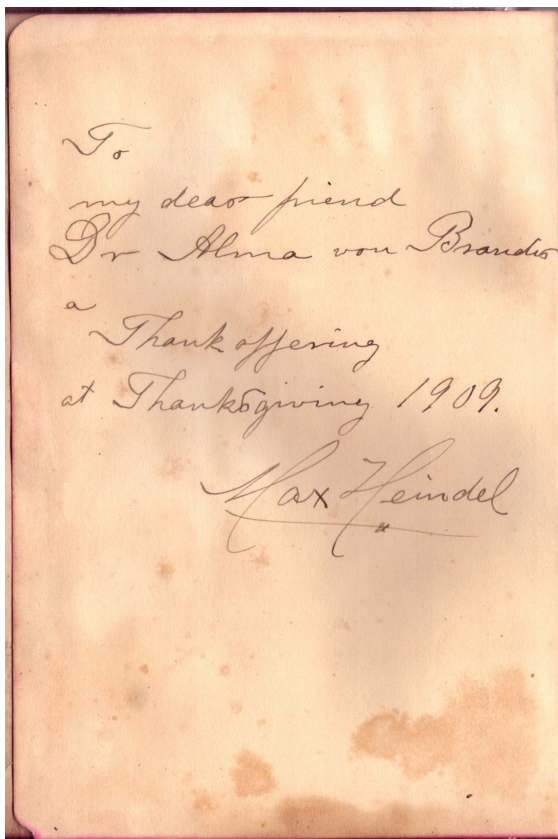
"Her papers were not preserved, and I believe they were lost or destroyed a few years before her death."

She died on November 16, 1950 at the age of 91 years, due to coma and consumption of lungs in Los Angeles.

In Rudolf Steiner's complete works no 264: *Zur Geschichte und aus den Inhalten der ersten Abteilung der Esoterischen Schule 1904-1914* [About the History and contents of the first Section of the Esoteric School 1904-1914], Dornach: Rudolf Steiner Verlag, 1984, we read on page 449: "Alma von Brandis (data concerning birth and death unknown) was a member of the German section since 1906 and esoteric disciple of Rudolf Steiner. At first living in Berlin, later in America and sometimes in Dornach. She, with some American friends, donated a good round for the continuation of the work on the plastic wood-group in 1919."

The illustration below is a dedication handwritten by Max Heindel from a red-leather bound first edition of *The Rosicrucian Cosmo-Conception* by Max Heindel given to Dr Alma von Brandis. It later came in possession of Mr Ernst Esch, living in Amorbach, Germany. He died in 1968. His widow

gave the book in 2004 to the husband of her niece Ronald R. Kistner in Kirchhain, Germany, who in turn donated the book in 2010 to Mrs Elizabeth C. Ray, living in Sun Prairie, Wisconsin, USA.



To  
my dear friend  
Dr Alma von Brandis  
a  
Thank offering  
at Thanksgiving 1909.  
Max Feindel

107. To Dr Alma von Brandis.

## Addendum 7 RUDOLF STEINER

Rudolf Joseph Lorenz Steiner was born on February 25, 1861, in Donji-Kraljevec. At that time it was in Hungary, but now it is Croatia. He was baptized on the 27<sup>th</sup> and died in Dornach, Switzerland, on March 30, 1925. He was a Doctor of Philosophy and had made a study of Goethe and Nietzsche.

He studied in Vienna, and during his train trips to that city he became acquainted with a man called Felix Koguzki (1833-1909) who collected herbs on the mountains, dried them, and sold them weekly to the dispensing chemists' shops in Vienna. He was righteous, in possession of a room full of mystic-occult literature, and, according to Steiner, had an "instinctive knowledge from remote antiquity."<sup>312</sup> Koguzki taught him much about the secrets of nature and is considered the precursor of Steiner's occult development. Steiner was about 19 years old at that time.

When he was about 21, sometime in the winter of 1881/82, he met the person whom he calls his proper spiritual teacher. Steiner is very reticent about the identity of this person. Only in five<sup>313</sup> places does he briefly mention him. In summary: "Felix was so to speak, only the precursor of another person who availed himself of a means to activate in the soul of the boy [Steiner], who indeed had a firm foothold in the spiritual world, to activate the regular, systematic faculties one needs to be in possession of when in the spiritual world." He availed himself of the works of Fichte, which helped give form to certain considerations that became the germ of the book *The Occult Science in Outline*<sup>314</sup> which he [Steiner] later wrote ... "[A]ll kinds of matter which grew out into this *Science of the Secrets of the Soul* were discussed in conjunction with Fichte's propositions

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<sup>312</sup> *Beiträge zur Rudolf Steiner Gesamtausgabe; Zur Kindheit und Jugend Rudolf Steiners. Berichte und Dokumente.* Dornach: Rudolf Steiner Verlag, 1984, no. 83/84, p. 17-18. Steiner, Rudolf. *Mein Lebensgang.* [Course of My Life], Dornach: Rudolf Steiner Verlag, 1982, p. 61. [GA 28].

<sup>313</sup> Rittelmeyer, F. *Mein Lebensbegegnung mit Rudolf Steiner*, 1928, 10<sup>th</sup> Edition, 1983, p. 103. *Rudolf-Steiner/Marie Steiner - von Sivers, Briefwechsel und Dokumente 1901-1925.* [Rudolf Steiner, Marie Steiner-von Sivers, Correspondence and Documents 1901-1925] Dornach: Rudolf Steiner-Nachlassverwaltung, 1967 [GA 262] Notes von Rudolf Steiner written down for Edouard Schuré in Barr, in the Alsace, September 1907, pp. 7-8. *Beiträge, etc. no. 83/84* pp. 18, 35. *Rudolf Steiner, Briefe Band II 1890-1925.* Dornach: Rudolf Steiner-Nachlassverwaltung, 1987, p. 50, Letter no. 269 to Friedrich Eckstein, Weimar, (end of) November 1890. Steiner, Rudolf. *Het Kristendom als mystiek feit en De mysteriën van de oudheid*, with an introduction by Eduard Schuré. Amsterdam: Theosofische Uitgeversmaatschappij, 1912, preface p. xv.

<sup>314</sup> *Die Geheimwissenschaft im Umriss*, Leipzig 1910, GA 13.



at that time. That wonderful man's profession was as humble as Felix's .... He was one of these powerful men who, unknown to the world, lives under the cloak of one or another civil profession in order to fulfill a mission." To the young Steiner's question as to how to spiritualize material science, he answered, that if you would combat the enemy you must start by understanding him.

Steiner spent some time in the summer of 1880 at a lodge of the Theosophical Society in Vienna in order to familiarize himself with their teachings; he was 19 years old at that time.

In the summer of 1882, when he was 21 years old, Steiner was assigned the commission to help with the preparation for the publication of Goethe's writings on natural science; in 1886 he was requested to help with the Weimar (Sophien) edition of Goethe's works; on September 30, 1890, he established an office with the Goethe and Schiller archive in Weimar; and in 1891 he was granted a doctor's degree in philosophy in Rostock on the thesis: *Die Grundfrage der Erkenntnistheorie mit besonderer Rücksichtigkeit auf Fichtes Wissenschaftslehre*. [The crux of the theory of knowledge with special regard to Fichtes epistemology.]

Steiner moved in the summer of 1892, when he was 31 years old, after spending two years in his cheerless two rooms, to the ground-floor of the widow Eunike to assist her with the education of her five children. Soon a strong friendship developed with Anna Eunike, née Schultz (1853-1911), eight years Steiner's senior, which was sealed with a marriage on October 31, 1899.<sup>315</sup>

In the Spring of 1894, when Steiner was 33 years old, he contacted the sister of Friedrich Nietzsche, Elisabeth Nietzsche-Föster, to study her brother's views. This resulted in the book *Friedrich Nietzsche ein Kämpfer gegen seine Zeit*. [Friedrich Nietzsche a fighter against his time].

In 1896 Steiner concluded his work with the Goethe and Schiller archive, and a year later he left Weimar to go to Berlin.

It was mid-September 1900 when he was almost 40 years old that a Mrs Swiebs, on behalf of the Berlin theosophists, invited Steiner to give a lecture, September 22, about the recently deceased (August 25) Nietzsche in the home of count and countess von Brockdorff, Kaiser Friedrichstrasse 54a, where the theosophical library also was located. This resulted in a series of lectures during the winter months, which was continued into the winter season of 1901/02. This in turn, led to his being asked at the end of

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<sup>315</sup> The intensive co-operation between Steiner and Marie von Sivers is the reason that she left Steiner in the spring of 1904, but did not divorce. See Lindenberg, Christoph. *Rudolf Steiner*, Reinbek: Rowohlt [rororo] 3<sup>rd</sup> edition 1994, pocket-edition p. 62.

1901 to assume the leadership of the Berlin Branch of the Theosophical Society. Upon receiving agreement with his stipulation that Marie von Sivers<sup>316</sup> should aid him, Steiner became a member of the Theosophical Society of Adyar<sup>317</sup> on January 11, 1902, and on January 17, 1902, he took over the chairmanship.

In 1902 there were several cities in Germany that hosted Adyar lodges, Tingley lodges, and the lodges of Franz Hartmann, with Leipzig being the main city. When Richard Bresch, a member of the Leipzig lodge, made a proposal to Count von Brockdorff that, “Since Dr Steiner is already in the chair of the Berlin lodge, he can also be general-secretary of the German branch.” Steiner accepted the offer and, accordingly, the German branch with one hundred members was founded on October 20, 1902, with Steiner as general-secretary<sup>318</sup>. In commemoration of this occasion Annie Besant came to Berlin, and Rudolf Steiner and Marie von Sivers received induction by her into the Esoteric School on October 23, 1902.<sup>319</sup> Soon<sup>320</sup> after the founding, but before May 1904,<sup>321</sup> when he officially was appointed to arch-warden, Steiner was invited for esoteric instruction, partly by people who were already connected to the E. S. T. [Esoteric School of Theosophy]. Steiner thought that by working symbolic-cultic, would provide a practical means to become conversant with the astral or desire world.<sup>322</sup> Marie von Sivers, in her essay: *Was Rudolf Steiner Freemason*, mentions an individual who impressed Steiner as having more understanding about spiritual matters than did all Freemasons.<sup>323</sup> Von Sivers privately ventured that the person may have been a Czech. One gathers from *Mein Lebensgang* [The Course of my Life] that this individual must have been connected with the Memphis-Mizraim-Freemasonry: “If the offer from the section of the Society was retracted, then I had made provision for a symbolic-cultic custom without an historical point of departure.” This offer must have been made in about

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<sup>316</sup> Marie von Sivers, also written Sievers (1867-1948). Steiner married to her on December 24, 1914. She deceased on December 27, 1948.

<sup>317</sup> Klatt, Norbert. *Theosophie und Anthroposophie*. Göttingen, Germany: Norbert Klatt Verlag, 1993. p. 75.

<sup>318</sup> Wiesberger, Hella. *Rudolf Steiners esoterische Lebttätigkeit*. Dornach: Rudolf Steiner Verlag, 1997, pp. 10 and 107.

<sup>319</sup> Rudolf Steiner, *Mein Lebensgang*, Dornach: Rudolf Steiner Verlag, 1982. [GA 28], Chapter 32, p. 103.

<sup>320</sup> Wiesberger, pp. 11 and 107.

<sup>321</sup> Wiesberger, p. 108.

<sup>322</sup> Wiesberger, p. 239.

<sup>323</sup> Cited from Wiesberger, p. 169.

1903/04, since a symbolic-cultic method had already been prepared for a series of lectures in May 1904.<sup>324</sup>

Steiner asserts that only by representations can the higher worlds be entered. He states, “In the various occult schools nowadays there is a prevailing idea that there is a way other than by using imaginative and symbolic representations for ascending into the higher worlds.”<sup>325</sup>

That Steiner chose the Egyptian Freemasonry of Yarker (1833-1913), is not surprising, for Yarker had participated in the founding of the Theosophical Society in 1875 and Mrs Blavatsky named him an honorary member. He, in turn, granted her the highest adoption degree of the Egyptian Freemasonry in honor of the publishing of her book *Isis Unveiled* in 1877. They both negotiated on the establishment of a ritual for the Theosophical Society, but the plan was not then realized.<sup>326</sup>

On November 24, 1905, Steiner as well as Marie von Sivers became members of John Yarker’s Memphis and Mizraim order by paying 45 Marks each.<sup>327</sup> Theodor Reuss (1855-1923) acted as representative for Germany. On January 3, 1906, a contract was made between Steiner and Reuss “about the modalities of a charter for the independent conducting of a cooperation.”<sup>328</sup> The treaty stated a. o. that it was Steiner who would decide who would be admitted to his *Mystica Aeterna* chapter; that Steiner had to pay 40 Marks to Reuss for everyone who joined; that after payment of the hundredth member, Steiner would obtain the jurisdiction over the whole order.<sup>329</sup> The admission of the hundredth member took place at the end of May 1907, and on June 24 the leadership of the Mizraim rite in Germany passed over to Steiner. This lasted until the beginning of the First World War, August 1914.

In a letter to A.W. Sellin, dated Berlin August 15, 1906, Steiner writes a. o., “This ritual is no other than the image of that which in fact, is [in] the higher region. This ritual is no other than that which occultism has acknowledged for 2300 years and has been prepared for by the Masters of the Rose Cross for the European relations. My sources are only occultism and the Masters.”

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<sup>324</sup> See Steiner, Rudolf. *Die Tempellegende und die Goldene Legende*. [GA 93]. Dornach: Rudolf Steiner Verlag, 1982, Dec. 9, 1904, p. 91 ff.

<sup>325</sup> Steiner, R. *Mythen und Sagen. Okkulte Zeichen und Symbole*. [GA 101] Cologne 12-29-1907, Dornach: Rudolf Steiner Verlag, 1987, p. 242.

<sup>326</sup> Wiesberger, pp. 170-171 and 280-181.

<sup>327</sup> In *Zur Geschichte und aus den Inhalten der Erkenntniskultische Abteilung der Esoterische Schule 1904-1914*. Dornach: Rudolf Steiner Verlag, 1987, [GA 265] is on page 79 a copy of the receipt.

<sup>328</sup> Wiesberger, p. 169.

<sup>329</sup> *Zur Geschichte, etc.* p. 68.

Thus in 1906 a second section within the Esoteric School came into being to which all members of the first section belonged, but not the converse. There was yet a third section within the Esoteric School of which little is known. Tradition holds that it consisted of no more than twelve of Steiner's tried pupils.<sup>330</sup>

What Steiner meant by initiation he says in *Philosophy and Anthroposophy*: "So initiation does mean nothing else than raising human aptitude to ever higher stages of knowledge and thereby attaining to deeper insight in the being of the world."<sup>331</sup>

As described in chapter 3, some theosophists were very skeptical about what Steiner taught, because this was neither theosophical, nor of the Rosicrucians, but a mishmash. The omission of the sources he drew from was not well received. Then Heindel's *Rosicrucian Cosmo-Conception* appeared, about which Steiner was very incensed, as we will see later from five detailed comments by Steiner. From his remarks in 1913, 1914, 1917, 1918, 1921, we see that this incident haunted and galled him for the rest of his life (Steiner passed away in 1925). That Steiner became conscious of the fact that he could be a representative for neither the Theosophists nor for the Rosicrucians, is evidenced first by the official founding of "The Anthroposophical Society" on February 2, 1913; and second from his remark: "Our movement, which encloses a much wider field than that of the Rosicrucians, must be simply characterized as the fellowship of the present, as the anthroposophically oriented humanity of the twentieth century."<sup>332</sup> Third and last Steiner remarked in a lecture given on October 11, 1915 in Dornach, "It happened also to me that occult brotherhoods did some proposal or other. When in fact a certain, a much respected occult brotherhood, made me the proposal to involve me in with the spreading of an also called Rosicrucian like occultism, I left this unanswered, whereas it came from a much respected occult movement. I have to tell this to demonstrate that by us an independent way is pursued that fits into the present time."<sup>333</sup>

In August 1914, due to the onset of the First World War, the Mizraim rite was discontinued. Apparently it did not have the effect Steiner had

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<sup>330</sup> Wiesberger, p. 23.

<sup>331</sup> *Philosophie und Anthroposophie*, [GA 35], 10-24-1908.

<sup>332</sup> Steiner, Rudolf. *Von Jesus zu Christus*, Karlsruhe, 10-6-1911. Dornach: Rudolf Steiner Verlag, 1988, p. 58. [GA 131].

<sup>333</sup> Steiner, Rudolf. *Die okkulte Bewegung im neunzehnten Jahrhundert und ihre Beziehung zur Weltkultur*, Dreizehn Vorträge gehalten in Dornach vom 10. Oktober bis 7. November 1915, [GA 254] Dornach: Rudolf Steiner Verlag, 1986, 2<sup>nd</sup> lecture, October 11, 1915, p. 49.

expected, for after the conclusion of the war in 1918 it was not reintroduced.

Following are the five sayings by Steiner mentioned above:

*MITTEILUNGEN für die Mitglieder der Anthroposophischen Gesellschaft (Theosophischen Gesellschaft)*. [COMMUNICATIONS for the Anthroposophical Society (Theosophical Society)] no 1, part 1, Cologne, March 1913, pp. 23/24.

“There has appeared ... an announcement of a bookshop with the following words: ‘Dr Steiner has already made the beginning in Germany, but the plutocratic, autocratic persuasion represented by him, due to its bias, is not suitable for advancing the present spiritual-social conditions in a pluriform way. Therefore a modern, popular way had to be found to present and make accessible the earlier-mentioned treasures, without dogma and the clerical patronizing of public opinion. These correspondence-lessons in the Rosicrucian teachings give a sound overall picture of the Rosicrucian investigation and Cosmo-Conception. Its origin is to be found on German soil. It was further elaborated in an atmosphere more favorable for Rosicrucian investigation in California.

“After all it is necessary to be attentive; to open ones eyes and not sleep as a theosophist. It is recommended to look at what has properly matured in California. That one, however, if you like, can indeed make a correct conclusion, while I read to you a letter from someone who just now opens the eyes.

“Honorable Sir, May I venture to approach you with one question, or indeed with more than one question? I must mention first of all that I am here on a short visit, and that my home is in Salina, Kansas, U.S.A... In that town some time ago, two lady friends and I procured a book that had been recommended to us by the esoteric library in Washington, D.C., named: *Rosicrucian Cosmo-Conception or Christian Occult Science*, by Max Heindel.

“We were struck by the curious way in which, in the preface, Max Heindel refers to the name Dr Rudolf Steiner, the main lines of whose teachings are said to resemble his etc., etc... In short, the preface caused me, and subsequently my lady friends, to read your books, *Theosophy* and *Initiation and its Results*. It is a riddle to us how it is possible, that without any problem entire sentences in the *Cosmo-Conception* are nearly word for word comparable with those in your books. So the thought occurred to us, ‘Has Mr Max Heindel borrowed from you the teaching which he is trying to spread in America, above all in California?’

“That is a letter from someone who investigates matters and comes to an opinion. It must be answered by me with the fact that Max Heindel, under another name, as Grashof (Sic.) has moved under us and has listened to and copied many of my lectures and cycles. And indeed, the fact offers, that - to start in Germany - a certain school has been established, and that then, in a very remarkable way, a form has been found by Max Heindel, which is modern ... etc. (see above).

“The gentleman concerned has gone away then, and from his side put something together from my lectures, and forwarded it as something new.

“We experience rather peculiar things. On the one side our work is represented as plutocratic, as autocratic and as bias, and in the etheric atmosphere of California it is passed on as ripened and totally changed. Maybe the case is that one simply translates Max Heindel into German and opposes me with the things that are actually mine. I therefore request that you consider things a little closer.”

*Aus der Akasha-Forschung. Das fünfte Evangelium.* [From the akasha-investigation. The fifth Gospel]. Eighteen lectures given 1913-1914 in several cities, Dornach: Rudolf Steiner Verlag, 1922, p. 97. GA 148, Tb 678.

“But besides what also comes to light, from a place where one really came down very harshly against the narrow-minded, wrong, and reprehensible, our teachings have been exceedingly falsified. A man, who came from America and has been acquainted with our teachings for many weeks and months, had them written down and took them in diluted form to America and there published a Rosicrucian theosophy, which he had copied from us.

“True, he said he learned a good deal from us over here, that he however then was called to the Masters and had learned more from them. This deeper knowledge, however, which he learned from the at-that-time, unpublished lecture cycles, he suppressed as having learned from us.

“That something like this happened in America – one may of course emulate the aged Hillel and be lenient – nor need one stop to be lenient, even when these things make their way across to Europe. In a quarter from which the most violent attacks on us were launched, a translation was made of what was delivered to America without our consent. And in the introduction to this translation it was said: “True, a Rosicrucian philosophy was brought to light in Europe, too, but in a bigoted, Jesuitical way. And it only could thrive further in the pure air of California.”

*Die geistigen Hintergründe des Ersten Weltkrieges:* [The Spiritual Backgrounds of the First World War]: Ten lectures delivered in Stuttgart between September 30 and April 26, 1918 and on March 21, 1921. Rudolf Steiner, Dornach: Rudolf Steiner Verlag, 1974, pp. 200-201. GA 174 b.

“This really does remind me of an even more ingenious case. This [the foregoing] is but a miniature edition of it. This more ingenious case is that a gentleman, who was formerly in America, but is a good European, called by a member of long standing, stayed here in Germany, and has listened to all possible lectures, tried likewise with over-zeal to obtain the lectures delivered earlier by asking various people for copies of them. After he had faithfully wrapped up all that he had copied, he again sailed to America. There he said, that he had been here, that he became acquainted with my teachings that he however could not be satisfied with my teachings, but had to go deeper. Hence one would find much more by him that is not yet found in my books. For when he had dug out all that was to be found by me, he was called to a Master, who dwells somewhere in the Transylvanian Alps. That Master was supposed to have told him much, which he has added to his book now. However, all that he added to his book is that which he had heard here in the lectures and copied. And then the book was named *Rosicrucian Cosmo-Conception*. It appeared in America and caused a sensation; thus the book that was compounded out of what he had heard from me here, and what the Master in the Transylvanian Alps should have said. People need not check what was mine. They could not even do so since it was, for the greater part, divulged in our more private lectures. But it was not yet enough that the book appeared as an English-American edition now, but a German bookseller was found also, who translated the book and published it as *Weltanschauung der Rosenkreuzer*. The publisher was Dr Vollrath.”

*Charakteristisches zur Kennzeichnung der Gegenwart. Wirklichkeits-Entfremdung.* [Characteristic on distinguishing the present time. Reality estrangement.] Rudolf Steiner, Leipzig: Max Altmann, June 10, 1917, pp. 33-35.

“A certain Mr Grashof [sic] joined our society. For a time he attended our lectures in every town where they were given; he was always there. Naturally you may ask why the man was admitted. Yes, you see, there is no possibility to reject on certain conditions those people when they are brought along by specially trusted persons. For one has to anticipate on the future! Imagine, there enters such a Grashof, and I would say: ‘We cannot admit you. Just why not? Rather, because you once, later on, will be a traitor to the society.’ One cannot say that in this way, when some-

thing will happen only in the future, but has not happened yet. - Such people must be admitted to the society; that speaks for itself.

“This Mr Grashof thus attended all lectures that he possibly could attend.

“He also borrowed all written notes, which were made by members. He copied all. What people did not want to lend to him he extorted by means of his person of trust [Alma von Brandis] who had introduced him. Then, after some time, he returned to America whence he had come and ... wrote a splendid book. In the book he wrote everything he had heard in the several lectures, what he had found in books; also what he had compiled from the not-disclosed lectures. That, he however did not tell. He wrote a preface to the book in which he said: I have heard this and that from Dr Steiner, but felt I was not ripe for it. Then I was ordered to come to a Master - of course a Master in the Transylvanian Alps - and this Master then has told me the deeper knowledge, which was lacking ... So this ‘deeper’, this ‘high’ descends from this Master. However, as said, every thing in this book is copied out of my lectures and books and out of notes of other members.

“So that book was published in America. But what happened? That book - it bore the title *Rosierucian Cosmo-Conception*, even the title was a theft - so appeared in America. Well, one could say: ‘Ah, that happens to be in America, one cannot expect much else there.’ However, here in Germany a publishing house, managed by a certain Dr Hugo Vollrath, was found. He was willing to translate the book into German and to have it published in separate correspondence lessons. A foreword was added to it that mentioned that some of its contents had come to light in Germany also, but it however had first to ripen in America, in the pure air of California. Such an outrage in literary life is in fact not possible here. I have even told about this affair in public lectures. It is an outrage, which had to be known everywhere, in case one had judged it with the necessary ability of judgment. I would like to collect once the names of individuals who know this! Few are interested in such a thing. That is why these things can repeat themselves continuously.”

*Die Verantwortung des Menschen für die Weltentwicklung*. [The Responsibility of People for the World-Evolution]. Eight lectures, given in Stuttgart, Dornach and The Hague, between January 1 and April 1 1921, Dornach: Rudolf Steiner Verlag, 1989, p. 305. GA 203.

“So, for example, there hung around among us a certain ... rather, how did he call himself at that time? In his books he called himself Max Heindel, but here he had another name, he called himself Grashof (sic).



This man had at first taken in everything he could over here from public lectures and books. Of that he has made something mystic, a book *Rosicrucian Cosmo-Conception*. In a second edition he included what is stated in the [lecture]-cycles and what he had copied before. Then he had told his folks there in America that he in fact had indeed taken in the first level, but to reach the second he had to go deep into Hungary, to a Master. From him, he then pretended to have received that which however was merely copied from the cycles he had received, and particularly from all these lectures, which he had gained by guile and written down, which was pure plagiarism! Some of you will still remember that then also the extremely comical thing happened that this business was again retranslated into German, with the remark that one indeed can have something like that in Europe, but that it is better indeed to receive it in the form in which it could be conceived under the free sun of America.”

To conclude; a quotation from a letter Steiner wrote - probably at the end - of February 1911, to Eduard Selander in Helsinki.

“Because there is really danger, when that [the immediate publishing of lecture-cycles] cannot happen. I mention only this danger because recently, from industrious American side, a large part of my theosophical communications has been simply printed in an unprecedented unauthorized way. It is not serious whereas it is plagiarism. That leaves me cold, people can plagiarize as much as they like, for all I care. In the field of theosophy that is the least consideration. What is, however, important is that my communications were printed thus in a completely distorted manner, and the distortions are harmful. When I am not given the opportunity now to print things as they should be printed, eventually great harm will occur. It demonstrates also the very dubious thing, that not all of our theosophists can see the difference, and that there are theosophists in Western Europe who keep the distorted, incorrect reproductions for the real ones.”<sup>334</sup>

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<sup>334</sup> Steiner/Sivers, *Briefwechsel und Dokumente 1901-1925*. Dornach 1967, GA 262 p. 302.

## Addendum 8 IMPORTANT DIFFERENCES BETWEEN THE TEACHINGS OF HEINDEL AND STEINER

Before Heindel went to Germany, his spiritual hunger had already driven him to acquire deep knowledge as a diligent researcher of the Theosophical writings, and as a longstanding member [from 1904 to mid 1906] of the Theosophical Society. Like the persons cited in chapter three, who gave their opinions about Steiner, Heindel too was able to form his opinions. He shared them with Alma von Brandis by telling her that he considered his journey to Germany, to study Steiner's view, an unsuccessful enterprise.

Heindel was blessed with a very good intellect and a similar good memory. His intention to create a compendium of eastern and western occultism prompted him to collect as much information as possible. A comparison between passages from Heindel's *Rosicrucian Cosmo-Conception* and the writings and lectures of Dr. Steiner up to May 1908, (an investigation made by Mr Charles Weber), demonstrates that more than 116 passages can be found in Heindel's main work, which can also be found in Steiner's works, literally or paraphrased.<sup>335</sup> That is quite a lot. However these are quotations used by Steiner, for the most part not from Steiner. Some examples: The Freemason's legend – the story of Hiram Abiff and the building of Solomon's temple – Heindel describes in *Freemasonry and Catholicism*; Steiner in *Die Tempellegende und die Goldene Legende* (GA 93). This story can be found in the Bible (2 Chr. 2 to 10); in Freemasonry and in the book by Charles William Heckethorn, *Secret Societies of All Ages and Countries*<sup>336</sup>. The German edition [*Geheime Gesellschaften, Geheimbünde und Geheimlehren*] appeared in Leipzig, in 1900 and was reprinted in 1997. It contained the Scandinavian mysteries and also the lore of the Druids. Steiner possessed this book. In GA 93, on p. 358 is written, "The book, which can be found in the library of Rudolf Steiner, contains underlinings in his hand and was obviously used by him in relation to preparation for lectures."

Heindel distinguishes students, probationers and disciples. This classification is also used by Steiner. Their source is found in Theosophy, a.o. in *The Inner Group Teachings of H. P. Blavatsky to her Personal Pupils (1890-1891)* By Henk J. Spierenburg, San Diego, (2<sup>nd</sup> edition) 1995.

Concerning the evening exercise used by both Heindel and Steiner, it originates from Pythagoras. In 1904 Florence M. Firth, who later wrote un-

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<sup>335</sup> Weber, Charles: *The Heindel-Steiner Connection*, Oceanside, California, 2<sup>nd</sup> typescript, 2000.

<sup>336</sup> London 1875.

der the pseudonym Dion Fortune, published anew *The Golden Verses of Pythagoras*, with an introduction by Annie Besant. Verses 40 to 47 follow: “Never suffer sleep to close thy eyelid after thy going to bed, Till thou hast examined by thy reason all thy actions of the day. Wherein have I done amiss? What have I done? What have I omitted that I ought to have done? If in this examination thou find that thou hast done amiss, reprimand thyself severely for it; And if thou hast done any good, rejoice. Practice thoroughly all these things; meditate on them well; thou oughtest to love them with all thy heart. ‘Tis they that will put thee in the way of divine virtue.”<sup>337</sup> There is however one important difference. The Rosicrucians do the exercise back to front – from evening to morning – so that one sees the effect first and thereafter the cause.

One has to consider that Steiner as well as Heindel went back to the theosophical literature; that Steiner had knowledge of the Rosicrucians by means of a lay brother he called “Master,” and that Heindel also got information from Rosicrucian sources by means of an Elder Brother in the Temple, which is situated at the foot of the Ore Mountain. Superficially, these data, shaped in a well-organized form in America, seem similar to the works of Steiner. But by closer study it appears that there are very great differences. As apologia<sup>338</sup> only a few examples are given here.

If what Heindel says is correct, that Steiner could not be a representative of the Rosicrucian Order because he mixed western and eastern concepts, and that Heindel was found suitable, there must be evidence for it.<sup>339</sup> Therefore it would be easier if the manuscript written by Heindel in German in the Temple would be available. Following are some examples:

“I”, the first person singular, the personality, has been derived from the Greek word egó, and the Latin ego, as the *Groot Woordenboek der Nederlandse Taal* mentions.<sup>340</sup> The German philosopher Johann Gottlieb Fichte (1762-1814) used the “I-consciousness”, the conscious I, the ego, but this is

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<sup>337</sup> Firth, Florence M. (Dion Fortune) *The Golden Verses of Pythagoras and other Pythagorean Fragments*. Selected and translated by, London: Theosophical Publishing Society, 1905.

<sup>338</sup> The herein interested reader’s attention is drawn to the work of Mr H. J. Spierenburg, a theosophist from the Hague, who has done extensive investigation a.o. concerning the naming of the cosmic realms and creative hierarchies as named by A. A. Bailey, Dr A. Bessant, H. P. Blavatsky, F. L. Gardner, M. Heindel, C. Jinarājadāsa, Dr G. de Purucker, A. P. Sinnet, Dr R. Steiner, K. A. Tingley and the kabbalists.

<sup>339</sup> Heindel, Max. *Teachings of an Initiate*. London: L. N. Fowler & Co, 1955 (3<sup>rd</sup> edition), p. 144, and in the letter to Mrs Bauer, dated October 14/16 1911; see addendum 9. See also, Steiner, R. *Vor dem Tore der Theosophie*. Dornach: Rudolf Steiner Verlag, 1991. (pocket edition) p. 49. [Tb 659 & GA 95].

<sup>340</sup> Van Dale, *Groot woordenboek der Nederlandse taal*. Utrecht: Van Dale Lexicografie, 1999.

not synonymous with the “mind,” the “intelligence.” In Steiner’s *Die Theosophie des Rosenkreuzers* he mentions the sevenfold and nine fold constitution of man, which is given below, in translation.<sup>341</sup> Alongside these listings are the names Heindel gives them in *The Rosicrucian Cosmo-Conception*.<sup>342</sup> Notice that Heindel’s formulation is based on a sevenfold and tenfold constitution!

Steiner	Heindel	Steiner	Heindel
1 physical body	dense body	10 .....	<b>mind</b>
2 ether or vital b.	vital body	9 spiritual man	divine spirit
3 astral body	desire body	8 life spirit	life spirit
4 <b>the I</b>	<b>mind</b>	7 spiritual self	human spirit
5 spiritual self	human spirit	6 conscious soul	conscious soul
6 life spirit	life spirit	5 intellectual soul	intellectual soul
7 spiritual man	divine spirit	4 emotional soul	emotional soul
		3 astral body	desire body
		2 vital body	vital body
		1 physical body	dense body

Below it Steiner yet writes, “The I brightens in the soul, then the work on the bodies starts.”

Heindel considers the mind as a link, a focus, or as a mirror of the threefold spirit or ego. Heindel even writes below diagram 5: “Man is a threefold spirit, possessing a mind by means of which he governs a threefold body, which he emanated from himself to gather experience. This threefold body he transmutes into a threefold soul, upon which he nourishes himself from impotence to omnipotence.”

In the same book, *Die Theosophie des Rosenkreuzers*, Steiner describes the Rosicrucian way, “That is the way given by the founder of the Rosicrucian esoteric movement, externally named Christian Rosenkreuz. This is no unchristian way, it is a Christian way prepared only for modern circumstances, which lies between the proper Christian and the yoga way. ... The pure Christian way is somewhat difficult for modern man, therefore the Rosicrucian way was established for that human (being) who has to live in the present time.”<sup>343</sup>

<sup>341</sup> Steiner, R. *Fourteen Lectures, given in Munich from May 22, to June 6, 1907, 1962*, pp. 30-31 [GA 99].

<sup>342</sup> Diagram 4a and 5 (in all editions) of *The Rosicrucian Cosmo-Conception*.

<sup>343</sup> Steiner, *Die Theosophie des Rosenkreuzers*, p. 151.

“In his lecture of 1907 in Berlin Steiner says: “But the Rosicrucian pupil got and gets his specific instructions, he had to breathe in a certain way, in a certain rhythm and with very definite thought forms. By doing so his breathing process is transformed.”<sup>344</sup>

Max Heindel on the other hand says, “The methods [of the Rosicrucian Fellowship] are definite, scientific, and religious; they have been originated by the Western School of the Rosicrucian Order, and are therefore specially suited to the western people.”<sup>345</sup>

In his *The Rosicrucian Christianity Lectures*, also published in 1909, Heindel warns against the danger of doing breathing exercises to foster spiritual advancement.<sup>346</sup>

In chapter 18 of *The Rosicrucian Cosmo-Conception* Heindel gives an explanation about the tenfold constitution of the earth, that is to say, the heart of the earth surrounded by nine strata. In addition to the constitution of the nine layers around the heart or kernel of the earth, Heindel relates these nine strata to the nine initiations in the Lesser Mysteries. There are four more initiations in the Great Mysteries, which also are explained in chapter 18.

In *Vor dem Tore der Theosophie* of 1906 Steiner gives an explanation about the constitution of the earth. He describes a ninefold constitution, of which the ninth is called the kernel, giving one less layer than Heindel indicates. Whereas both sometimes give the same name as well as the same meaning, Steiner talks about the ninth one, which he calls the kernel, “The earth’s core: that is really that, by which influence on the world, black magic exists. From here goes out the spirit of evil.”<sup>347</sup>

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<sup>344</sup> R. Steiner, *Die Erkenntnis der Übersinnlichen in unserer Zeit und deren Bedeutung für das heutige Leben*. Dornach: Rudolf Steiner Verlag, 1959, p. 199 [GA 55].

<sup>345</sup> Heindel, Max. *Gleanings of a Mystic*. London: L. N. Fowler & Co., 1922, p. 182.

<sup>346</sup> Heindel, Max. *The Rosicrucian Christianity Lectures*. Chicago: M. A. Donahue & Co., 1909, pp. 174-176.

<sup>347</sup> In the 14<sup>th</sup> Lecture, Stuttgart Sept. 4, 1906. Pocket edition no. 659, 1991, p. 147.

In a lecture, submitted rather more than four months earlier, on April 21, 1906 in Munich, about *The inside of the Earth*, Steiner first talks about the seven layers of the earth. When he has discussed them in connection with the 7 initiations [in the Lesser Mysteries], he says there are two more layers. The 8<sup>th</sup> named “the splinterer.” “This region is the accommodation of all that is disharmonious, everything that is immoral, all dissatisfaction. Everything disperses there. It is the counterpart of love. When it happens a black magician to penetrate herein – and that is within his reach – the evil in him is yet considerably strengthened ... The 9<sup>th</sup> and last layer is, so to say, the dwelling place of the Planet Spirit.” Steiner, R. *Das christliche Mysterium*. [GA 97], Dornach: Rudolf Steiner Verlag, 1981, pp. 279-282.

Heindel says about the tenth, the core, “Center of Being of the Earth Spirit: Nothing more can be said about this at present except that it is the ultimate seed ground of all that is in and on Earth, and corresponds to the Absolute.”<sup>348</sup>

Heindel says that the spinal spirit fire, mounting upward through the spinal cord, sets the epiphysis [pineal gland] and hypophysis [pituitary gland] into vibration opening up the spiritual sight; and striking the frontal sinus burns the connection with the physical body and thereupon extends to the centers in hands and feet. When, with a final wrench, the great vortex of the desire body located in the liver is liberated, the martial energy contained in that vehicle propels the sidereal vehicle upward, which ascends through the skull to soar into the invisible worlds.

The Silver cord, Heindel says, connects the spirit with the physical body, the vital body, the desire body and the mind, by means of the seed atoms located in the heart, the solar plexus, the liver and the frontal sinus. When this Silver cord breaks on its plane of fracture, situated in the apex of the heart, the heart stops beating. As soon as the panorama of the past life is etched on the desire body, the cord breaks on the point of the two sixes. The lower part of the vital body then returns again to the dense body; only then is one really dead.<sup>349</sup>

Steiner, in his lecture of December 29, 1903, in Berlin says, “What connects the astral body with the physical body and its organs, and what leads them back again? There exists a kind of tie, a connection, which is a medium between physical and astral matter. And this they call kundalini fire. When you have a sleeping person, you still can follow the astral body in the astral. You have a shining band up to it, where the astral body is. When the astral body moves away, the kundalini fire in proportion grows more and more thin.”<sup>350</sup>

These words imply that Steiner calls the Silver cord the spinal spirit fire. According to the anthroposophist Mr A. Dooyes from Bussum, who pointed me to this text, this is the only time Steiner speaks about the “Silver cord”.

In 1911 Steiner says, “In narrower sense the Rosicrucian movement had its beginning in the 13<sup>th</sup> century. These powers worked then extremely

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<sup>348</sup> *The Rosicrucian Cosmo-Conception*, p. 507.

<sup>349</sup> See: *The Rosicrucian Cosmo-Conception*, pp. 98-99; *Questions and Answers*, part I, p. 228; *Ancient and Modern Initiation*, p. 122; and also Heindel, Max. *The Silver Cord and the Seed Atoms*. Oceanside, CA: 1968, chapter 4.

<sup>350</sup> Steiner. *Über die astrale Welt und das Devachan*. [GA 88] Dornach: Rudolf Steiner Verlag, 1999, pp. 237-238.

strong, and since that time a Christian Rosenkreuz movement exists which still continues to work in spiritual life. ... This yet proves itself in the theosophical movement. Christian Rosenkreuz himself has stated this in this way in his last exoteric discussion.”<sup>351</sup>

In the same lecture, “Thus emits from the etheric body of Christian Rosenkreuz a great power which can act upon our soul and our spirit. It is our task to get to know these powers. And as Rosicrucians we appeal to these powers.”<sup>352</sup>

Also in 1911 Steiner says, “Our movement, which encompasses a much wider field than that of the Rosicrucians, should simply be called the human science of today, the anthroposophically orientated science of the twentieth century.”<sup>353</sup>

A third edition of *The Rosicrucian Cosmo-Conception* appeared in November 1911 to which was added a register and an extension of chapter nineteen. On page 518 Heindel stated: “In the thirteenth century a high spiritual teacher, having the symbolical name Christian Rosenkreuz— Christian; Rose; Cross—appeared in Europe ...”

Heindel says, “J. B. van Helmont did not call himself a Rosicrucian; no true Brother does so publicly.”<sup>354</sup>

He continues on pages 528/529: “In order to rout a common misconception, we wish to make clear to students that we are not Rosicrucians because we study their teachings, nor does even admission to the Temple entitle us to call ourselves by that name. ... Graduates from the various schools of the lesser mysteries advance into the five schools of the greater mysteries. ... The Brothers of the Rose Cross are among those Compassionate Ones, and it is a sacrilege to drag the Rosicrucian name in the mire by applying it to ourselves when we are merely students of their lofty teachings.”

Heindel further says, “It is taught by the Elder Brothers that Christian Rosenkreuz has a physical body ... though the writer [Heindel] has spoken to lay brothers of high degree, none has ever admitted that he has

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<sup>351</sup> Steiner, Rudolf. *Das esoterische Christentum und die geistige Führung der Menschheit*, Twentythree single lectures from the years 1911 and 1912, given in several cities. [GA 130] Dornach: Rudolf Steiner Verlag, Steiner, Rudolf. *Das rosenkreuzerische Christentum*. Neuchâtel: Rudolf Steiner Verlag, September 27, 1911, p. 58.

<sup>352</sup> *Ibid.*, p. 57.

<sup>353</sup> In Rudolf Steiner's, *Von Jesus zu Christus*. [GA 131] Eleven lectures, Karlsruhe October 4-14, 1911. 10-6-1911.

<sup>354</sup> Heindel, *The Rosicrucian Cosmo-Conception*, p. 250. There erroneously is written “Comenius” instead of “van Helmont.” It was J. B. van Helmont who wrote about ‘gas’, not Comenius. See J. B. van Helmont, *Orthus Medicinae*. Amsterdam: 1648, p. 106. In the 1652 edition, p. 86.

seen Christian Rosenkreuz. We all understand that he is the thirteenth member of the Order, and he is felt at meetings in the Temple as a presence, but is neither seen nor heard, so far as anyone, whom the writer had dared to question, knows.”<sup>355</sup>

To conclude, Heindel says in 1915, “The Rosicrucian Fellowship is the Herald of the Aquarian Age, promulgating the Western Wisdom Religion formulated by the Brothers of the Rose Cross, and published by their messenger, Max Heindel, in *The Rosicrucian Cosmo-Conception*.”<sup>356</sup>

Steiner discerns two “Dwellers on the Threshold”, that is a lesser Dweller and a greater Dweller.<sup>357</sup> The lesser Dweller who finds himself on the Threshold of the spiritual world is, according to Steiner, our double, also mentioned “seventh being”. One meets him also during the physical death. He also reveals himself between death and a new birth, but is not able then to torment man. His function is to prevent that one is fooled in the spiritual world. After the meeting with the lesser Dweller, one meets the greater Dweller on the Threshold. That one urges the pupil to energetically go forward. He becomes an example to follow, and changes at the end into the Christ shape.

Heindel says, “The real Dweller [or Guardian] on the Threshold” is the composite elemental entity created on the invisible planes by all our untransmuted evil thoughts and acts during all past periods of our evolution.”<sup>358</sup> In another place, “He is always manifested as being of opposite sex, because all of our temptations and the evil we do, everything that is reprehensible, comes from the *hidden side* in us.”<sup>359</sup>

In *Aus der Akasha Forschung. Das Fünfte Evangelium* Steiner conveys his view of Jesus. He discerns a Jesus from the Gospel of St. Luke, the so called Nathanic Jesus, an arche-soul who was born on earth only once and had as parents, Joseph and Mary.<sup>360</sup> Another Jesus is the one of the Gospel of St. Matthew, the so called Solomonic Jesus, who had lived on earth many times and also had Joseph and Mary as parents. Embodied in the latter Jesus was the ‘I’ of Zarathustra through which he, around the

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<sup>355</sup> Heindel, *The Rosicrucian Philosophy in Questions and Answers*, volume II, London: L. N. Fowler & Co., 1947, p. 223.

<sup>356</sup> *Ibid.*, p. 465.

<sup>357</sup> Steiner, Rudolf. *Wie erlangt man Erkenntnisse der höheren Welten*. [Knowledge of the Higher Worlds and its Attainment] 1903/04. The last two chapters. And *Die Geheimwissenschaft im Umriss*, chapter 5.

<sup>358</sup> Heindel, M. *The Web of Destiny*. London: L. N. Fowler & Co., 1920, chapter 3, p. 30.

<sup>359</sup> Heindel, M. *The Rosicrucian Philosophy in Questions and Answers*. Volume II, p. 458.

<sup>360</sup> Lecture given in Kristiana in 1913,[GA 148]



age of twelve years, could quickly absorb all that others around him knew. The mother of this Solomonic Jesus died however, as well as the father of the Nathanic Jesus when he was 24 years of age. The remaining Joseph and Mary married each other, and the two Jesus' merged to one Jesus, who at about the age of thirty received the spirit of Christ.

In chapters 15 and 19 of *The Rosicrucian Cosmo-Conception* Heindel writes that Jesus belongs to our human life wave and was reborn after many lives on earth, at about the time given in the gospels, to Joseph and Mary as their only child, and that He is the most noble of our humanity. Next in spiritual stature is Lazarus, who at the end of the thirteenth century was reborn as Christian Rosenkreuz. At the moment of the baptism in the river Jordan, the Christ descended into the body of Jesus and worked for about three years in this body as Christ-Jesus. Through this, Jesus became the highest initiate of the human life wave, and it was afterwards that Lazarus was initiated by the Christ and "raised from the dead".

To conclude this enumeration, Steiner speaks of two places where the "memory of nature," by him called "akasha-chronicle," is located. He says, "Whereas the "akasha-chronicle" is located in devachan [divine region] it stretches itself downward till in the astral [desire] world, so that therein often pictures of the akasha-chronicle as a kind of fata morgana are reflected. But these pictures are often incoherent and unreliable."<sup>361</sup>

Heindel informs us that there are three places where a "memory of nature" can be found.<sup>362</sup> The first one is located in the 7<sup>th</sup> region of the physical world, the reflecting ether, in which mediums and beginners "see." The second one is located in the 4<sup>th</sup> region of the region of concrete thought, in which initiates "see." The third one is located in the 7<sup>th</sup> region of the world of life spirit. In this only adepts and Elder Brothers "see." For a survey of these realms see diagram 2.<sup>363</sup>

In addendum 7 the five quotations in which Steiner refers to Heindel are given. Although they speak for themselves, a few more remarks may be appropriate. The Temple of the Rose Cross is situated in Central Germany, at the base of the Erz Gebirge [Erz Mountains]. Therefore Heindel never left Germany. It is unclear how Steiner came up with the Transylvanian Alps, which are situated in the middle of Romania.

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<sup>361</sup> Steiner. *Die Theosophie des Rosenkreuzers*, Fourteen lectures, given in Munich from May 22<sup>nd</sup> to June 6<sup>th</sup> 1907. Dornach: Rudolf Steiner Verlag, 1962, p. 43. [GA 99].

<sup>362</sup> Heindel, *Questions and Answers*, volume II, Question 66.

<sup>363</sup> Of *The Rosicrucian Cosmo-Conception*.

*The Rosicrucian Cosmo-Conception* has never been changed in essence. The only changes were in one place in the second edition where, after chapter 19, 6 pages dealing with initiation were added. In three places in the third edition where, on the title page, the subtitle was changed from “Christian Occult Science” to “Mystic Christianity,” and “prove all things – Paul” was changed to “Its Message and Mission; a Sane Mind, a Soft Heart a Sound Body.” The last chapter was somewhat enlarged with 4 pages and an index was added. Contrary to Steiner’s assertion, Heindel never added things, which were given in Steiner’s Esoteric School. Whatever was taught there before and during Heindel’s period in Germany, one can now read in two books.<sup>364</sup>

Steiner says that Heindel even copied the title. He means his book titled *Kosmogonie*; in English -- Cosmogony.

There are three places where Heindel says that Steiner was not chosen as messenger of the Order of the Rose Cross.

First, “One messenger had proven faithless by 1905.”<sup>365</sup>

Second, “In order to give the world a teaching so blended that it will satisfy both the mind and heart, a messenger had to be found and instructed. Certain unusual qualifications were necessary, and the first one chosen failed to pass a certain test after several years had been spent to prepare him for the work to be done. ... Their second choice of a messenger fell upon the writer [Heindel], though he knew it not at the time. ... Three years later, when he had gone to Germany ... the Brothers of the Rosicrucian Order applied the test to see whether he would be a faithful messenger and spread the teachings which they wanted to entrust to him.”<sup>366</sup>

And in his letter to Mrs Bauer dated October 14/16, 1911, “Dr Steiner has no connection with the Rosicrucians since he became General Secretary<sup>367</sup> for the Theosophical Society. Before that time he received a little instruction from a lay brother such as I have become, and he was never

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<sup>364</sup> Steiner, Rudolf. *Zur Geschichte und aus den Inhalten der ersten Abteilung der Esoterische Schule, 1904-1914*. [From the History and Contents of the First Section of the Esoteric School, 1904-1914], [GA 264]. Dornach: Rudolf Steiner Verlag, 1984. Steiner, Rudolf. *Zur Geschichte und aus den Inhalten der erkenntniskultischen Abteilung der Esoterische Schule, 1904-1914*. [GA 265] Dornach: Rudolf Steiner Verlag, 1987.

<sup>365</sup> Heindel, *Teachings of an Initiate*, p. 144.

<sup>366</sup> Heindel, Max. *The Rosicrucian Mysteries*. (first edition 1911) London: L. N. Fowler & Co., 1950, pp. 12-13.

<sup>367</sup> That was on October 20, 1902.

in real touch with the Elder Brothers, and will never attain that in this life either ....”<sup>368</sup>

Steiner could not achieve this in his present life, due to the fact that only once in a lifetime can a person be tested by meeting the “Dweller on the Threshold”. For this see the last chapter in the book, *The western method of initiation*.

From one of the first lessons Heindel sent to his students, it became evident that at first he was not aware of either Steiner’s position or his own. He says namely - this happened when he left the Temple in Germany in the summer of 1908, “I received a particular injunction to this effect [no spiritual gifts to barter for money] from the Elder Brothers in the Rosicrucian Temple, when they told me to go to the English speaking world as their messenger.”<sup>369</sup> At that time he saw Steiner as a messenger for the German speaking world.<sup>370</sup> He then must have regarded Steiner as the messenger for the German-speaking people, but he got a definite answer about this some time later. At first he was told that the Brothers had observed him for a couple of years as their possible representative if the first one would fail. Heindel took “a couple of years” literally and subtracted them from 1907, the year of his coming to Germany. But some time later he was told the whole story; that Steiner was found unsuitable already on October 20, 1902 when he chose to become general secretary, not in 1905.

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<sup>368</sup> See for this letter addendum 9. Correspondence between Max Heindel, Laura Bauer and Hugo Vollrath.

<sup>369</sup> Heindel, Max. *Gleanings of a Mystic*. London: L. N. Fowler & Co., 1922, p. 11.

<sup>370</sup> See Addendum 9, Letter to Mrs Bauer, dated October 14/16, 1911.

Addendum 9 Letters from Max Heindel to Mrs Laura Bauer  
and Mr Hugo Vollrath<sup>371</sup>

(The original is in English)

Vienna, November 30, 1910.

The Rosicrucian Fellowship  
P.O. Box 105  
Seattle,

WASHINGTON, U.S.A.

Dear Sirs,

For years ago I am very interested in the theme of the Rosicrucians. About a week ago I got a communication containing the advertisement of the work "The Rosicrucian Cosmo-Conception" by Max Heindel. I flew to the title at once and I ordered my bookseller to procure me this work. In a few days I will get it. But I will go further and translate this book into German in order that my countrymen profit of the same. Therefore I ask you about your conditions of translation, always hoping that for the sake of the good object your conditions will be admissible to German publishers.

I await your favorable answer as soon as possible.

Yours very truly

(w.s) *Laura Bauer*

Vienna, XIX/I. Iglasegasse 13, Austria.

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<sup>371</sup> A copy of the two letters dated 12-23-1910 and 10-14/16-1911 were already in my possession, but on 12-24-2002 I received from Mr. Charles Weber from Oceanside, copies of the complete correspondence.

[The original is in English]

Laura Bauer  
Iglasseegasse 13  
Vienna

December 23, 1910.

My dear Madam,

Yours of November 30<sup>th</sup> to hand, requesting permission to translate *The Rosicrucian Cosmo-Conception* into German. This permission I gladly give, provided however, that you forward to me a manuscript copy of your translation so that I may suggest appropriate terms. For instance, the vital body should be translated "Lebensleib" and life ether "Lebensether."

Regarding the terms of publication, I am not mercenary, as you may see by comparing the book and the price. I will accept a very small royalty, but the publisher must also agree to issue a neat book at a reasonable price so that it will be within the means of people of small incomes. If the book is made too expensive many a poor hungry soul will have to go without it, and then your work and mine will do so much less good.

I have just finished an index of 64 pages which will be printed in the next month or so, and sold separately to those who have bought the first and second edition of the *RCC*. And I am getting ready to order a third edition which will have that index bound in the book. Thus it will be possible for you to make the first German edition the same as the third American edition, by writing the translation of each page on a separate sheet. Page 20 in the book will then contain the same words in two languages, and the page numbers in the American index will apply equally to the German edition. Besides, if in future writings I refer to a certain page and a German student wishes to look it up in his German *RCC*. He can find it by looking on the same page of the book he has as quoted in my article.

I trust that if you take up the contemplated work, the foregoing suggestions may prove helpful.

Yours in Fellowship,

(w.s.) *Max Heindel*

Vienna, January 26<sup>th</sup> 1911.

My dear Sir,

Before my second letter could have reached you your kind answer was already in my hands. I was quite enchanted by its contents. This is the language of a true Rosicrucian and your letter is worthy of your work, which becomes the more precious to me the more I read in it. I will translate it in any case. I had already spoken to a German publisher<sup>372</sup> before writing to you for the first time. I informed him then of your letter and named my own moderate conditions. Yesterday I got the answer, that he would not publish the work because he dreaded the expenses. The very evening I set down and offered the translation to my proper publisher<sup>373</sup> with whom I always work together. Our accorded price for 16 pages is 25 Mark.

The work containing 542 pages without the index (you are working out just now) a price of 850 Mark without the diagrams would result. As I wanted to follow your example I offered him the translation for the price of 650 Mark the diagrams included, which I can draw myself, because I am pretty versed in drawing. I don't know, how the American market is and if this price would be reasonable with an American publisher.

As I wrote yesterday I can get an answer only in some days. However I did not want you to wait such a long time for mine. I want to ask you, dear Sir, if in the case my German publisher should dread this expense too, it might not be possible to you to have the German translation printed in America, as I am sure, there must be German publishers too. Perhaps you could this edition in hand, as I don't know the American conditions.

Then I want to make one more proposition to you. Would it not be convenient to you to give me the right of translation of all your works? As I am so very interested in all your works I think that we might very nicely and with great advantage work together as it will not be the same to you in what a manner and with what feelings your works are brought in German.

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<sup>372</sup> Max Altmann in Leipzig, the publisher of Steiner who, after he had informed Steiner, had to withdraw. See chapter 4 for further information.

<sup>373</sup> Hugo Vollrath in Leipzig.

I hope, dear Sir, that you will not have many troubles with the copy of my translation which I will not fail to send to you. If my own knowledge misses I am very nearly acquainted with somebody who is quite au fait about all these termini.

I can scarcely tell you how happy I am that by your work I am enabled to work something in the Rosicrucian line. In a few days I will communicate to you the answer of my publisher.

Hoping that I succeeded to express in English what I mean yours most devotedly

(w.s.) *Laura Bauer*

[PS] *My first publisher asked about the exact sum you demand. Probably my second will do so too. Will you be kind enough to name it?*

Laura Bauer, Wien, XIX/1, Iglaseegasse 13.

Mrs Bauer sent the first hundred pages of her translation to Max Heindel in August 1911, which he received in the first week of October. About two week later, on September 19, 1911, she sent a second package to Ocean-side accompanied by a letter in which among others the following was written, "From a pupil of Dr Steiner's I heard an objection made against the rose cross at the top of your work, the same as is also printed on the letters you sent me, the rose garland being upside down, as the point downward is said to be a sign of black magic. I hope you would not object to avoid controversy about this theme if any such sign should be placed at the top of the German edition to turn the garland and put the single rose upward."

Heindel's answer to her:

14 October 1911.

16 October 1911.

My dear Mrs Bauer,

The first 100 pp. of Mss. came to hand a week ago, and were finished by me this morning. They are returned herewith. The 2<sup>nd</sup> package arrived today and I shall hurry them as much as possible, but I am very busy starting to build our new Headquarters, etc., so it is difficult to find time for all I have to do.

Let me congratulate you upon the translation. I think you have done splendidly, and particularly in regard to the poem of Sir Launfal. I want you to leave untranslated the last line on page 9 and all on page 10. Then I will use that page to give an appropriate acknowledgment of your labor, for I am sure that the Germans ought to know the debt of gratitude they owe you for your work.

It was my aim to use only the simplest English words when I wrote the book<sup>374</sup> and to use the same name for the same thing throughout. I would like to see the same idea carried out in the German translation, and have made no corrections accordingly, which I trust you will kindly adopt. You know it does not so much matter about the “letter” as the “spirit” or meaning of a sentence. I also find that the Christian people take more readily to “Wiedergeburt” than to reincarnation. As Shakespeare says, a rose smells as sweet to called by another name,’ and I believe in conforming to popular opinion where principles are not involved, so please use “Wiedergeburt” whenever possible.

Samenatom is good, but it seems to me that “Keimatom” seems to convey the idea of “Sprießungsfähigkeit” better, and that is the basis principle.

“Leib,” “Träger,” and “Körper” are preferable to “Vehikel,” as more comprehensive to the great mass of people.

“Bildende Urkräfte” as you used it the second time is excellent for “Archetypal Forces,” please make that expression uniform wherever it occurs.

We speak of the “Virgin-forest” as “Urwald” and “Virgin-Spirits” as “Ur-Geister” by the same method.

Your expression “Äther-Zone” is really a better expression than “Äther-Region,” but unless we adopt it everywhere and eliminate the term “Region” altogether, I believe it is best not to use it so as not to confuse the student’s mind by using two terms.

Your term “Intellect” is probably the best available expression for “mind,” but then we must call the “Intellectual-Soul,” “Verstandesseele,” to avoid confusion of terms.

A correction has been made on page 63 of the book, which cast a slur on the medical profession, and was destructive in its effect. You will notice that the same idea is conveyed in the 3<sup>rd</sup> edition, but in language that will provoke the assent and goodwill of doctors.

In respect to what Dr Steiner’s pupil said, I do not care a snap. Dr Steiner has no connection with the Rosicrucians since he became Gen-

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<sup>374</sup> *The Rosicrucian Cosmo-Conception.*



eral Secretary<sup>375</sup> for the Theosophical Society. Before that time he received a little instruction from a lay brother such as I have since become, and he was never in real touch with the Elder Brothers, and will never attain in this life because his inordinate desire for position and power let him to forsake the Western Teachings and shirk the pioneer work I am now doing to oust Mrs Besant (who is head in name only of the outer section and has absolutely no control over his so-called “inner School”). When I dedicated the first edition of the *Cosmo*, I was ignorant of his true position, and his jealousy made him forget even the courtesy of a common gentleman, for he has never thanked me for this book with autograph I sent him.

Therefore I will admit of no change in the symbol, particularly not as a concession to the ideas of a man who is absolutely ignorant of the Order of which he falsely claims to be a member. “Ye cannot serve two masters,” said Christ, and when he took up the Theosophical Hindu teachings and tried to mix them with the smattering of Western wisdom he had obtained from the said lay brother, he launched upon the ocean of speculation, and on the three occasions when I had occasion to call him to task regarding 1<sup>st</sup>, the discrepancies in his book *Theosophy*, 2<sup>nd</sup>, in respect of discrepancies in his *Akasha Chronicle*, and 3<sup>rd</sup> respecting his ignorance of ordinary physiology revealed in repeated references in a lecture where he pointed to the back of the head and spoke of the pituitary body as seated there, while his clairvoyance should have revealed to him the fallacy. All of these instances he receded from his written word and excused himself to me in the presence of witnesses, thereby attesting to his utter unreliability. Besides, he has warned me and others that he is not responsible for anything his pupils say, so if the symbol were changed to the “pupil’s” idea, Dr Steiner might pronounce it wrong, and so I reiterate, that I shall permit no change.

I do not think there will be any difficulty about permission to translate Lowell’s poems, and I am so glad you want to translate it all. I shall take the matter up as soon as possible. Should I forget, please remind me.

Regarding the translation of other works, I think that probably I shall be glad to have you undertake it, but let us first finish this book so that I see how the publisher acts.

With kindest regards,

(w.s.) *Max Heindel*

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<sup>375</sup> On October 20, 1902.

The first edition of *Die Weltanschauung der Rosenkreuzer* [*The Rosicrucian Cosmo-Conception* in the German language] was published at the “Theosophisches Verlagshaus” [Theosophical Publishing House] in Leipzig Germany. Without date; but it was in October 1912. At the end of the preface “A word to the wise” Max Heindel writes on page 10, “To conclude this foreword I take the opportunity to appreciate the translation work, that I have seen through and with regard to the technical terms have corrected, in order that the same terms have been used which were originally passed to me by the Elder Brothers in Germany, whom I have to owe this knowledge. I have also the need to thank the translator for her beautiful rendering of the poems. She has followed as well the spirit as the words too and the rhythm, an art difficult to accomplish.”

Max Heindel.

At the end of “Creed or Christ,” a poem by Max Heindel at the beginning of the *Cosmo* we read the pen name of Mrs L. Bauer, viz. S. von der Wiesen, in English, S. Meadow. Not far fetched as her family name means Farmer.

Laura Bauer, née Ficker, was born on January 27, 1874, in Vienna, Austria. She was Roman Catholic, divorced, and worked as a schoolteacher at a high school. She died on February 6, 1934, at the age of 60 of pulmonary edema and softening of the brain. On February 9, 1934, she was buried at the Döbling cemetery in Vienna, in her own grave.<sup>376</sup>

Hugo Vollrath was owner of the “Theosophisches Verlagshaus” [the Theosophical Publishing house] in Leipzig, Germany. He fraudulently had assumed a doctor’s degree and operated also under the names, Walter Heilmann and Dr Johannes Walther. He had established a bad reputation for himself due to falsification and fraud.

From the first moment that he considered publishing *The Rosicrucian Cosmo-Conception* in German, he began to haggle over the price. First Mrs Bauer asked 25 Marks per translation of 16 pages, which added up to 850 Marks for 542 pages and excluded the diagrams. She finally agrees to a price 200 Mark lower, and would include the diagrams. But Vollrath then tried to cash 50 additional Marks from the agreed 650 via Heindel, but he did not succeed.

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<sup>376</sup> A copy of the official data were furnished to me by Mr. A. G. Gestaltner, Jr. from Vienna, Austria.

From the English publishing company, Fowler & Co, as well as the French and Dutch publishing houses, Heindel got a royalty of 50 domicile delivered copies per 1000 published, and a discount of 45%.

After she received permission from Heindel in the letter dated December 23, 1910, to translate the *Cosmo* into German, Mrs Bauer, in her next letter, dated January 26, 1911, asked for the exclusive right to translate the remaining books, but Heindel suggested they wait with that to see how it went with this publisher.

On Jan. 30, 1912, Augusta Heindel wrote to Mrs Bauer that Heindel had received a letter from Vollrath on June 2, 1911, in which he asked if he had permission to publish the *Cosmo*. Next that Vollrath then received the go-ahead to publish 2000 copies, but the design, price and date of publication, would have to be arranged with Mrs Bauer. Furthermore, they still had not received their sample copy as a token of publishing. Heindel was to receive 100 copies, but Vollrath wanted to give only 10. Also, Vollrath would charge 1 Mark to subdivide the book into 10 parts, but then he tried to charge 10 Marks for the complete book, which made Heindel furious. The situation worsened when Vollrath claimed he had until March 25, 1912, to bring the book to market and send Heindel the 10 books.

In the letter of July 19, 1912, Mrs Heindel threatened Vollrath to go to another publisher if Vollrath did not publish the books "soon." He replied by return post on August 5, 1912, that Mrs Bauer was already correcting the printer's proofs and that he expected the *Cosmo* to be published sometime in November, it turned out to be the end of October 1912, but Heindel did not receive one proof copy.

In his letter to Heindel Vollrath lamented ceaselessly that not only the Anthroposophical Society but also both theosophical organizations in Germany, fulminated against the book and that he hardly could sell a copy.

In the letter of October 9, 1912, to Heindel, Vollrath put his other self on the scene. In a separate enclosed letter Vollrath let Heilmann say that he, Heilmann, had established a "Rosenkreuzer Gesellschaft", (a Rosicrucian Fellowship), according to the example of the Rosicrucian Fellowship. He also asked under which conditions those who wish to be members can accede to the Fellowship and requested that Heindel send Vollrath his other books so that he could have them translated. He writes too, that he has agreed with Vollrath that people who cannot pay should be able to obtain the *Cosmo* at a reduced price.

Mrs Heindel wrote on Jan. 29, 1913, there would be steps taken to stop his publishing of the *Cosmo*.

As evidence that they had indeed been printed, Heindel received at last, on March 1, 1913 the promised copies. But these were not bound books, as agreed. Vollrath had split up *Die Weltanschauung der Rosenkreuzer*, and sold the booklets singly for 1.50 Marks, or all ten for 15 Marks. For comparison: 15 Mark was approximately \$4.00, while the bound American edition (3<sup>rd</sup> edition of 1911) cost \$1.50.

In a letter dated April 8, 1913, Heindel confirmed receipt and tells Vollrath that a student has already translated some chapters of *Questions and Answers*, gratis, and will be ready with the whole translation within a few months. He offered Vollrath a one-time only publishing, namely 2000 copies, bound according to the American edition, which must be completed within a year and could cost no more than \$2.00 to include 100 copies gratis, sent freight paid.

In his letter of April 29, 1915, Vollrath complains to Heindel once again about the poor sales of the *Cosmo* in Germany and asked permission to produce a cheap "folk edition" for the price of 6 Marks. He promised to give Heindel a discount of 40%. It appeared afterwards that these books had long since been printed and published in one cover.

We hear twice more from Mrs Bauer. In a letter dated May 7, 1920, she asked Mrs Heindel for money for her sons and herself. In a reply of June 21, 1920, Augusta Heindel enclosed a check of \$50 for food.

Finally we hear of her in a letter from Mrs Heindel dated February 2, 1921, in which she tells Mrs Bauer, that the economic situation deteriorates in America as well as in Europe. She regrets that she is no longer able to help her financially, because the former gift was from a small income from a personal property in Los Angeles, which she no longer has at her disposal; and that she cannot distribute gifts from the contributions of the members. She finally expresses a wish that Vollrath would print the remaining books by Heindel, in spite of the fact that he has not treated them fairly. These would be books other than the second edition of *The Rosicrucian Cosmo-Conception* and *The Message of the Stars*, however, which already have been translated gratis by a member and are already at the printer's.

Addendum 10 SYMBOLISM

- a. The Collegium Fraternitatis
- b. The crucible
- c. The Rosicrucian Emblem
- d. The book covers



108. The Collegium Fraternitatis, from *Speculum*, Th. Schweighardt, 1618.

## The Collegium Fraternitatis

Supplementary to his *Pandora* Mögling wrote “within half a day” in early March 1617, for Caspar Tradel, Doctor of law, his *Speculum Sopicum Rhodostaurotucum*<sup>377</sup> under the pen name Theophilus Schweighardt. This work describes three engravings, the second of which illustrates the Temple of the Rose cross. The symbolism derives mostly from Wilhelm Begemann<sup>378</sup> and partly from Peter Huijs.<sup>379</sup>

At the top, middle “oriens” represents the East, the place where the Sun rises; underneath is a winged cloud and the Hebrew letters HVHJ for Jehovah, under whose wings the Brotherhood stands in the shadow. From the cloud a hand holds a cord that extends to a square building on wheels, the Temple named in the *Fama*, “Sancti Spiritus.”<sup>380</sup> Between two wheels stands the word “moveamur,” which means “let us continue”. To the left of the door is a rose and to the right, a cross. Above the round windows are two square windows side by side. In the left window a man points his right forefinger to a globe. From the window a bird carries a letter with the saying “ad I.D.C.” which means “to Julianus de Campis.” Through the right window a few alchemistic tools can be seen, and another bird flies with a letter that says, “Nostro T.S.,” “Our Theophilus Schweighardt,” who evidently was admitted to the Order. Above both windows is the maxim, “Jesus nobis omnia,” Jesus is us all. Left of the square windows is a round window from which a right arm holds a sword. Above the sword is the word “cavete,” look out. Under the arm is “Jul: de Campi,” Julianus de Campis had in 1615 written a *Sendbrieff oder Bericht An alle welche von der Neuen Brüderschafft des Ordens vom Rosen Creutz genant, etwas gelesen, oder von andern per modum discursis der sachen beschaffenheit, vernommen*, “An Epistle to all who have read something about the new Brotherhood, named the Order of the Rose Cross, or have learned by means of a talk by someone about the nature of things.”

At the right side of the building is a drawbridge, half raised. Below it “SI DIIS PLACET,” please God. The door is ajar and above it, “VENITE DIGNI” “Enter whom are worthy.” Through a round window a trumpet

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<sup>377</sup> Neumann, *Daniel Mögling*, p. 104.

<sup>378</sup> Begemann, W. “Bemerkungen zu einigen Rosenkreuzerschriften.” In *Zirkelcorrespondenz unter den Johannis-Logenmeistern der Grossen Landesloge der Freimaurerei von Deutschland*. Berlin: Felix Seckt, 1896, number 4, pp. 249-299.

<sup>379</sup> Huijs, P. F. W. “Compendium van de Rozekruisersgeschriften in beeld,” a lecture, reproduced in *De Rozekruisers ontsluit*. Zeist: John van Schaik, pub., ed., 1994, pp. 88-91.

<sup>380</sup> *Fama Fraternitatis R.C. etc.*, Kassel: Wilhelm Wessel, 1615, p. 102.

resounds, C.R.F., Christian Rosencreutz Frater, [Brother Christian Rose Cross].

In the little towers at the corners men stand holding a palm in the right hand, a symbol of victory in classical antiquity, and in the left hand a shield with the Hebrew letters for Jehovah.

On the roof an eight-sided dome with wings supports a little belfry with a hanging bell.

Above the Temple the inscription "Collegium Fraternitatis 1618" refers to a body of men who with like intentions or interests, form ties in a "Brotherhood."

In both upper corners radiate the stars of Serpentarius, the Serpent, and Cygna, the Swan, and written underneath "VIDEAMINI," show yourself now. The constellation of the Serpent bears the date 1604. In that year Kepler discovered a new star in the foot of Serpens; Caput, another unknown star had already been observed in 1602 in the constellation, the Swan. According to the *Fama* 1604 was also the year in which the tomb of Christian Rose Cross was found again, as was predicted by the Brothers, see page 114 of the first edition.

The word "occidens," centered at the foot is the West and indicates those to whom the *Fama* speaks. They are the leaders and learned of Europe, most of which do not see nor understand. So the worldly power, in the shape of a soldier, walks past the building. The noble horseman has his head completely turned aside. The walking learned or peddler, left, with his knowledge as lumber on his back, has his hat perched on his head in such a way that he cannot see the building.

Only three persons note the building. The one at bottom right is kneeled and has his hope, the anchor, pointed to God. He sees the building as fulfillment of the journey ahead. All self-satisfaction is far from him, for he says: "ignorantiam meam agnosco," I admit my lack of knowledge, and he implores: "Juva Pater," help me Father.

The second person who notes the building is the man at bottom left, who on a cord out of the well of opinions "puteus opinionum" is pulled upwards, from which he by several causes "per multa discrimina rerum," had fallen into.

The third person is the man on the left side who noted the building where is written "Festina lente," hasten yourself slowly, take it easy, but turned a deaf ear to this warning and fell.

On the left in the middle, Noah's ark lands on the mountain Ararat, from which fly two doves, as told in Genesis. That text is clearly a parable. Like Nah who sent pigeons to receive a message, so the candidate for initiation must send out his epistles and then wait to receives an answer.

From “septentrio,” the North, a bird flies to the Brothers and also from “meridies”, right, with letters with the inscription “Ad Fratres,” to the Brothers and “Fratri,” Brothers.

Left of the Temple there is a dwelling, and near it written in capitals, “NOTA.” This word has many meanings, such as “to focus attention on something”, or “a reading,” but it also means “cipher.” It could refer to what Heindel mentions as the house in which the Elder Brothers live, and that outside of that house and in that house and through that house there is what may be called the Temple.<sup>381</sup>

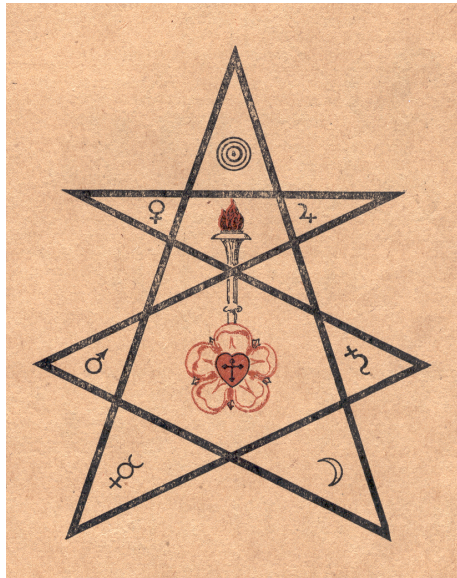
The Temple is near a little town surrounded by woods, and to the left of the Temple flows a river, as described in the *Assertio*.

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<sup>381</sup> See: Heindel, *Questions and Answers* volume 2, question 134.



## The Crucible



109. The crucible.

The picture above is an ancient Rosicrucian symbol which the Elder Brothers call *The Crucible*.<sup>382</sup> If you use it in your meditation it will reveal itself to you, and you will never be able to tell anyone what you learn, for no human tongue can ever tell the deepest and most beautiful experience of the soul, and it would be sacrilege to even try to tell. But there is a cosmic significance that is a key to unlock the door to the spiritual treasures hidden behind the symbol. We will give a year's subscription to each of the three yearly subscribers who send in the best explanation before

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<sup>382</sup> The symbol of *The Crucible* is depicted on the inside of the covers of May to October of *Rays from the Rose Cross* 1916. In the October issue on pp. 169 and 162 is this description. Also the editor's note on top of page 169, which runs as follows: The following interpretation of the ancient Rosicrucian symbol on our inside cover by one of the students is the most worthy attempt at explanation received to date. We trust it may stimulate others to dig into this mine of mystery and extract some of the gems of spiritual wisdom there hidden.

October 1<sup>st</sup> [1916]. When the prizewinning essays have been published the editor will write on the subject.

The interpretative essence of *The Crucible* – a veritable melting pot – seems to dwell in the words of the old maxim “Per ignem ad lucem” (through fire to light) and the significance of this ancient Rosicrucian symbol is both microcosmic and macrocosmic as shown in the fusion of the five and six pointed stars. The association of the five and six connotes the eleventh zodiacal sign representing the Aquarian Age, and in the United States a merging that prefigures an epochal transition.

The seven terminals of *The Crucible* may be emblematic of the world periods; the septenary constitution of man; the visible color spectrum; the musical scale; or the Seven Creative Hierarchies, which we learn in *The Rosicrucian Cosmo-Conception* (diagram 9) were active at the beginning of our Earth Period. If to these seven (7) pyramidal terminals we add the remaining two (2) triangular spaces (commemorative of the Nameless Hierarchies) we have a numeral Nine, or the Apocalyptic “measure of a man” (144 cubits) “which is of an angel” – typifying the Hebrew language ADM Adam, and the Greek rendering of the Old Testament, SEPTUAGINT, from the 12x6 tribal translators and the 72 days required to complete this version. The number of humanity is also contained in the total of separate lines produced by segmentation.

A good name of *The Crucible* numerically considered, would be “God’s Acre.” A glance at the figures comprising this surface measured in square rods (160) and square feet (43560) discloses the extracts 7 and 9. And the title is not buried in the earth to achieve its palingenesis.

Like the pentagram *The Crucible* is human in outline – crossed arms and legs here manifesting the Androgyne – a reconciliation of opposing laws, or peace in at-one-ment. Note its place in the celestial circle with the head in Aries, the left and right shoulder in Taurus-Pisces, the hands in Cancer-Capricorn, and the feet in Virgo-Scorpio. As a whole, it is keyed to Aquarius as indicated by its serrated structure.

The fragrant wild rose with its magical potencies replaces the Flaming Sword of the Garden of Eden. The bloom might betoken the Christmas Rose (*Helleborus Niger*) sometimes called Christ’s herb, which later gives way to the Pasqueflower, or the liliaceous Star of Bethlehem, plant-forms that are not only significantly named, but whose disposition of floral parts follow the five-six order. Or, if you prefer, let the open flower with its face sunward, symbolize the mystic marriage blossom on the Tree of Life (harbinger of golden fruit) not unlike that emblem of purity, the orange blossom, a cousin of the rose.

Referring to the enclosure bounded by the hexagon, in the center of which is placed the cross-striped calyx heart, does not its faveolate form recall one of the group cells of the honey comb fashioned by that Hymenopterous air creature, *Apis-mellifica*? These classical appellations of the domestic bee will be found interesting in connection with the orientation of the Ruler of Taurus and the moon in the “Eight Sphere” in Scorpio, marking phases of past and present conditions to be superseded by the Mercury-Jupiter service ideals intuitively perceived by many. Within the area of the Perfect Number Six the carbonized elements become the blue tinged crystal—or rose diamond, and the baser metals undergo a similar sublimation. The desire nature’s conflicting emotions are transmuted into the unifying Christ Love, and the upright torch is the Labarum<sup>383</sup> signifying the empyrean trend of the flame.

When studying this symbol, one is reminded of the Caduceus in its electro-magnetic polarity, and we may further identify the torch or staff with Aaron’s Rod that budded.

Now for a moment turn the figure upside-down and you will discern the goat-like head of the Satyr and his attribute the Thyrsus. In this position the plant is inverted, the torch overturned, revealing man in his unregenerate state—a fallen god.

Upright again—from sundry angles, *The Crucible* presents several reflecting surfaces or specula as exemplified when the Bird of Jove wills to see his image in the looking glass; Mars as a backward reflection and lower phase of Venus, with the Saturn ideal mirrored in Jupiter, a planet in turn that raises the crude dynamic energy of Mars into the higher volition as Venus elevates and illumines the adumbrations of Saturn. The inchoate mind (Saturn) and the light of reason (Mercury) bear a relationship as do the generative symbols Mars and the moon. Mars-Mercury point to that division of the Earth Period more definitely denoted in the Caduceus—an emancipatory process from the animal to the intellectual soul—from servitude to self mastery as explained in the Rosicrucian philosophy. Mercury and the moon (significators of the mind) are in proximity, and the *moon* (the lower instinctual mind) stands for a *Revolution* of the same Name, in the latter part of which, the humanity of the Saturn Period endowed the higher part of the desire body of man-in-the-making with the nucleus of a separate personality. The moon reflects the rays of the sun (its octave) and Mercury performs a similar service being designated as the physical sun’s light bearer.

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<sup>383</sup> Labarum: the imperial standard adopted by Constantine the Great, adorned with crown, cross and the name Iesus.

Besides the planets in view, Uranus and Neptune are respectively symbolized by the crucified earth heart (altruistic affection) and the lighted torch (cosmic consciousness) or Divinity. The war god, discordant sower in SPACE, and the grim reaper Cronos or TIME, are the casus belli on either side of the steel chamber of this alchemical vessel, otherwise the hexagonal field of sympathy and antipathy correlated to the Sixth or Fiery Stratum of the Earth (See *Cosmo* page 504). The messenger of the gods, Mercury, and our wandering satellite Luna, are appropriately posited in the instruments of motion, the feet. The fallen lights in the figure are obviously Lucifer's planet (Mars) and the Eight Sphere (moon), while the most exalted reflector is Mercury despite its servient position.

Mixing auras in this ensanguined atmo (or breath) sphere, we see the martial Lucifer Spirits (reinforced by the Powers of Darkness) arrayed against the Lunar Legions under the Jehovistic Race God, and within the orb of influence, the Mercurians (Initiators) lending most important aid to enable the Ego to ally itself to its higher nature and thus maintain the balance of power.

The planets diffusing the most sunshine into our being—Love (Venus) and Benevolence (Jupiter), are close to the throne of the Day Star—radiant Venus and generously proportioned Jupiter, whose names are given to succeeding evolutionary Periods—Jupiter following that of the Earth. As foci they transmit to receptive humanity, the radioactive wisdom waves, and are librated facing a pentagon (the brazier of *The Crucible*) corresponding in Rosicrucian terminology to the Fifth or Seed Stratum of the Earth (the region of abstract thought) within which burns the flame of the creative human spirit—a flame that is fed and vitalized by the attar – or essential oil of the plant.

Pre-eminent over all The Sun, a physical expression of The Triune God in our solar system, speeding in its spiral course, itself evolving and an emanation (the Mystics tell us) of V-U-L-C-A-N, the invisible source of Life—and LIGHT.

### The Rosicrucian Emblem<sup>384</sup>



110. The Rosicrucian Emblem.

“When inquiring into the meaning of any myth, legend or symbol of occult value, it is an absolute necessity that we should understand that, as any object in the three-dimensional world may, or rather must, be viewed from all points to obtain a full and complete comprehension thereof, so all symbols have a number of aspects. Each viewpoint reveals a different phase from the others, and all have an equal claim to consideration.

“Viewed in its fullness, this symbol contains the key to man’s past evolution, his present condition and future development, together with the method of attainment. In the form where it is represented with a single rose in the center it symbolizes the spirit radiating from itself into the four vehicles: the dense, vital and desire bodies plus the mind; where the spirit has drawn *into* its instruments and become the *indwelling* human spirit. But there was a time when that condition did not obtain, a time when the three-fold spirit hovered above its vehicles and was unable to enter. Then the cross stood alone without the rose, symbolizing the condition which prevailed in the early third of Atlantis. There was even a time

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<sup>384</sup> On a sky-blue background, against a western wall is a golden five pointed star, each point consisting of thirteen rays. Attached to the star is a white cross with a garland of seven red roses. At the center of the garland, at the junction of the cross is one white rose. The emblem is revealed during services, and at other times is veiled by a curtain.

when the upper segment of the cross was lacking and man's constitution was represented by the Tau T that was in the Lemurain epoch when he had only the dense, vital and desire bodies, but lacked the mind. Then the animal nature was paramount. Man followed desire without reserve. At a still earlier time, in the Hyperborean Epoch, he was also minus the desire and vital bodies. Then man-in-the-making was like the plants: chaste and devoid of desire. At that time his constitution could not have been represented by a cross. It was symbolized by a straight shaft, a pillar.

"This symbol has been considered phallic, an emblem showing the licentiousness of the people who worshipped it. Truly it is a symbol of generation, but generation is by no means synonymous with degradation—far from it—the pillar is the lower limb of the cross, symbolical of man-in-the-making when he was plantlike. The plant is unconscious of passion, desire, innocent of evil. It generates and perpetuates its species in a manner so pure, so chaste, that properly understood, it is a model for fallen and passionate humanity to worship as an ideal and it was given to earlier races with that intent. The Phallus and Yona used in the Greek mystery temples were given by the hierophants in that spirit, and over the Temple was placed the enigmatical words, "Know thyself", which motto, properly understood, is similar to that of the Rose Cross, for it shows the reason for man's fall into desire, passion and sin, and gives the key to his liberation, in the same way that the roses upon the cross indicate the path of liberation.

"The plant is innocent, *but not virtuous*; it has neither desire nor choice. Man has both. He may follow desire or not as he wishes, that he may learn to master himself.

"While he was plant-like, a hermaphrodite, he could generate *from himself* without the help of others, but though he was as chaste and as innocent as the plants, he was also as unconscious and inert. In order to advance he must have desire to spur him on, and a mind to guide him, and therefore half his creative force was retained for the purpose of building a brain and a larynx. He had at that time a round shape similar to that of the embryo, and the present larynx was a part of the creative organ, which adhered to the head when the body straightened out. The connection between the two is seen even today in the fact that the boy, who expresses the positive pole of the generative force, changes his voice at puberty. That the same force which builds another body when it is sent *outwards* builds the brain when *retained* is equally clear when we consider that sex-mania leads to insanity, while the profound thinker will feel little inclination for amorous practices. He uses all his creative force to generate thought instead of wasting it in sense gratification.

“At the time when man commenced to withhold half his creative force for the above mentioned purpose, his consciousness was directed *inwards* to build organs. He was capable of seeing these organs and he used the same creative force then under the direction of Creative Hierarchies in planning and in executing plans of organs, that he now uses in the *outer* world to build airships, houses, automobiles, telephones, etc. Then he was unconscious of how that half of the creative force was used which was sent *outwards* for generation of another body.

“Generation was carried on under the guidance of Angels. A certain time of the year they herded the growing man together in great temples and there the generative act was performed. Man was unconscious of the fact. His eyes had not yet been opened, and though it was necessary for him to have a partner who had the half or other pole of the creative force available for generation, which he retained to build organs within, he did not at first *know* his wife. In ordinary life he was shut within himself so far as the Physical World was concerned, but it was different when he was brought into such intimate and close touch with another, as in the case of the generative act. Then for the moment the spirit pierced the veil of flesh and Adam *knew* his wife. He had ceased to *know himself*, thus his consciousness became more and more centered outside himself in the *outside world* and he lost his *inner perception*. That cannot be fully regained until he has passed to the stage where it is no longer necessary to have a partner in generation, and he has reached the development where he can again utilize his *whole* creative force at will. Then he will again *know himself* as he did during his stage of plant-like existence, but with his all-important difference that he will use his creative faculty consciously, and will not be restricted to using it solely for the pro-creation of his own species, but may create whatever he will. Neither will he use his present organs of generation, but the larynx will *speak* the creative *word* as directed by the spirit through the coordinating mechanism of the brain. Thus the two organs built by half the creative force will in time be the means whereby man will eventually become an independent self-conscious creator.

“Even at the present time man molds matter both by thought and voice, as instanced in scientific experiments where thoughts have created an image on photographic plates, or where the human voice has created geometrical figures in sand [on a sheet of glass]. In proportion as man becomes unselfish he will release the creative force held in leash. That will give him added thought power and enable him to utilize it for upliftment of others instead of to plan how to degrade and subject others to his will. He will learn how to master *himself* and cease to try to master others, ex-

cept it be done temporarily *for their good*, but never for selfish ends. Only one who has mastered himself is qualified to rule others, and competent to judge when that should be done, and what is best for them.

“Thus we see that in time the present passionate mode of generation will be again superseded by a pure and more efficient method than the present, and that also is symbolized in the Rose Cross where the rose is placed in the center between the four arms. The long limb represents the body, the two horizontals, the two arms, and the short upper limb, the head. *The rose is in place of the larynx.*

“The rose, like any other flower, is the generative organ of the plant. In its green stem streams the colorless, passionless plant-blood. The blood-red rose shows the passion filled blood of the human race, but in the rose the vital fluid is not sensuous, it is chaste and pure. Thus it is an excellent symbol of the generative organs in the pure and holy state to which man will attain when he has cleansed and purified his blood from desire, when he has become chaste, pure and Christ-like.

“Therefore the Rosicrucians look ardently forward to the day when the roses shall bloom upon the cross of humanity, therefore the Elder Brothers greet the aspiring soul with the words of the Rosicrucian Greeting: ‘May the Roses bloom upon your Cross,’ and therefore the greeting is given in the meetings of the Fellowship Centers by the leader to the assembled students, probationers and disciples who respond to the greeting by saying, ‘And on yours, also.’

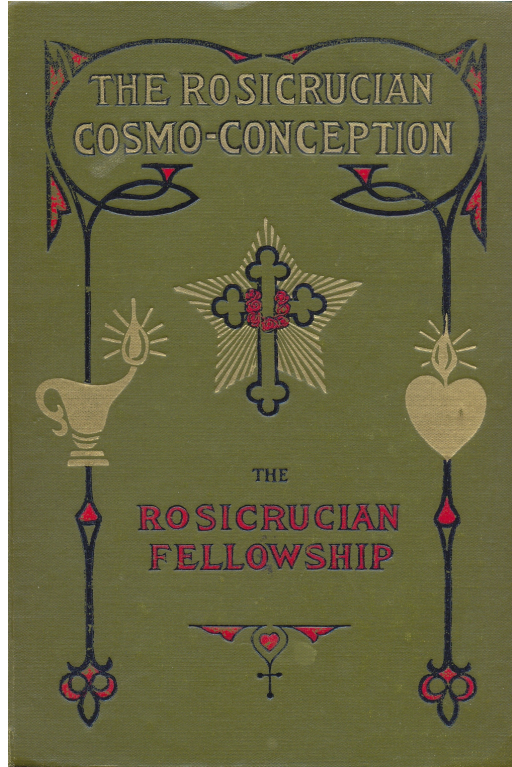
John speaks of his purification (1<sup>st</sup> Epistle 3:9) and says that who is born of God cannot sin, *for he keepeth his seed within him*. It is an absolute necessity to progress that the aspirant should be chaste. Yet it must also be borne in mind, that absolute celibacy is not required of man until he has reached a point where he is ready for the great initiations, and that it is a duty we owe to perpetuate the race. If we are mentally, morally, physically and financially able we may approach the act of generation as a holy sacrifice laid upon the altar of humanity, but not for sensual pleasure. Neither should it be performed in an austere, forbidding frame of mind, but in glad giving up of oneself for the privilege of furnishing a friend seeking incarnation with the body and environment he needs for development. Thus we shall also help him cultivate the blooming roses upon his cross.”<sup>385</sup>

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<sup>385</sup> Quoted from: Heindel, Max. *The Rosicrucian Cosmo-Conception*. Oceanside, CA: The Rosicrucian Fellowship, 1996, pp. 534-539.



## The Book Covers



111. A book cover (Cosmo, 2<sup>nd</sup> edition).

About the symbols on the books Mrs Lizzie Graham wrote in *Rays* of January 1919 on page 358 the following, “How often have we looked at the cover of the *Cosmo-Conception* and our other publications and perhaps remarked that it was a good design and quite unique, and wondered who made it up, and if it means anything at all. The following are the thoughts of one who has often tried to interpret it.

“At the foot of the cover are two *fleur-de-lis*, [or white irises, erroneously named French lily] the emblem of the Trinity: Father, Son and Spirit. But as only the Father and Spirit were active at the time here represented, we find but two of the petals colored with red, thus showing energy.

“The beings created we see as a stream flowing upwards, provided with two bodies, the dense and the vital, but after a time the desire body is added and is shown by the red appearing in the ascending stream.<sup>386</sup>

“Although each stream looks alike outwardly, they are vastly different. The one on the left is known in our literature as the Sons of Cain. They are full of positive energy and are the craftsmen of the world, the *phreemessen*, who carve their way through life, rather enjoying the obstacles which they know strengthen the character. They work through the intellect, as is shown by the lamp from of flame from which proceed *nine rays*, showing the positive path chosen by the esoteric student. The other stream develops the heart side of life, and the divine flame proceeding from it shows but *eight rays*, a negative path. Those following it desiring that they should have a leader, someone to follow, someone to worship. They are the churchmen of the world who obey the teachings of their leaders.

“Each stream of life flows onward side by side till a time comes when the wise and loving ones guiding the evolution decide that to hasten progress it is necessary that the two unite, and plan that this shall be accomplished by the building of a Temple for the worshippers by the craftsmen and that both streams would unite in a mystical molten sea. We can see the wonderful impulse by the chalice raised from each and filled with the red wine of life. You will read the story of this in the building of Solomon’s temple. This plan was frustrated by the activities of the Sons of Seth, those on the right, and after this each swung farther away from the other than before.

“A serious condition now is shown in which some appear to fall away entirely through materialism. But still the race lives on, the churchman and the scientist, the mystic and the occultist, each pursuing his own path independent of the other; until a stage of materialism is reached the spiritual guiders see grave danger ahead. To prevent the plan of evolution being defeated, a great destruction of the human bodies is permitted which for a time looks as if it would wipe humanity off the Earth. See the break in each stream. But this calamity has the desired effect; we now see again great force and each stream turned directly toward the other, where they may shortly unite as one. At the foot of the page we find another symbol, so small that you may have overlooked it. Here is a small black cross that represents the physical body. In the enlarged head of the

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<sup>386</sup> Some words in these paragraphs, originally written singular, have been changed to plural.

cross is seen the heart. Head and heart have united and the result is shown in the spreading ray, the resultant soul-body.

“Still another emblem occupies the center of the page, the Rose-Cross. The lower limb represents the plant life, which draws its sustenance from its roots. At one time of our existence we were plant-like. The crosspiece is the emblem of our passage through the animal stage with its horizontal spine. The upper limb is the symbol of mind, which is a human attribute. And the golden star represents the golden wedding garment, which shall make us divine.

As Headquarters had received a number of inquiries as to why the White Rose does not appear on the version of the Fellowship Emblem which adorns the books, letterheads, envelopes, etc. this is explained in the July *Echoes* 1985, “The White Rose, signifying, as it does, purity of heart and also the larynx with which, once purified, humanity will speak the Creative Word, is the most sacred part of the emblem. It attracts and conveys a Power, which must be regarded with all reverence. For this reason, it has been deemed inappropriate to picture the White Rose on the version of the Emblem, which appears on material, commercial products of and appendages to the Fellowship Work. The emblem in Chapel and Temple at Mount Ecclesia, which has the White Rose, is curtained except during appropriate times in the devotional and healing services. The Emblem in the Healing Department Chapel, also with the White Rose, remains continually uncovered, but that Chapel is visited only by individuals sincerely and deeply intent on their healing prayers or on their supplications for spiritual help.”

Addendum 11 TWO BALLADS

**Where are you going, my pretty maid?**

Celebrated  
English Ditty  
Of the olden time  
With  
New symphony & accompaniment  
By  
R. Gaythorne

London  
W. Marshall & Co  
7 Prince St.  
Oxford Circus. W.

composed by I. Nathan.

“Where are you going, my pretty maid?  
Where are you going, my pretty maid?”  
“I’m going a milking, “sir,” she said,  
“sir,” she said, “sir,” she said.  
I’m going a milking, sir” she said.

“Shall I come with you, my pretty maid?  
Shall I come with you, my pretty maid?”  
“Oh, yes, if you please, kind “sir,” she said.  
Oh, yes, if you please, kind sir,” she said.

“What is your father, my pretty maid?  
What is your father, my pretty maid?”  
“My father ‘s a farmer, “sir,” she said,  
“sir,” she said, “sir,” she said,  
My father ‘s a farmer, sir,” she said.

“Shall I marry you, my pretty maid?  
Shall I marry you, my pretty maid?”  
“Oh, yes, if you please, kind “sir,” she said,  
“sir,” she said, “sir,” she said,  
Oh, yes, if you please, kind sir,” she said.

“And what is your fortune, my pretty maid?  
And what is you fortune, my pretty maid?”  
“My face is my fortune, “sir,” she said,  
“sir,” she said, “sir,” she said.  
My face is my fortune, sir,” she said.

“Then I can’t marry you, my pretty maid,  
Then I can’t marry you, my pretty maid.”  
“Nobody axed you, “sir,” she said,  
“sir,” she said, “sir,” she said.  
Nobody axed you, sir,” she said.

**BEN BOLT,**  
or  
**Oh! don't you remember.**  
a  
Ballad

Ent. Sta. Hall  
London  
Published by R. Mills,  
140 New Bond St.

Oh! Don't you remember sweet Alice, Ben Bolt,  
Sweet Alice with hair so brown  
She wept with delight when you gave her a smile,  
And trembled with fear at your frown.  
In the old churchyard, in the valley, Ben Bolt,  
I a corner obscure and alone,  
They have fitted a slab of granite so grey,  
And sweet Alice lies under the stone.

Oh! Don't you remember the wood, Ben Bolt,  
Near the green sunny slope of the hill;  
Where oft we have sung 'neath its wide spreading shade,  
And kept time to the click of the mill:  
The mill has gone to decay, Ben Bolt,  
And a quiet now reigns all around,  
See the old rustic porch with its roses so sweet,  
Lies scatter'd and fallen to the ground.

Oh! Don't you remember the school, Ben Bolt,  
And the master so kind and true,  
And the little nook by the clear running brook,  
Where we gather'd the flow'rs as they grew:  
On the master's grave grows the grass, Ben Bolt,  
And the running little brook is now dry;  
And of all the friends, who were school mates then,  
There remain Ben, but you and I.

3  
Plathorn (S)  
h

N° 3

# WHERE ARE YOU GOING, MY PRETTY MAID?

Celebrated  
ENGLISH DITTY  
OF THE OLDEN TIME  
WITH  
*New Symphony & Accompaniment*

BY

## R. GAYTHORNE

LONDON,  
W. MARSHALL & CO. 7, PRINCES ST. OXFORD CIRCUS, W.

# WHERE ARE YOU GOING, MY PRETTY MAID?

EDITED BY R. GAYTHORNE.

COMPOSED BY I. NATHAN.

ALLEGRETTO MODERATO.



mf

The piano introduction consists of two staves. The right hand plays a melody of eighth notes, and the left hand provides a harmonic accompaniment with chords and eighth notes.



1. Where are you go.....ing, my pret-ty maid? Where are you go.....ing,  
2. "Shall I come with you, my pret-ty maid? Shall I come with you  
3. "What is your fa.....ther, my pret-ty maid? What is your fa.....ther

The vocal melody is on a single staff with lyrics underneath. The piano accompaniment is on two staves below, with the right hand playing a melody of eighth notes and the left hand playing chords.

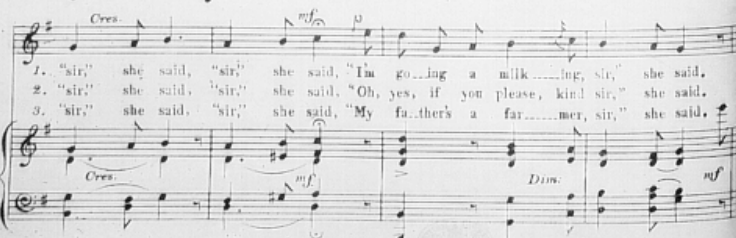


poco piu lento.

1. my pret-ty maid?" "I'm go...ing a milk.....ing, "sir," she said,  
2. my pret-ty maid?" "Oh, yes, if you please, kind "sir," she said,  
3. my pret-ty maid?" "My fa...ther's a far.....mer, "sir," she s said,

poco piu lento.

The vocal melody is on a single staff with lyrics underneath. The piano accompaniment is on two staves below, with the right hand playing a melody of eighth notes and the left hand playing chords.



Cres. mf

1. "sir," she said, "sir," she said, "I'm go...ing a milk.....ing, sir," she said.  
2. "sir," she said, "sir," she said, "Oh, yes, if you please, kind sir," she said.  
3. "sir," she said, "sir," she said, "My fa...ther's a far.....mer, sir," she said.

Cres. mf Dim. mf

The vocal melody is on a single staff with lyrics underneath. The piano accompaniment is on two staves below, with the right hand playing a melody of eighth notes and the left hand playing chords. Dynamics include Crescendo, mezzo-forte, Diminuendo, and mezzo-forte.

W. M. & CO. D.



3

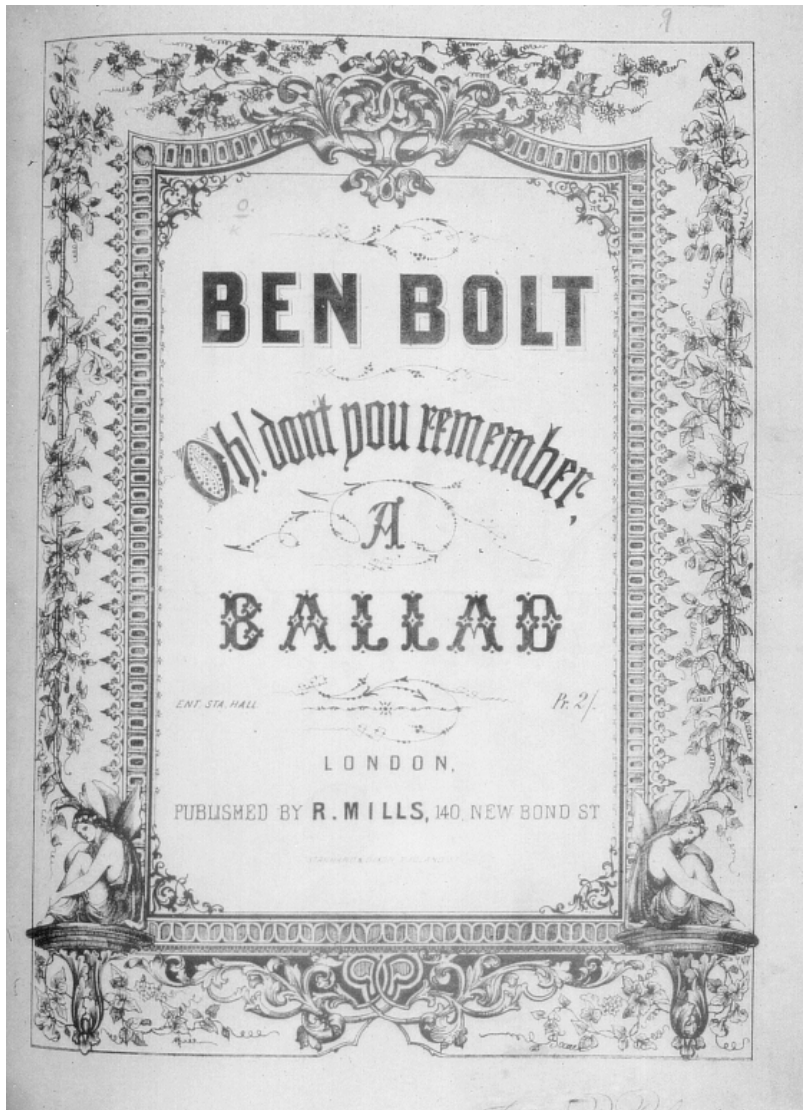
4. "Shall I mar...ry you, my pret-ty maid?  
 5. "And what is your for...tune, my pret-ty maid? And  
 6. "Then I can't mar...ry you, my pret-ty maid.

*poco più lento.*  
 4. "Shall I mar...ry you, my pret-ty maid?" "Oh, yes, if you please, kind  
 5. "what is your for...tune, my pret-ty maid?" "My face is my for...tune,  
 6. "Then I can't mar...ry you, my pret-ty maid?" "No...bo...dy axed you

*Cres.* *mf* *p*  
 4. "sir," she said, "sir," she said, "sir," she said, "Oh,  
 5. "sir," she said, "sir," she said, "sir," she said, "My  
 6. "sir," she said, "sir," she said, "sir," she said,

4. yes, if you please, kind sir," she said.  
 5. face is my for...tune, sir," she said.  
 6. "No...bo...dy axed you, sir," she said.  
*Dim.* *mf*

V. M. & CO. 3.



BEN BOLT,

OR

"OH! DON'T YOU REMEMBER?"

I

SEMPLICE.

*gva*

*gva*

*loco*

Oh! don't you remember sweet Alice, Ben Bolt. Sweet Alice with hair so brown She

wpt with delight when you gave her a smile And trembled with fear at your frown In the

M

3634

2

old church yard, in the valley, Ben Bolt, In a corner obscure and a lone, They have

fitted a slab of granite so gray, And sweet Alice lies un - der the stone They have

*ad lib:*

fitted a slab of granite so gray, And sweet Alice lies un - der the stone.

*ad lib:*

M

1891

8

Oh! don't you remember the wood, Ben Bolt, Near the green sunny slope of the hill; Where  
oft we have sung 'neath its wide spreading shade, And kept time to the click of the mill; The  
mill has gone to decay, Ben Bolt, And a quiet now reigns all a round, See the  
old rustic porch with its roses so sweet, Lies scatter'd and fallen to the ground, See the

M 3634

4

*ad lib.*

old rustic porch, with its roses so sweet, Lies scatter'd and fallen to the ground

*ad lib.*

Oh! don't you remember the school, Ben Bolt, And the Mas. ter so kind and so true, And the

little nook by the clear running brook, Where we gath. er'd the flow'rs as they grew On the

3634

5

Mas . . .ter's grave grows the grass, Ben Belt, And the running little brook is now dry; And of

all the friends who were school mates then, There re . main Ben, but you and I. And of

*ad lib:*  
all the friends who were school mates then, There re . main Ben, but you and I.

*ad lib:*

3684

## Addendum 12 HOROSCOPES

A number of horoscopes of persons and events named in this biography are presented below. They are intended primarily for the reader who is well-versed in astrology.<sup>387</sup>

It should be noted that the Campanus house system is used, that Pluto is assigned to Aries, and that 35 different aspects are derived from the work of Johannes Kepler *The Harmony of the World*, book 4, chapter 5.<sup>388</sup> Furthermore, the moon has been calculated for its right position (parallax elimination) and that the horoscopes of Studion, Hess, Haslmayr, and Andreae are calculated with the time adjustments necessary for that period, and the data are converted to the Gregorian (the present) calendar.

♈	Aries	Ram	☉	sun	<table border="1"> <thead> <tr> <th>aspect</th> <th>orb</th> <th>aspect</th> </tr> </thead> <tbody> <tr><td>0</td><td>♄</td><td>± 3.00</td><td>♄ 180</td></tr> <tr><td>12</td><td>/</td><td>+ 1.20</td><td>♄ 168</td></tr> <tr><td>15</td><td>∨</td><td>+ 1.20</td><td>♄ 165</td></tr> <tr><td>18</td><td>∧</td><td>- 0.50</td><td>♄ 162</td></tr> <tr><td>20</td><td>∟</td><td>+ 0.50</td><td>♄ 160</td></tr> <tr><td>24</td><td>∟</td><td>+ 1.40</td><td>♄ 156</td></tr> <tr><td>30</td><td>∨</td><td>+ 2.00</td><td>♄ 150</td></tr> <tr><td>36</td><td>∟</td><td>+ 1.40</td><td>♄ 144</td></tr> <tr><td>40</td><td>∟</td><td>+ 1.40</td><td>♄ 140</td></tr> <tr><td>45</td><td>∟</td><td>- 1.40</td><td>♄ 135</td></tr> <tr><td>48</td><td>∟</td><td>+ 1.20</td><td>♄ 132</td></tr> <tr><td>54</td><td>∟</td><td>+ 1.40</td><td>♄ 126</td></tr> <tr><td>60</td><td>∗</td><td>+ 4.00</td><td>♄ 120</td></tr> <tr><td>72</td><td>∟</td><td>+ 1.20</td><td>♄ 108</td></tr> <tr><td>75</td><td>∟</td><td>- 1.40</td><td>♄ 105</td></tr> <tr><td>80</td><td>∟</td><td>+ 1.40</td><td>♄ 100</td></tr> <tr><td>84</td><td>∟</td><td>+ 1.40</td><td>♄ 96</td></tr> <tr><td>90</td><td>∟</td><td>- 4.00</td><td>♄ 90</td></tr> </tbody> </table>	aspect	orb	aspect	0	♄	± 3.00	♄ 180	12	/	+ 1.20	♄ 168	15	∨	+ 1.20	♄ 165	18	∧	- 0.50	♄ 162	20	∟	+ 0.50	♄ 160	24	∟	+ 1.40	♄ 156	30	∨	+ 2.00	♄ 150	36	∟	+ 1.40	♄ 144	40	∟	+ 1.40	♄ 140	45	∟	- 1.40	♄ 135	48	∟	+ 1.20	♄ 132	54	∟	+ 1.40	♄ 126	60	∗	+ 4.00	♄ 120	72	∟	+ 1.20	♄ 108	75	∟	- 1.40	♄ 105	80	∟	+ 1.40	♄ 100	84	∟	+ 1.40	♄ 96	90	∟	- 4.00	♄ 90
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♎	Libra	Scales	♄	Saturn																																																																												
♏	Scorpio	Scorpion	♅	Uranus																																																																												
♐	Sagittarius	Archer	♆	Neptune																																																																												
♑	Capricorn	Goat	♇	Pluto																																																																												
♒	Aquarius	WaterCarrier	P	Parallax																																																																												
♓	Pisces	Fishes	R	Retrograde																																																																												

114. Astrological symbols and aspects.

The respective tables indicate: the number of degrees, symbol, effect + or -, and the orb. The aspect symbols which did not exist historically have been adopted. Progressions and the resulting determinations of the moments of birth were calculated according to the rule: 1 tropical year or solar year is equal to 1 true solar day.

<sup>387</sup> The astrological calculations were made with the computer program Astrolab 3.008 of Ole Eshuis, Amsterdam.

<sup>388</sup> This book originally appeared in Latin with the title *Harmonice Mundi* at Linz in 1619. A German translation by Max Caspar appeared in Munich in 1940 as volume 6 of "Gesammelte Werke von Johannes Kepler." A reissue appeared with the title *Was die Welt im Innersten Zusammenhält. Antworten aus Keplers Schriften*. Mit einer Einleitung, Erläuterungen und Glossar. Herausgegeben von Fritz Krafft, Wiesbaden 2005 (ISBN 3-86539-015-3). A translation into English appeared as Kepler, Johannes. *The Harmony of the World*. Translated by E. J. Aiton; A. M. Duncan; J. V. Field; Philadelphia: The American Philosophical Society, 1997 (ISBN 0-87169-209-0) It concerns the 4<sup>th</sup> book, chapter 5 named, "On the Causes of the Influential Configurations, and of their Degrees in Number and Order."

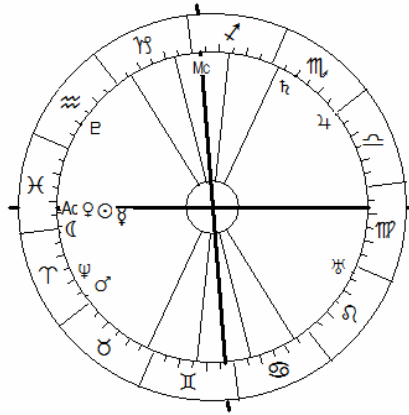


## Simon Studion

Simon Studion was born according the OS (Old Style) Calendar on March 6, 1543, between six and seven o'clock in the morning in Urach, 48.30.00 NL and 9.24.12 EL. According to our present calendar that was 10 days later, so on March 16, 1543. The OS calendar or Julian calendar ended officially on October 15, 1582. Then the Gregorian calendar, or NS (New Style) calendar commenced because the OS was 10 days slower than reality. Although not every country adopted the Gregorian calendar at once, computer programs automatically convert all birth dates before October 15, 1582 to the present calendar. This means that for Simon Studion the birth date must be dictated in accordance to the Old Style, and the progressions also.

Simon Studion  
 born March 16, 1543 NS 6:14:21 LMT  
 GMT 5:36:44 ST 17:45:41  
 Urach 48.30.00 NL. 9.24.12 EL.  
 Houses Campanus  
 1: ♃ 22.20.34 10: ♄ 26.42.56  
 2: ☽ 27.29.17 11: ♃ 6.43.18  
 3: ♀ 16.26.16 12: ♃ 23.58.57

☉ ♃ 24.44.02  
 ☽ ♃ 1.24.09 P  
 ♃ ♃ 29.11.25  
 ♃ ♃ 23.33.25  
 ☽ ♃ 27.25.07  
 ♃ ♃ 29.10.38 R  
 ♃ ♃ 20.19.45 R  
 ♃ ♃ 26.51.12 R  
 ♃ ♃ 19.21.53 R  
 ♃ ♃ 17.26.10



115. Horoscope of Simon Studion.

To rectify an exact birth time the following data were used:

1<sup>st</sup> **His graduation as master in theology on Feb. 14, 1565.** Primary arc 1.19.40. His pr. ♃, ruler of the 9<sup>th</sup> house, higher study, and of the M.C., the social position, then stood at 26.48.46 R, exactly Δ to the M.C.

2<sup>nd</sup> **His first job as an employee at a pedagogic institute in Stuttgart on April 14, 1565.** Primary arc 1.20.32. The primary M.C. then was within 2 minutes, as good as exact, 75° from the ♃/☽ midpoint, a disharmonic aspect. ♃ as well as the ☽ belong to the 6<sup>th</sup> house, that of work. At his graduation in theology Studion learned that he naturally could not become a clergyman because he stuttered. So his first job was a great disappointment.

3<sup>rd</sup> **His marriage on January 7, 1566.** Primary arc 1.23.13. Mercury, the ruler of the 7<sup>th</sup> house, symbolizing the spouse, then was 44.05 (disharmonious) to his Asc. and harmonious (✳, 60.17) to cusp 5, that of his fiancée. Venus, the planet of love, was disharmonious (74.49) to the cusp of 5, indicating a marriage situation with mixed feelings.

4<sup>th</sup> **On February 8, 1572, 6 years later, he became a teacher at the Latin School in Marbach.** Primary arc 1.42.25. Then pr. ♃ (co-ruler of the M.C.), the social position, was harmonious (19.50) to ♃, the ruler of 10. The primary M.C. was exactly ✳ ♃. He remained here until he retired.

5<sup>th</sup> **On Nov. 9<sup>th</sup>, 1604, he finished writing his principal work *Naometria*.** Primary arc 5.38.18. The primary Asc. then was harmoniously (108.05) to ♃, the ruler of the 3<sup>rd</sup> house, that of writing.

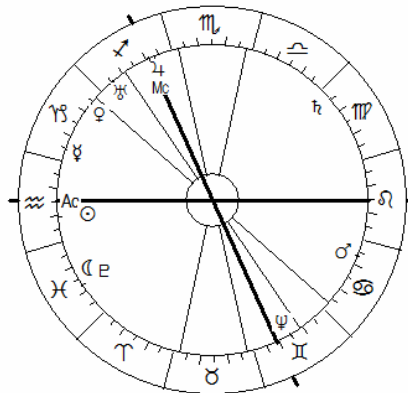
6<sup>th</sup> **On Feb. 19, 1605 he retired.** Primary arc 5.39.14. The primary M.C. was harmonious then (Δ, 120.06) to ♃, the ruler of the M.C. or 10<sup>th</sup> house. This gives a LMT of 6:14:21 o'clock, 5:36:44 GMT and 17:45:40 ST, by which the horoscope is cast.

### Tobias Hess.

Tobias Hess  
 Born Feb. 10, 1568 NS 7:12:04 LMT  
 GMT 6:27:45 ST 16:29:16  
 Nuremberg, 49.27.10 NL 11.04.40 EL

Houses: Campanus  
 1: ♋ 14.35.29 10: ♏ 9.01.33  
 2: ♌ 1.59.40 11: ♐ 18.49.06  
 3: ♍ 27.27.27 12: ♑ 3.08.18

☉ 20.39.42  
 ☽ 13.07.58 P  
 ☿ 25.19.05  
 ♀ 7.19.08  
 ☿♁ 23.40.16 R  
 ♃ 6.57.40  
 ♃♁ 26.04.17 R  
 ♃♂ 24.21.02  
 ♃♁ 14.06.52 R  
 ♃♁ 18.04.28



116. Horoscope of Tobias Hess.

In his eulogy *Tobias Hess' - a man without equal - immortality*,<sup>389</sup> Johann Valentin Andreae writes about his friend, "One has to imagine a man of right

<sup>389</sup> Andreae, Johann Valentin. *Memorialia, benevolentium honori, amori et condolentiae data. Argentorati, sumptibus haeredum Lazari Zetneri, Anno M.DC.XIX. Tobiae Hessi, viri incomparabilis, immortalitatis, MDCXIX.* The Dutch translation was placed at my disposal by the Bibliotheca Philosophica Hermetica in Amsterdam.

posture, with an unwrinkled forehead, lively eyes, a sharp nose, a friendly face, refined hands, strong-limbed, and always full of action.” He was born on February 10, 1568,<sup>390</sup> in Nuremberg. His father was Frederik Hess, senator in Nuremberg. He studied law and indeed practiced that profession for some time. He also learned Hebrew, Greek and Latin and studied poetry, history, mechanics and mathematics. He tried to construct a perpetual motion machine. By means of her medicine chest, his mother awakened in him an interest in medicine. He became an excellent theologian with an extraordinary memory; cited whole pages from the Bible in German as well as Latin. “Thanks to the fruitfulness of his wife, his house in the meantime became rather full,” according to Andreae, as he had 12 children. The authorities were often a great nuisance to him, both because of his views and his unqualified practice of Paracelsian medicine. Although he kept possession of his faculties to the end, he took to his bed with a protracted illness, became totally emaciated, and died at last on December 4, 1614.

Dr Gilly did all he could to find a given time of birth, but alas could find none. Nevertheless, he sent me the valuable data archived in the University library in Tübingen, concerning Hess and his family.

There is no known picture of Tobias Hess. The above description by Andreae might suggest one of the airy signs rising. Reportedly, his marriage was not a happy one. With Aquarius rising, the ruler of 7 is in 1, which points to a dominant wife. There have been attempts to rectify this horoscope by life events. For skeptics this remains speculative, but the planetary positions and aspects do reveal much about this exceptional man. Sagittarius on the M.C. with Jupiter there, indicates an interest in the study of law, whereas the former ruler, (present co-ruler) of ♃, in ♍ indicates an interest in medicine; and with Mars in the 6<sup>th</sup> house, the practice of it. The Sun in the first house shows that he was fearless. The 9<sup>th</sup> house of law and litigation has the ruler of it, ☿, in the 6<sup>th</sup> house, (160 degrees) disharmonious to the Asc. showing that as a lawyer he was ready to fight. Also, by his unqualified practice of medicine, he could challenge or defy the justice system.

Andreae describes Hess as a very peace-loving individual, one who forgives his adversaries and is always willing to help others. Add to this Neptune harmonious to the Asc. and it suggests that he was a lay brother in the Order of the Rose Cross, and like Max Heindel, he would bring a message; he by means of the *Fama Fraternitatis R. C.* and the *Confessio*

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<sup>390</sup> This is according to the Gregorian calendar or present-day calendar; with the Julian calendar, in the 17<sup>th</sup> century, this is 10 days earlier.

*Fraternitatis R. C.* If Hess did this alone or with the help of Andreae and other persons, the historians do not concur; however, they do agree that Hess was the pivot in the whole.

Tobias Hess was born in Nuremberg on Feb. 10, 1568, at 49.47.10 NL and 11.04.40 EL. The time of birth is unknown. According to his description by Andreae, Aquarius ascending would fit. Then Sagittarius would be on the M.C. which can apply to a lawyer as well as to a medical man. If this is correct the progressions should confirm it. For a birth at 7.12.04 LMT the following progressions were found for four events of which the dates are known:

**1<sup>st</sup> Promotion to Dr in the study of law on May 20, 1592.** Primary arc 1.32.52. Mars ruler of 9, the house of higher education, is in the 6<sup>th</sup> house, that of health, and was disharmonious (126.16) to the cusp of the 9<sup>th</sup> house. The study would have strained him. Furthermore, ♃ is situated in the 9<sup>th</sup> house, and is pr. in conjunction with the M.C., social status and profession, and also pr. harmonious (71.21) to the ☉, which is situated on his Asc. The prim. Asc. is harmonious (24.50) to ☿, which indicates the good results of his mental work, and is also harmonious (72.39) to the ♃ which is part of our instinctive reaction and thought pattern. The primary cusp of the 9<sup>th</sup> house was also harmonious (99.26) to the ♃.

**2<sup>nd</sup> The church wedding to Agnes Kienlin dated October 23, 1588,** two days after they had had the marriage certificate drawn up and signed by the judge. The primary arc is 1.19.34. The ♃ symbolizes the woman in the horoscope of a male and by progression it was (from 24.34 ♃) pr. ♂ ♃, which is ruler of the 7<sup>th</sup> house, the wife. Venus, the planet of love, was exactly at 48° (harmonious) to ♃. The prim. M.C. was 20.28 (harmonious) to ♃ and points to Hess' prestigious social status, while the primary cusp of the 7<sup>th</sup> house, symbolizing the wife, was ♃ (harmonious) to ♂, physical attraction.

**3<sup>rd</sup> The birth of their first child, Johann Conrad on June 9, 1591.** Primary arc 1.29.21. Paternity is clearly shown by the almost exact ♂ (it stood 25.21 ♃) of the pr. ♃ to ☿, which is ruler of the 5<sup>th</sup> house, symbolizing the first child.

**4<sup>th</sup> His death on December 4, 1614,** after a bedridden illness in Tübingen. Primary arc 2.55.20. Mars, the ruler of the 8<sup>th</sup> house, death, was harmonious (131.49) to the ♃, the ruler of the 6<sup>th</sup> house, that of health and illness and also pr. harmoniously (132.01) to ♃, the physician. Everything possible was done. The Asc., symbolizing the physical body, stood primary (107.30) on ☿, ruler of the 4<sup>th</sup> house, the end of life. The primary ascendant stood also harmoniously (♃, 59.42) to the ♃, so that his death can be seen as a liberation from a tormented body. With Max Heindel, initiation was of-

ten accompanied with serious heart complaints and confinement to a sickbed. In this connection it is striking that just before the death of Tobias Hess, the progressive  $\text{♄}$ , ruler of the 8<sup>th</sup> House of Death, was harmonious (40.30) to  $\text{♁}$ , which governs Initiation. How many initiations, history does not mention.

By these progressions the time of birth must have been 7.12.04 LMT, for which this horoscope was calculated. This conforms to 6:27:46 GMT and a Sidereal time of 16:29:16.

### Adam Haslmayr

According to the OS (Old Style) Calendar, Adam Haslmayr was born on October 31, 1562 in Bozen in Tyrol, now named Bolzano, 46.29.13 NL and 11.23.09 EL Adjusted to our present calendar the birth occurred 10 days later, on November 10, 1562. Austria, South Tyrol at that time, switched over to the present calendar around 1584.

The finding of Haslmayr's birth time is rendered more difficult because there is neither a picture of him, nor any personal description. We know only that he was a professional organist, a schoolteacher and a notary, and that he practiced alchemia and the Paracelsian method of healing. To determine the birth time the following data were used:

1<sup>st</sup> **Birth of the first child on Oct. 10, 1591** (N.S.). Primary arc 2.02.09. The prim. cusp of the 5<sup>th</sup> house, symbolizing the first child, was 35.30  $\text{♃}$ , which is situated in the fourth house, that of family life. The prim. cusp of 5 is also inharmonious, 104.27 to  $\text{♁}$ , which is ruler of the 5<sup>th</sup> house, and nearly exact, within 7 min.,  $\square$  to the midpoint of  $\text{♁}/\text{♄}$ . The progressed  $\text{♃}$  was 29.31, so  $\text{♃}$  to  $\text{♁}$ , which is co-ruler of the 7<sup>th</sup> house, symbolizing his wife. It is known that from the seven children which were born in Bozen, four died in youth, the eldest one among them.

2<sup>nd</sup> **Position as schoolmaster in Bozen on March 23, 1588** (NS). Primary arc 1.45.40. The prim. M.C. stood then 132.07, so nearly exact, and harmonious to  $\text{♁}$ , ruler of the Asc. The progressed  $\text{♁}$ , situated in the 10<sup>th</sup> house, was 28.50 to the midpoint M.C./ $\text{♁}$ .

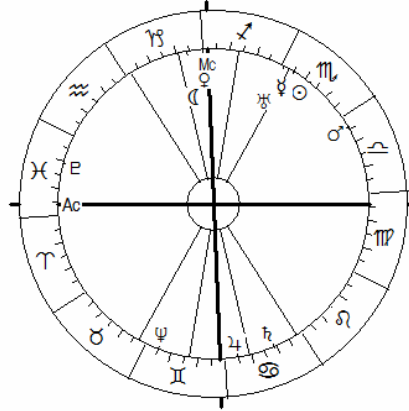
3<sup>rd</sup> **Ennobled on Aug. 15, 1593**. Primary arc 2.10.05. The progressed  $\text{♁}$  was 155.45, so nearly 156 degrees from  $\text{♃}$ , the ruler of the 10<sup>th</sup> house, that of social position.

4<sup>th</sup> **Dismissed as schoolmaster in Bozen on Sept. 10, 1603**. Primary arc 2.54.49. The prim. M.C., then was 160.05, disharmonious to  $\text{♃}$ , which always signifies a "fall." The pr.  $\text{♁}$  was  $\text{♄}$  (29.10) on  $\text{♁}$ , the ruler of the 2<sup>nd</sup> house, finances, an indication for the small benefit he got. The pr.  $\text{♁}$  in turn, was 39.48 to the  $\text{♃}$  and 47.56 to the M.C.

Adam Haslmayr  
 born Nov. 10, 1562 NS 14:35:24 LMT  
 GMT 13:49:51 ST 17:51:56  
 Bozen 46.29.13 NL 11.23.09 EL.

Houses: Campanus  
 1: ♉ 25.56.33 10: ♄ 28.08.55  
 2: ♋ 26.53.05 11: ♃ 9.15.09  
 3: ♌ 16.52.44 12: ♁ 28.16.47

☉ ♍ 17.42.44  
 ☽ ♋ 6.18.14 P  
 ☿ ♍ 25.06.10  
 ♀ ♄ 29.31.25  
 ♂ ♌ 25.55.35  
 ♃ ♋ 5.09.26 R  
 ♄ ♋ 19.19.41 R  
 ♅ ♍ 28.34.58  
 ♆ ♌ 4.41.39 R  
 ♁ ♉ 11.15.09 R



117. Horoscope of Adam Haslmayr.

5<sup>th</sup> **Apprehended on August 21, 1612.** Primary arc 3.34.32. The progressed ♃, ruler of the 12<sup>th</sup> house of prisons and secret enemies was harmonious to cusp 12 (168.17), ♃ ♃/♁ and ♃ ♃/M.C.; while the prim. Asc., less 8 min, was ♃ ♃. He had no idea of the mischief that lay ahead. That disaster is indicated by the M.C. disharmoniously: 105.31 to ♃, 135.54 to ♃, ♃, less 9 min, to ♃, and 84.05 to ♃.

6<sup>th</sup> **His early release on June 1, 1617.** Primary arc 3.55.39. There are then nearly all harmonious aspects: prim. M.C. 100.06 to ♃, the prim. Asc. 19.48 to ♃ the ruler of the Asc. The prim. Asc. 19.48 to ♃, the pr. ☉ 15.06 to cusp 12 and 40.04 to ♃, while the pr. ♃ 26 min from ♃ to ♃. Only the prim. Asc. was ♃ ♃.

These significant events, and descriptive progressions give strong indication that the birth time and horoscope must be correct.

### Johann Valentin Andreae.

Johann Valentin Andreae, according to our present time or Gregorian calendar, was born on August 27, 1586 in Herrenberg 48.35.25 n. l., 8.52.15 e. l. According to his autobiography *Vita*, the time was between 6:00 and 7:00. This same is recorded in the family Bible and in the baptismal register.

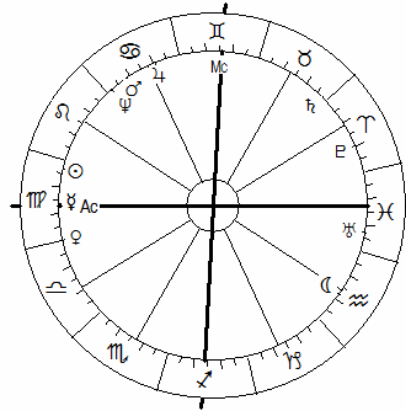
Schick says that Andreae corresponded with Johannes Kepler.<sup>391</sup> The horoscope drawing in Andreae's *Collectaneorum mathematicum* may even have been calculated by Kepler, and was for 6:30.<sup>392</sup>

To determine the correct time of birth I used the following events, all calculated according to Gregorian time, which is ten days later because Württemberg turned to the Gregorian calendar in 1700.

Joh. Val. Andreae  
 born Aug. 27, 1586 (NS), 6:29:09 LMT  
 GMT. 5:53:40 ST. 4:49:24  
 Herrenberg, 48.35.25 NL. 8:52:15 EL.

Houses: Campanus  
 1: ♄ 17.07.15 10: ♃ 13.44.02  
 2: ♌ 18.37.25 11: ♆ 12.03.31  
 3: ♍ 16.51.50 12: ♎ 13.39.51

☉ ♄ 3.25.13  
 ☽ ♃ 12.04.26 P  
 ☿ ♄ 16.05.23  
 ♀ ♌ 0.27.02  
 ♂ ♆ 20.45.08  
 ♃ ♆ 8.50.06  
 ♅ ♂ 2.26.02 R  
 ♁ ♃ 7.17.57 R  
 ♃ ♆ 28.05.50  
 ♅ ♄ 9.46.06 R



118. Horoscope of Johann Valentin Andreae.

1<sup>st</sup> **The death of his father of dropsy on Aug. 19, 1601.** Primary arc 0.54.16. The M.C. or 10<sup>th</sup> house symbolizes in the horoscope of a boy, the father. The primary M.C. was then disharmonious (104.22) to ♁, which is ruler of the eighth house of the father, indicating death of the father.

2<sup>nd</sup> **His marriage on Aug. 12 1614.** Primary arc 1.40.52. The pr. ☽, symbolizing the wife, was exactly ♄ (inharmonious) to ♂, the planet of passion, and harmonious (140.18) to ♀, the planet of love. The pr. ♄, ruler of the 7<sup>th</sup> house, the wife, stood harmonious (48.17) to the Asc. The prim. Asc., ♌ 1.52, was then harmonious (72.07) to ♂.

3<sup>rd</sup>. **The burning of his house for the first time on October 19, 1618,** during The Thirty Years' War of 1618-1648. Primary arc 1.55.57. The pr. ☉ was dish. (74.03) on ♂, the war god and symbolizing fire. The pr. ♂ was inharmoni-

<sup>391</sup> Schick, Hans. *Die geheime Geschichte der Rosenkreuzer*. Schwarzenberg Switzerland: Ansata-Verlag, Paul A. Zemp, 1980, p. 116.

<sup>392</sup> Andreae, J.V. *Collectaneorum mathematicum decades*. Tübingen: 1614, picture 42 (and not 36 as Montgomery writes.)

ous (36.30) to the Asc., while the prim. IC, the home, was harmonious (165.04) to  $\sigma$ .

4<sup>c</sup> **His house burned for the second time on Sept. 20, 1634 and at the same time his son died.** Primary arc 2.54.19. The pr.  $\sigma$  was harmonious (40.27) to  $\varphi$  and inharmonious (162.42) to  $\text{♁}$ . The primary Asc. was harmonious (84.31) to  $\sigma$ , inharmonious (96.26) to  $\text{♃}$ , ruler of 4, the home, and the primary IC or 4<sup>th</sup> house, harmonious (47.58) to  $\text{♁}$ . The death of his son is indicated by the disharmonious (162.50) aspect to  $\text{♁}$ , which is in the 8<sup>th</sup> house, that of death.  
5<sup>th</sup>. **His death on July 7, 1654 at 19.00 o'clock.** Primary arc 4.09.35. The pr.  $\text{♁}$  (28.12  $\Upsilon$ ), the old man with the scythe, was in the 8<sup>th</sup> house, death,  $\square$  to  $\psi$ , the planet which is ruler of the 6<sup>th</sup> house, health and illness. Pluto, the ruler of the 8<sup>th</sup> house, was pr. (90.18) disharmonious to  $\text{♃}$ . Jupiter, as the ruler of 4, the end of life. And the  $\odot$ , symbolizing life, was harmonious (53.45) to the Asc./ $\text{♁}$  midpoint. This gives a birth time of 6:28:00 LAT or 5:53:40 GMT and a Sidereal time of 4:29:24.

Two remarks: 1<sup>st</sup> - Note the continuing, discordant aspects between  $\sigma$  -  $\text{♁}$  -  $\odot$  -  $\sigma$ . They relate to fire, war, violence and destruction. When a progressive aspect is formed, either harmoniously or inharmoniously, with one or more of these celestial bodies, as in this horoscope disharmonious influence increases in effect, as appears from the burning twice of his home. 2<sup>nd</sup> - Gemini is on the M.C., signifying the profession, and Virgo on the ascendant, the physical body. Both have as ruler, the planet  $\text{♄}$ . Saturn, the planet of fear, symbolizes death and is situated in the 8<sup>th</sup> house, also that of death. It is discordant ( $\square$ ) to  $\text{♁}$  and the ascendant. The man literally was scared to death of losing his position and his life.

### Carl Louis Fredrik Grasshoff, alias Max Heindel.

According to the baptism certificate of Aarhus in Denmark, Carl Grasshoff – who changed his name in America to Max Heindel – was born on July 23, 1865. There is not mentioned a time, but this can be derived from the horoscope made by himself in *The Message of the Stars*, number 3. To calculate the progressive positions during his three initiations correctly, the time of birth was rectified by the following incidents.

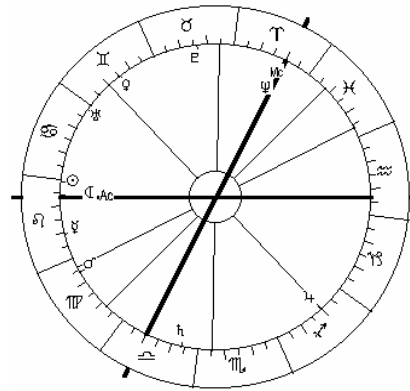
1<sup>st</sup> **The death of his father on April 8, 1868.** Primary arc 0.10.44. Heindel's progressed  $\odot$  then was  $\sigma$  to the midpoint  $\odot/\text{D}$ . Mercury, ruler of the 12<sup>th</sup> house, was  $\square$  (a disharmonic aspect) to the MC, symbolizing the father. The progressed  $\varphi$  was 48 degrees, harmonious, to the  $\text{D}$ . The primary MC was 108 degrees, disharmonious, on the  $\odot$  while the primary asc. was 12 degrees, harmonious, to  $\text{♁}$ .



Max Heindel  
 Born. July 23, 1865, 4:32:08 LMT  
 GMT 3:51:17 ST 0:35:44  
 Aarhus, 56.09.21 NL. 10.12.39 EL.

Houses: Campanus  
 1: ♈ 6.41.19 10: ♐ 9.43.26  
 2: ♏ 3.43.59 11: ♍ 5.14.05  
 3: ♏ 21.54.55 12: ♋ 19.57.30

☉ ♈ 0.14.48  
 ☽ ♈ 5.34.22 P  
 ☿ ♈ 20.58.26  
 ♀ ♋ 14.43.52  
 ♂ ♏ 5.49.32  
 ♃ ♌ 20.02.27 R  
 ♅ ♌ 24.10.45  
 ♁ ♍ 1.30.02  
 ♃ ♐ 10.34.07  
 ♅ ♋ 14.08.31



119. Horoscope of Max Heindel.

2<sup>nd</sup> **His marriage to Cathy Wallace on December 15, 1885**, was a forced marriage. Primary arc 1.18.25. The primary Asc. then was 48.05 (an inharmonious aspect) to ♁, the ruler of the 7<sup>th</sup> house, which symbolizes Cathy. Progressive ♁ 17.47 (inharmonious) to ♀. Venus, the planet of love, was 59.50 (harmonious) to ♂, the planet of eroticism, and ♃ to the Asc. But the progressive ♂ was 48.20 (inharmonious) to the ☉. Concerning the fine-corrections: the sec. Asc. stood 108.06 (harmonious) to the ☽, which in the horoscope of a male symbolizes the wife.

3<sup>rd</sup> **His marriage to Louisa Anna Peterson, his 2<sup>nd</sup> wife, on April 10, 1895**. Primary arc. 1.53.39. Upon the 7<sup>th</sup> house are Aquarius as well as Pisces. Aquarius is an airy sign and we look to the next airy sign, Gemini, of which the ruler is ♃. We see at first that the progressive ♀, the planet of love, is ☐, inharmonious, to ♃, and 75.27 (75 is inharmonious) at the Asc. The primary Asc., ♈ 25.20.48, was ☐, inharmonious, to ♃, the 2<sup>nd</sup> marriage. This does not indicate much good. The primary Asc. was harmonious at ♀ 70.37 (72), love and 19.56 (20) at the ☽, which depicts the woman in the horoscope of a male, by which they still got married.

4<sup>th</sup> **His marriage to Augusta Foss, his third wife, on Aug. 10, 1910**. Primary arc 2.49.26. There are no planets in the 7<sup>th</sup> house. Aquarius is an airy sign, and the 3<sup>rd</sup> airy sign is Libra, of which the ruler is ♀. The primary Asc. then was 79.44 to ♀, and the M.C. 71.53 (harmonious) to the ☽. Her progressed Moon was ♂ the cusp of the 9<sup>th</sup> house. Heindel then, on the day after his

marriage, went alone on tour to the Northwestern states and traveled by ship.

**4<sup>th</sup> His death from a heart attack on January 6, 1919.** Primary arc 3.19.45. The  $\odot$ , symbolizing the heart, was pr. 45.04 to the Asc., so disharmonious to his body. The prim. Asc. was 44.45 (inharmonious) to  $\text{h}$ , which was in Heindel's 4<sup>th</sup> house, the end of life.

These corrections suggest birth time of 4:32:08 LMT, 3:51:20 GMT and 0:35:44 ST; a time which differs slightly from the time that Heindel himself used, and which is given above.

On the basis of this rectified horoscope, observe the calculations of the progressions during his three initiations, of which, alas, not all data are precisely known.

**1<sup>st</sup> Initiation**, about May 20, 1908; primary arc 2.41.40; Sidereal time pr. 3:17:24. Asc. prim.  $\text{M}$  3.11.45  $\sphericalangle$  Asc./ $\odot$  =3.27. Cusp 8,  $\text{T}$  4.02.35 is 40.09 E. The progressive planets:  $\odot$  in  $\text{M}$  11.25.18, was 35.51 to the  $\text{D}$ . The  $\text{D}$  18.55.10 was 167.13  $\text{D}/\text{Asc.}$ ;  $\text{J}$  pr. in  $\text{M}$  18.05.27 R, was 44.38  $\odot/\text{Asc.}$  and 12.15  $\sigma$ . Venus pr. in  $\text{Q}$  1.05.26 was 19.53  $\text{J}$ .  $\sigma$  pr. 2.56.27 was exactly  $\times$   $\odot/\text{D}$ .

**2<sup>nd</sup> Initiation on April 9, 1910**; primary arc 2.48.18; Sidereal time pr. 3:24:02. The M.C. primary  $\text{O}$  23.23.58, was 71.57 on the  $\text{D}$ . The Asc. $\text{M}$  4.16.59, was 143.43  $\text{P}$ . Cusp. 8  $\text{T}$  5.17.25 was 119.43  $\text{D}$  and 105.15  $\text{L}$ . The progressive planets:  $\odot$   $\text{M}$  13.15.05, nothing.  $\text{D}$   $\text{K}$  17.20.36, nothing.  $\text{J}$   $\text{M}$  16.16.15, was 74.46  $\text{P}$  and 155.42  $\text{P}$ . Pr.  $\text{Q}$  in  $\text{Q}$  3.15.42 was  $\sigma$   $\odot/\text{Asc.}$  (at 3.27) and 17.42  $\text{J}$ . Pr.  $\sigma$   $\sphericalangle$  4.09.50 was 20.01  $\text{h}$ .

**3<sup>rd</sup> Initiation, about November 22, 1910** (so only 7 months after the 2<sup>nd</sup> initiation); primary arc 2.50.33; Sidereal time 3:26:17. The prim. Asc.  $\text{M}$  4.39.11 was 79.55  $\text{Q}$  and 144.05  $\text{P}$ . The cusp of the 8<sup>th</sup> house,  $\text{T}$  5.42.52, was  $\Delta$  the  $\text{D}$  (5.34. 23  $\text{Q}$ ). The pr.  $\odot$  (13.51.17  $\text{M}$ ) was 20.40  $\text{h}$  and 96.11  $\text{L}$ . The pr.  $\text{D}$  (26.18.56  $\text{K}$ ) was 159.31  $\sigma$  and 96.17  $\text{L}$ . Venus pr. (3.58.43  $\text{Q}$ ) then was 80.12  $\text{h}$  and 79.50 E. Mars pr., at last, was 4.34.03  $\sphericalangle$ , so 140.26 E.

**4<sup>th</sup> Initiation, about July 6, 1913.** Primary arc 2.59.59; Sidereal time 3.35.43. The pr. Asc.,  $\text{M}$  6.11.56, was then 47.59  $\text{h}$ . The cusp of the 6<sup>th</sup> house,  $\text{N}$  28.31, was 72.03  $\text{P}$ . The pr.  $\odot$ , 16.24.01  $\text{M}$ , was 39.43 to the Asc. and 75 degrees to  $\text{P}$ .  $\text{P}$  Pr.,  $\text{Q}$  3.30.46, was  $\sphericalangle$  to the midpoint  $\odot/\text{Asc.}$  ( $\text{Q}$  3.28.03) while the transiting  $\text{h}$  was 54.26 to the Asc., 83.34  $\sigma$ , and 47.59 to the  $\text{D}$ .

### Cathy Wallace.

According to the statement of the "register of birth of the Clyde district" Cathy Wallace was born on January 4<sup>th</sup>, 1869 at 9:00 o'clock GMT at Carrick Street 63, in Glasgow, 55.51.29 NL.; 4.15.58 WL. Usually birth moments were rounded off and therefore often unreliable. For that reason Cathy's horoscope was corrected on basis of the following facts:

1<sup>st</sup> **Her marriage on December 15, 1885** in Glasgow to Carl Grasshoff, later named Max Heindel. Primary arc 1.07.44. The pr. Moon, 4.42 ♃, was Δ ♂ located in the desc., the husband. Venus, the planet of love, then was progressed nearly exact Δ (♃ 4.42) the planet of passion, ♂, and 100° to ♀. The pr. ♂ (2.56 ♀) was 100° from the ♀/♃ midpoint, that is 12.44 ♃. The primary Asc. (♃ 12.05) was ♃, ruler of the asc. 40° to the ♃ ruler of the desc.

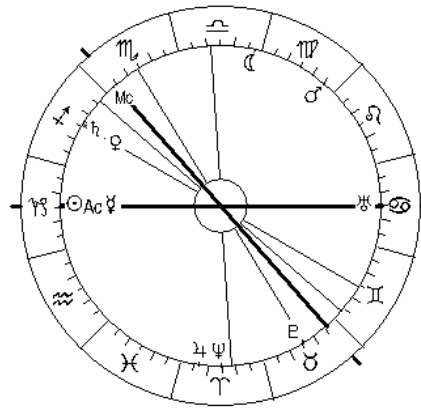
2<sup>nd</sup> **The birth of her first child Wilhelmina on November 5, 1886.** Primary arc 1.16.51. The pr. ♃, ruler of the 5<sup>th</sup> house, children, was ♃ the asc. symbolizing the first child and 132° (+) to the ♃, (the delivery).

3<sup>rd</sup> **Her death on October 14, 1902** in Copenhagen. Primary arc 2.22.19. The pr. asc., ♃ 0.58.37, was 108.43 (+) to ♂ ruler of the 8<sup>th</sup> house, death. The prim. cusp of the 8<sup>th</sup> house, ♃ 12.33, was ♂ ♃ ruler of the asc. And the ☾ was ♃ the cusp of the 4<sup>th</sup> house, the end of life. This gives a birth time of 9.00.00 GMT and as ST 15.38.58.

Cathy Wallace  
 born: January 4, 1869, 9:00:00 GMT  
 ST 15:38:58  
 Glasgow 55.51.29 NL. 4.15.58 WL.

Houses: Campanus  
 1: ♃ 15.41.26    10: ♃ 27.02.08  
 2: ♃ 20.23.20    11: ♃ 4.34.42  
 3: ♃ 17.14.27    12: ♃ 14.53.33

☉ ♃ 14.07.07  
 ☽ ♃ 2.29.20 P  
 ♃ ♃ 14.43.20  
 ♃ ♃ 13.40.27  
 ♂ ♀ 4.47.02  
 ♃ ♃ 6.28.52  
 ♃ ♃ 12.15.21  
 ♃ ♃ 15.26.03 R  
 ♃ ♃ 14.32.57  
 ♃ ♃ 15.11.17 R



120. Horoscope of Cathy Wallace.

### Augusta Foss.

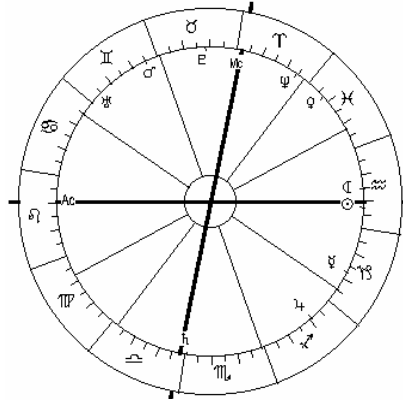
Augusta Foss was born on January 27, 1865 at 17:15:37 LMT (Local Mean Time), 22:45:40 GMT and 1:44:29 ST 12 miles south of Mansfield (Bellville?), Ohio (40.37.12 NL and 82.30.39 WL). Her horoscope is given in *Astro-diagnosis*, chapter 11, page 70. In this chapter Mrs Heindel, as she was later named, describes the progressions of a cold that she caught which resulted in double pneumonia, a very severe situation, as the British physician, Dr Alexander Fleming, had yet to discover penicillin in 1929. She mentions as

cause for it the progressive  $\mathcal{D}$  in  $\mathbb{P}$  (28.26)  $\square$   $\mathbb{H}$  (25.55) in  $\mathbb{A}$ , a very large orb. As the  $\mathcal{D}$  was then moving almost 11.49 a year, or  $1^\circ$  per month; the duration was nearly  $2\frac{1}{2}$  months. Then she mentions pr.  $\mathcal{O}$  21.01  $\mathbb{A}$   $\square$   $\mathcal{Q}$   $\mathbb{H}$  22.32. Mars then progressive at  $1^\circ$  per year, which means a span of  $1\frac{1}{2}$  years. Also, the horoscope is not calculated correctly; for example  $\mathcal{V}$  according to her calculations is  $\mathbb{S}$  13.44, and should be 13.09. For this reason, the horoscope was corrected on the basis of the following four events.

Augusta Foss  
 born: January 27, 1865, 17:15:37 LMT  
 GMT 22:45:22 ST 1:44:29  
 Bellville, 40.37.12 NL, 82:30:39 WL.

Houses Campanus  
 1:  $\mathcal{R}$  9.41.45 10:  $\mathbb{T}$  28.07.36  
 2:  $\mathbb{P}$  7.41.17 11:  $\mathcal{O}$  29.11.54  
 3:  $\mathcal{A}$  2.19.51 12:  $\mathcal{E}$  5.30.16

$\odot$   $\mathbb{S}$  8.05.53  
 $\mathcal{D}$   $\mathbb{S}$  14.50.25 P  
 $\mathcal{V}$   $\mathbb{S}$  13.09.28  
 $\mathcal{Q}$   $\mathbb{H}$  22.31.48  
 $\mathcal{O}$   $\mathbb{A}$  4.26.53  
 $\mathcal{M}$   $\mathcal{A}$  20.51.51  
 $\mathcal{I}$   $\mathbb{L}$  0.13.31  
 $\mathbb{H}$   $\mathbb{A}$  25.55.34 R  
 $\mathbb{P}$   $\mathbb{T}$  6.03.00  
 $\mathcal{E}$   $\mathcal{O}$  11.18.44



121. Horoscope of Augusta Foss.

1<sup>st</sup> **She caught a cold on January 21, 1909**, which resulted in double pneumonia, then a severe life-threatening. Primary arc 2.49.52.  $\mathcal{V}$  which symbolizes catching a cold and the lungs, was pr. exactly  $54^\circ$  (inharmonious) to  $\mathcal{E}$ , the ruler of  $\mathbb{T}$ , which causes inflammation. The  $\mathcal{D}$ , which is ruler of the 12<sup>th</sup> house, is pr. 134.43 (disharmonious) to  $\mathcal{V}$ .

2<sup>nd</sup> **On August 10, 1910, she married to Max Heindel.** Primary arc 2.55.31. The primary Asc. was 143:58 (harmonious) to the  $\odot$  which symbolizes the male. The  $\odot$  was  $\sigma$  cusp 7, the husband. Venus, the planet of love would, after 3 months, come  $\square$  to the Asc.. That would be Nov. 1910, the month in which Heindel was very seriously ill and the physician expected that he would die. Venus would be in her 8<sup>th</sup> house, symbolizing death.

3<sup>rd</sup> **On May 21, 1943 she had a car accident**, after which she was confined to a wheelchair. Primary arc 4.55.18. The pr.  $\mathcal{V}$ , ruler of her 3<sup>rd</sup> house (in the 12<sup>th</sup>) representing traffic, was 144.19 (harmonious) to  $\mathcal{A}$ . The primary Asc. was 95.16, inharmonious to  $\mathcal{V}$ , and the pr.  $\mathcal{V}$  was  $\square$   $\mathcal{D}$ , while pr.  $\mathcal{Q}$  was  $\mathbb{H}$ .

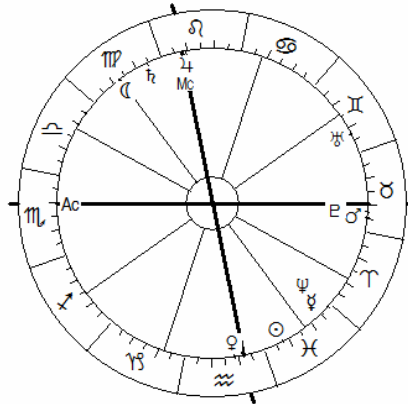
4<sup>th</sup> **She died on May 9, 1949.** Primary arc 5.17.16. Venus, which is in the 8<sup>th</sup> house, was then pr. 74.45 (inharmonious) to the Asc.. The primary Asc. was 90.24 (disharmonious) to ♀ located in the 6<sup>th</sup> house. Mercury, ruler of the 6<sup>th</sup> house, health, was pr. 131.56 (harmonious) to ♀ in the 8<sup>th</sup> house, symbolizing a “gentle death.” The pr. Asc. was 17.28 (disharmonious) to ♃, which in the 4<sup>th</sup> house, symbolizes the end of life. Her horoscope is illustrated above.

### Rudolf Joseph Lorenz Steiner.

Rudolf Steiner  
 Born Febr. 25, 1861, 23:15:00 LMT  
 GMT 22:08:24, ST 9:37:59  
 D-Kraljevec, 46.21.50 NL, 16.39.01 E.

Houses Campanus  
 1: ♍ 10.35.14 10: ♏ 22.07.48  
 2: ♈ 15.56.43 11: ♐ 17.00.56  
 3: ♉ 22.08.16 12: ♑ 11.46.15

☉♋ 7.20.35  
 ☽♐ 18.01.56 P  
 ♀♋ 25.15.00  
 ♁♌ 18.21.05  
 ☿♏ 5.36.09  
 ♃♏ 20.05.46 R  
 ♅♐ 6.02.22 R  
 ♁♌ 8.03.02  
 ♃♏ 28.15.28  
 ☽♐ 7.45.15



122. Horoscope of Rudolf Steiner.

Rudolf Steiner was born on February 25,<sup>393</sup> 1861 in Donji-Kraljevec, formerly Hungary, now Croatia. Allan Leo gives the wrong birthday for Steiner in his *A Thousand and One Notable Nativities*<sup>394</sup> and mentions Marie von Siviers as the source. In Croatia, however, there are three places with the name Kraljevec, but the June 1911 edition of the magazine, *Rudolf* by the Anthroposophical Society, it is reported on page 14 his birth house and the name of his birth place. The horoscope was rectified on the basis of the following events and the corresponding aspects belonging to it.

1<sup>st</sup> **First marriage on 10-31-1899 to Anna Eunike who was eight years older.** Primary arc 2.21.58. The progressed ♀ (♐ 6.22) 134.43 M.C., and 48.01 ♀. The

<sup>393</sup> Steiner was not born on the 27<sup>th</sup>, he was baptized then. See a.o. Lindenberg, Christoph. *Rudolf Steiner*. Stuttgart: Rowohlt pocket Nr. 1090, 1988, p. 8.

<sup>394</sup> London, sa, 3<sup>rd</sup> edition p. 42 under nr. 753. Leo informs that he has got the birthmoment from Von Siviers and refers also to his book *How to Judge a Nativity*, part 2, p. 388 and 247. This book was later named *The Art of Synthesis*. London: “Modern Astrology” Office, 1912. On pp. 206-211 Steiner’s horoscope has been printed with a description, calculated however for February 27, 1861.

primary Asc. (♄ 7.20) 107.57 ♃, ruler 5 and 7. Correcting precisely we find the sec. Asc. (♄ 11.08.26) 84 ♃.

2<sup>nd</sup> **Second marriage on 12-24-1914 to Marie von Sivers.** Primary arc 3.18.06. Then sec. ♃ was (♃ 9.43.58) 71.54 M.C.; the prim. Asc. 99.38 ♀. Secondary Asc. ♃ 105 ♃, 48 ☉ and 18 ♃.

3<sup>rd</sup> **Fire Goetheanum: 12-31-1922.** Primary arc 3.48.15. Prim. M.C. 167.42 ♂, 135.15 ♃. ♀pr. 105.07 ♃. ♂ 80 ♃ and pr. 80 ♀/♃.

4<sup>th</sup> **His death on 3-30-1925.** Primary arc 3.56.40. Prim. Asc. (♄ 26.54) ☐ ♃/♀ (26.45). ♃ is ruler of 8, death, and ♂ ☐ ♃, ruler 8, death. Sec. Asc. 54 ♃/♀.

5<sup>th</sup> **Member of the Theosophical Society: 1-11-1902.** Primary arc 2.30.18. Sun prim. \* ♀ which is ruler of the 7<sup>th</sup> house, club life.

6<sup>th</sup> **General Secretary of the Theosophical Society in Germany: 10-20-1902.** Primary arc 2.33.03. Pr. ♀ 149.40 Asc. ; pr. ♂ 149.40 Asc.; pr. ♂ 105.09 ♀ . Venus is ruler of the 7<sup>th</sup> house, society and ♂ is ruler of the ascendant.

The six named events were used to determine the exact time of birth, which proved to be 23:15:00 LMT indeed, with 22:08:24 GMT and ST 9:37:59. This gives the horoscope illustrated above.

A short elucidation: Anna Eunike, the first wife, is shown by ♀. The Asc. and ♀ represent the marriage. Pr. ♀ ☐ the M.C. shows that the marriage with an older woman would have caused a stir at that time. The second marriage to Marie von Sivers is indicated by the prim. Asc. ♄ 107.57 ♃ which is in the fifth house, courtship, and is the ruler of the 7<sup>th</sup> house, marriage. The devastation by fire of the Goetheanum is very aptly expressed by the prim. M.C. 167.42 ♂. For his death we look to the 8<sup>th</sup> house, with its rulers, Mercury and the Moon. Mars, the ruler of the Asc. was at that moment ☐ ♃, the pr. Asc. ☐ ♃/♀. Steiner would have said that he was poisoned.<sup>395</sup> To support this, the planet Neptune symbolizes mysteriousness and poison.

The Elder Brothers of the Rose Cross tested Steiner. Heindel says that Steiner failed his test by his preference to become General Secretary of the Theosophical Society in Germany, which occurred on October 20, 1902.<sup>396</sup> On that day there were many progressive aspects, but these leap out to the eye: pr. Asc. 105.45 ♃ and 108.45 ♀, Venus ♃ the Asc., but especially progressed ♃ (♃ 3.14.33 R) 160.29 from the ♃/♀ midpoint. Saturn is the Dweller on the Threshold, the tester, Mercury, belongs to the occult 8<sup>th</sup> house and Neptune is the planet of the spiritual worlds and initiation.

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<sup>395</sup> See Steiner, Rudolf. *Die Konstitution der Allgemeinen Anthroposophischen Gesellschaft und der Freien Hochschule für Geistes Wissenschaft; Der Wiederaufbau des Goetheanum, 1924-1925.* Dornach: Rudolf Steiner Verlag, 1966, p. 589. And: Schubert, Ilona. *Selbsterlebtes in Zusammensein mit Rudolf Steiner und Marie Steiner.* Basel: 1977, p. 65.

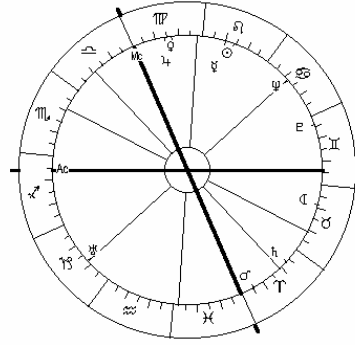
<sup>396</sup> See addendum 9, letter from Heindel to Mrs Bauer of October 14-16, 1911.

### Founding of The Rosicrucian Fellowship.

Founding of R. C. F.  
 Date Aug. 8, 1909; 15:00:00 PST  
 GMT 23:00:00 ST 11:57:54  
 Seattle, 47.36.23 NL. 122.19.51 WL

Houses Campanus  
 1: ♈ 6.02.24 10: ♏ 29.25.33  
 2: ♉ 18.42.09 11: ♐ 19.13.00  
 3: ♊ 1.50.29 12: ♑ 8.53.25

☉♏ 15.42.15  
 ☽♏ 20.48.48P  
 ☿♏ 20.28.43  
 ♀♏ 12.58.25  
 ♂♏ 5.25.10  
 ♃♏ 16.25.12  
 ♅♏ 23.12.59R  
 ♁♏ 18.01.55R  
 ♃♏ 17.54.49  
 ♁♏ 26.27.40



123 Horoscope of the Founding of the R. C. F.

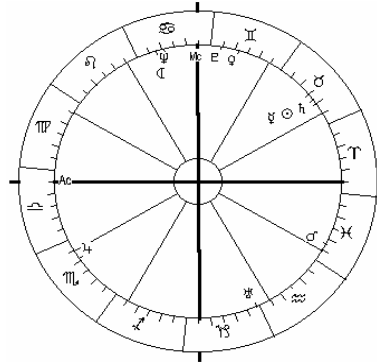
Max Heindel founded The Rosicrucian Fellowship during his lecture on Sunday-afternoon 15:00:00 PST in Seattle, WA 47.36.23 NL., 122.19.51 WL. The GMT then was 23:00:00 and the ST 11:57:54.

### Land purchase in Oceanside.

Land Purchase  
 Date: May 3, 1911, 15:30:00 PST  
 GMT 23:30:00 ST 6:23:27  
 Oceanside, 33.11.45 NL 117.22.43 WL

Houses, Campanus.  
 1: ♈ 4.58.33 10: ♏ 5.22.49  
 2: ♉ 5.25.39 11: ♐ 4.56.05  
 3: ♊ 5.37.41 12: ♑ 4.43.51

☉♏ 12.23.48  
 ☽♏ 22.14.44 P  
 ☿♏ 15.11.11 R  
 ♀♏ 19.11.50  
 ♂♏ 7.55.03  
 ♃♏ 9.19.40 R  
 ♅♏ 10.05.42  
 ♁♏ 29.21.10  
 ♃♏ 19.04.47  
 ♁♏ 26.24.26



124. Horoscope of the land purchase in Oceanside.

The land on which Mount Ecclesia, Headquarters of the Rosicrucian Fellowship was established, was purchased on May 3, 1911 at 15:30 PST, that is

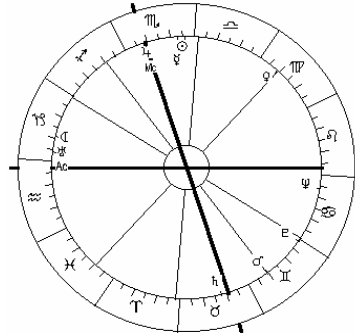
23:30:00 GMT and 6:23:27 Sidereal time; at the bank of Oceanside, 33.11.45 NL and 117.22.43 WL.

### Groundbreaking for Mount Ecclesia.

Groundbreaking for Mt. Ecclesia  
 October 28, 1911, 12:40:00 PST  
 GMT 20:40:00 ST 15:14:55  
 Oceanside 33.11.45 NL 117.22.43 WL.

Houses Campanus  
 1: ♈ 3.00.04 10: ♎ 21.07.28  
 2: ♉ 20.29.13 11: ♏ 9.34.35  
 3: ♊ 28.00.23 12: ♐ 0.31.45

☉ ♎ 4.18.44  
 ☽ ♏ 19.22.49 P  
 ♃ ♎ 7.31.20  
 ♀ ♏ 21.31.03  
 ♂ ♏ 10.08.22 R  
 ♃ ♎ 20.36.15  
 ♃ ♏ 17.43.34 R  
 ♃ ♏ 25.37.27  
 ♃ ♏ 23.47.54  
 ♃ ♏ 28.51.23 R



125 Horoscope of the groundbreaking for Mount Ecclesia.

On October 28, 1911 at 12:40 PST (20:40:00 GMT and 15:14:55 ST) the ground was consecrated by the planting of the cross. Mt. Ecclesia is located at 33.11.45 NL and 117.22.43 WL.

### Rollo Smith

According to his death certificate<sup>397</sup>, Ralph Smith was born on November 9, 1862 at Clarksville, in the municipality of Clinton, in Ohio, (39.24.05 NL and 83.58.53 WL). There were no birth times registered then. On a group photo Rollo towered far above all the other persons. He was very tall and slim, suffered for more than 20 years from lung tuberculosis from which he died on January 9, 1930. He was a professional carpenter and later a salesman. He married on June 17, 1903. His horoscope could be found neither in *The Message of the Stars* nor in *Astro-Diagnosis* nor in the archives of Mount Ecclesia. To determine the time of birth only two facts were known.

Rollo Smith

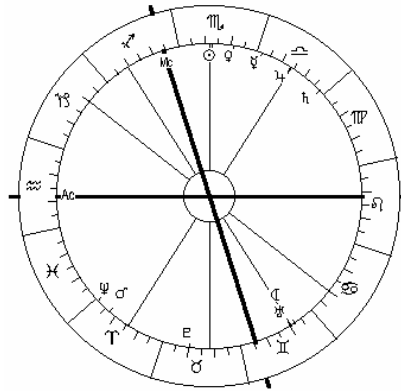
<sup>397</sup> Of the: State of California, department of Health and Services, County of Riverside, act 3355. With thanks to Norman Schwenk.



Born Nov. 9, 1862, 13:00:00 LMT  
 GMT 18:35:56 ST 16:14:42  
 Clarksville 39.24.05 NL., 83.58.53 WL.

Houses Campanus,  
 1: ♋ 18.09.22    10: ♎ 5.35.11  
 2: ♌ 15.48.12    11: ♏ 20.21.28  
 3: ♍ 18.03.01    12: ♐ 9.44.59

☉ ♌ 17.08.40  
 ☽ ♌ 22.19.48 P  
 ♃ ♌ 28.24.05  
 ♀ ♌ 9.30.05  
 ♂ ♌ 6.58.51  
 ♃ ♌ 16.10.44  
 ♃ ♌ 1.54.41  
 ♃ ♌ 19.53.56 R  
 ♃ ♌ 1.21.57 R  
 ♃ ♌ 10.16.23 R



126. Horoscope of Rollo Smith.

1<sup>st</sup> **He married Pearl Blythe who was 20 years younger, on June 17, 1903.**<sup>398</sup> Primary arc 2.53.47. In the horoscope Mercury shows youth. The primary Asc. was opposit (28.14) ♃ which is ruler of the 5<sup>th</sup> house, lover. The 7<sup>th</sup> house is the wife. The pr. ☉ was at that time 28.17 ♎ and was ✱ ♃ and 72.06 ♃, which among others rules his M.C., the social status. Venus, the planet of love was pr. 47.35 (harmonious) to the Asc.; and 74.23 (inharmonious) to ♃; and 74.46 from the cusp of 8, sexuality inside matrimony.

2<sup>nd</sup> **He died from tuberculosis on Jan. 9, 1930.** Primary arc 4.50.30. The primary Asc. then was exactly ✱ ♂, which is the ruler of the 8<sup>th</sup> house, death; 15.19 from the ☽, which is ruler of his 6<sup>th</sup> house, illness; and 160.09 from the ☉. The pr. ♂ was 72.08 from the Asc. Jupiter was pr. 24.22 ♃, the reaper 126.33 ♃ and 160.42 ♂. Pr. ♃ was 132.37 to the Asc. The many harmonious aspects denote that death must have come as liberation for an individual with a body that suffered from tuberculosis for 20 years.

The resulting horoscope is depicted above with a LMT of 13:00:00, 18:35:56 GMT and a ST of 16:14:42.

Rollo Smith faced his Dweller on the Threshold, which bars entrance to the spiritual worlds, on one of the last days of helping Heindel build the first building. That must have been on about November 24, 1911. Primary arc 3.31.15. There were the following progressions at that time: The primary Asc., ♃ 12.04.16, was 40.16 the ☽ and 139.51 ♃. The pr. ♃, ♌ 5.16.00, was

<sup>398</sup> Of the: Sate of California, County op Los Angeles, Marriage License no. 1337. With thanks to Norman Schwenk.

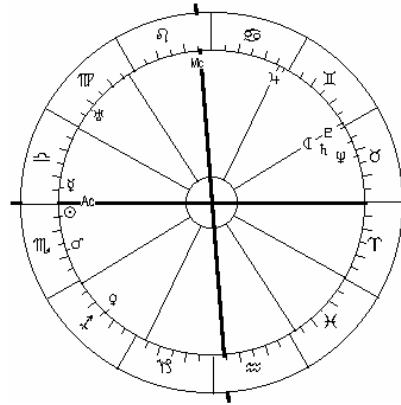
132.34 to the Asc., which must be considered wide, but the pr. ☉ ♀ 6.53.21 was 84.29 ♀ and 90.06, so almost exactly ☐ ♂.

**Mr X, alias Dr W.**

Mr X, alias Dr W.  
 Born: October 28, 1882 6:00:00 LMT  
 GMT 12:16:00 ST 8:26:57  
 Hutchinson 38.00.00 NL. 94.00.00 WL.

Houses Campanus  
 1: ♌ 29.45.41 10: ♎ 4.24.09  
 2: ♉ 1.28.55 11: ♏ 2.41.07  
 3: ♊ 3.52.50 12: ♐ 0.26.12

☉ ♍ 4.59.41  
 ☽ ♋ 0.01.43 P  
 ♃ ♌ 24.01.12  
 ♀ ♉ 16.10.39  
 ♂ ♍ 17.29.55  
 ♃♁ 1.17.45 R  
 ♃♂ 24.04.58 R  
 ♃♏ 21.41.54  
 ♃♂ 17.46.04 R  
 ♃♂ 29.42.48 R



127. Horoscope of Mr X, alias Dr W.

This horoscope, with description, can be found in *Rays* of May 1916 at the pages 16 and 17. It appears that there are some inaccuracies in the calculation, as the horoscope is calculated for 38 NL and 94 WL at 6.00 LMT, which gives a GMT of 12.16.00 and a Sidereal Time of 8:26:57. This horoscope has an error in the position of the ☽, which rounded is not 0.41 but 0.51, and of ♂ which is not 17.20, but 17.30. With the Placidus house system 0 degrees can never be on the 11<sup>th</sup> and 12<sup>th</sup> houses with the given Sidereal time and Northern Latitude. This must be, rounded, 7 ♏ on the 11<sup>th</sup> house and 6 ♐ on the 12<sup>th</sup> house.

The horoscope, calculated anew according to Campanus and with the moon corrected for parallax gives the chart above. The geographic position shows that the man was born in the district of Hutchinson, Kansas, which is located north of Wichita.

On the Asc. is 29.46 ♌, ruled by ♀. This planet makes a 165 (harmonious) aspect with ♃, which is in ♁. Jupiter is Δ the Asc., which among others gives interest in the profession of physician. However ♍, too is on the ascendant, with its ruler ♂ in it and the ☉, indicating an interest in surgery. The harmonious (164.53) aspect of ♀ to ♃, which is in ♁, makes the

person like food, and as Heindel writes, this man has “flabby” figure. But this denotes also, with ♀ (finances) in the 2<sup>nd</sup> house harmoniously aspected to the ☉, that the man was abundantly supplied with money.

Neptune is the planet that symbolizes the spiritual worlds. Neptune harmonious (156 degrees) to ♃ denotes an aptitude in this respect. Neptune, adversely aspected to the ascendant, however, inclines to narcotic addiction and explains why he could not remember what happened at night when he was out of the body. Neptune is also ♂ ☿, the ruler of the ascendant. An opposition is an aspect of choice between right and wrong. If ♃ had been ☿ ☿ this man would certainly have been attracted to black magic and perhaps would become a practitioner of black magic. That, happily, is out of the question here, but it is a signal that the man needs to be wary not to slide down this path.

### **The Dweller on the Threshold**

This horoscope, no. 2 from *The Message of the Stars*, needs to be reproduced here in view of the subject and as the only one of its kind. In summary, Heindel says, “This horoscope shows one of the most remarkable psychic conditions I have ever come across. In the fall of 1910 a friend told me the sad case of a young boy confined to his bed, lying upon his stomach and elbows, persistently gazing at a certain spot in the corner of the room, as if fascinated, his whole frame continually shaking with sobs and moans. At request of the friend I visited the unfortunate boy, and found that the object which drew his gaze, with a power similar to that whereby the snake charms a bird into its fangs, was an elemental of the most horrible type I had ever seen. It appeared as a shapeless jellylike mass with many large greenish eyes imbedded at different parts of its body. Every few seconds a sharp pointed, sword like projection shot out from the most unexpected places in its body and pierced the poor lad who lay cringing upon his bed. Then, although the monster had no mouth wherewith to laugh, it seemed convulsed with fiendish glee at the fear and pain it had given. At other times, one or another of the eyes seemed to dart from the monster, projected upon what resembled an elephant’s trunk and it would halt within an inch of the victim’s eyes, gazing into them with a compelling power of awesome intensity.

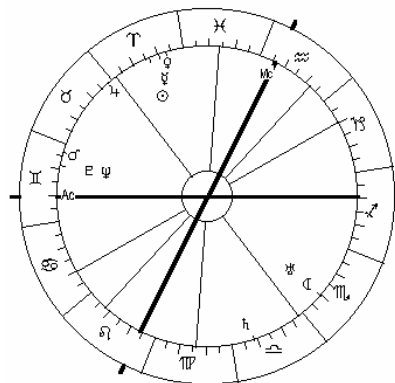
“Standing by the bedside I directed a stream of force toward the base of the poor victim’s brain, and thus drew him toward me in an endeavor to break the spell. But the fiend held the consciousness charmed to such a degree that there was evident danger of rupture of body and soul. I therefore desisted, and with the fearlessness born of inexperience, decided

to fight the elemental upon his own plane of being. But the Elder Brother advised caution that evening, and to investigate the genesis of the monster before taking action. Research of “the memory of nature” developed the fact that in its last life the spirit embodied in the youth had been an initiate of the Order of Jesus, a Jesuit and a zealot of the most ardent type, cruel and unfeeling in the highest degree, yet perfectly impersonal, with no other aim in life save to further the interests of his Holy Order. The health, wealth, reputation or life of others he sacrificed without qualm of conscience, so that the Order was benefited. He would have offered himself up as freely, for he was sincere to the core. Love was as foreign to his nature as hate, but sex was rampant. It tore his strong soul to shreds, yet it never mastered him. He was too proud to show his passion even to one who could have gratified it, and so he developed the secret habit. It must not be supposed that he became an abject slave in that respect; he, the immortal spirit, fought his lower nature by prayer, castigations, fasting and every other conceivable means. Sometimes he thought he had conquered. But when he least expected it the beast in him rallied, and the war waged as fiercely as ever. Many times he was tempted to mutilate himself. He scorned such a course as unworthy a man, especially when that man had taken the vows of priesthood.

Horoscope no 2  
 April 3, 1893 9:00:00 CST  
 GMT 15:00:00 ST 19:39:19  
 Dodgeville 43.00.00 NL 90.50.00 WL.

Houses Campanus  
 1: ♀ 20.37.23 10: ♃ 24.00.48  
 2: ☽ 20.07.18 11: ♆ 16.07.08  
 3: ♁ 7.54.38 12: ♃ 28.03.42

☉ ♃ 14.04.38  
 ☽ ♃ 9.31.18 P  
 ☿ ♃ 9.30.56 R  
 ♀ ♃ 6.35.53  
 ♂ ♃ 3.49.07  
 ♃ ♃ 2.06.53  
 ♃ ♃ 9.05.24 R  
 ♃ ♃ 9.43.38 R  
 ♃ ♃ 9.04.14  
 ♃ ♃ 8.09.37



128. Horoscope no 2, The dweller on the threshold.”

“At last he succumbed to the strain. Vigorous manhood was succeeded by a middle age of delicate health. Constant pain increased his mental anguish and sympathy was born of suffering. He was no longer indiffer-

ent to the tortures of victims of the inquisition. Being by nature a zealot and enthusiast in whatever direction his energies were exerted, the pendulum soon swung to the other extreme. Paul-like, he fought to protect whom he had previously persecuted. He incurred the enmity of the inquisition, and finally, broken in body, but dauntless of spirit he fell a victim to the torture to which he had subjected so many.

“By the sincerity of his nature, and his later life, he earned the right of admission to a Mystery School and prepared for the privilege of working as an Invisible Helper in future lives. The law of association drew him to birth in an American family who were former friends, and from them he received a nervous organization tuned to the high pitch required for his experience.

“He became a prey to the demoniac embodiment of his former actions, the terrible creature known to esoterics as “dweller on the threshold,” which the neophyte must pass ere he can enter consciously into the invisible world. This dreadful shape had drawn its being from acts of cruelty committed by the man in his bygone life. It had fed upon the curses of his tortured victims, and gorged itself upon the odor of their blood and perspiration, as is the wont of elementals. It was a monster in every sense of the word. Death of its progenitor rendered it latent, but in the new birth figure time was marked for retribution upon the clock of destiny.

To conclude Heindel says, “There being so many good aspects [in this horoscope] to help him, it is not likely that he will succumb. When the progressive ☉ reaches the conjunction of Jupiter’s place in the natal figure and the ☽ has passed the ☊ to the ☉ natal place, a distinct turn for the better may be looked for. In the meanwhile the poor soul must struggle alone with its self-made demon. Had not the secret habit sapped vitality in the former life, birth under a stronger sign would have given greater power of physical endurance and rendered victory more certain.”<sup>399</sup>

This seventeen-years old young man, was born on April 3, 1893, at 9.00 CST, a GMT of 15.00.00 and a Sidereal Time of 21.45.19. He was born on 43.00.00 NL and 90.50.00 WL, which corresponds to Dodgeville, situated somewhat west of Madison, Wisconsin.

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<sup>399</sup> Heindel, Max. *The Message of the Stars*. London: L. N. Fowler, 1919, pp. 582-588. See also from Heindel, *The Web of Destiny*. Oceanside, CA: 1920, Part 3 and 4.

### Agatha van Warendorp-Zegwaard.<sup>400</sup>

Agatha Zegwaard was born, according to the Registry of Births, on August 24, 1882 at 21.00 LMT in Nieuwer-Amstel, now named Amstelveen, located at 52.18.24 NL and 4.51.16 EL. This gives a GMT of 20:40:35 and a Sidereal Time of 19:12:04.

She was an English teacher who married a mathematics teacher, Marinus van Warendorp, on July 25, 1907, in Amsterdam. Marinus was born June 21, 1877, at 2.00 LMT in 's Gravendeel. As usual in that time, only one person of a married couple was permitted to remain working as a teacher.

Already in 1913, four years after the publication in America, the Netherlands specialist and theosophist, Miss A. J. J. Hattinga Raven, had translated the textbook *The Rosicrucian Cosmo-Conception* into Dutch.<sup>401</sup> Although there were already Dutch members in America, there was not yet a Study Group or Center in the Netherlands.<sup>402</sup>

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<sup>400</sup> The data about Marinus van Warendorp are from the Registry of Births of Amsterdam; the Registry of Births of 's Gravendeel and the Central Bureau of Genealogy in The Hague. The data about Agatha Zegwaard concerning birth and death are from the Registries of Birth in Amstelveen and Bussum. The data of becoming a vegetarian, membership and such were taken from her note books, first in possession of Mr Jaap Kwikkel, which I got after his passing and afterwards were donated to the Bibliotheca Philosophica Hermetica in Amsterdam. Many data were given to me by Mr Jaap Kwikkel, and are also derived from his autobiography named *Herinneringen [Memories]*, written in Nijverdal in 1986-1988. Typed on 492 pp. format A4, of which a few copies were distributed among his children. I myself was permitted to make a copy from his son Michel's prototype. Here of importance: pp. 141-153: Lid van de Rozenkruisers [Member of the Rosicrucians]; pp. 208-215: Het intrigeren van Jan Leene [The scheming of Jan Leene]; and pp. 308-310: Mevrouw Van Warendorp [Mrs van Warendorp]. Jaap Kwikkel was born on 03-23-1896 at 01.15 according to his mother, at 04.00 according to the Registry of Births, and according to himself at 03.00 in Zaandam (52:26:36 NL. and 4:49:18 EL.) where he had a grocery shop. He died on 12-01-1990 in the afternoon in Nijverdal.

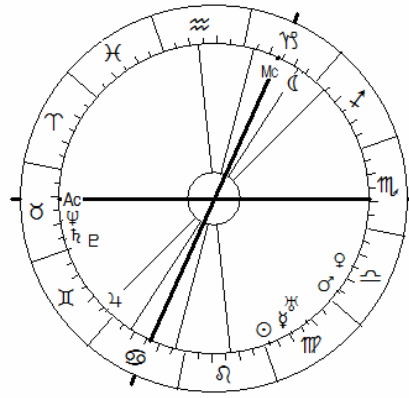
<sup>401</sup> The title was: *Rozenkruisers Cosmologie, of Mystieke Christendom*. Rendered from the English by A.J.J. Hattinga Raven, published in 1913 by: N.V. theosofische uitgeverij, Amsteldijk 79, Amsterdam. The 2<sup>nd</sup> edition of 1924 was published by the same publisher, but the name was changed to "Gnosis," housed in the Celebesstraat 65, in Amsterdam. The owner was Mr W. Symons. Later the publisher moved to Voltaplein 1.

<sup>402</sup> When the Rosicrucian Fellowship chartered her affiliation in the Netherlands is not exactly known. At first there were some small Groups which had claimed the name The Rosicrucian Fellowship, for themselves, but they were not connected. They led a short existence. See Maack, Ferdinand. "Das Rosenkreuz", A.A.W. Santing, *Notities bij de geschiedenis der R + Cr bewegingen in de 20<sup>e</sup> eeuw*, Hamburg 1923, pp. 15, 16. Kwikkel, Jaap. *Herinneringen*, Nijverdal 1988, pp. 142, 153.  *Rays from the Rose Cross*. July 1921, p. 119.

Agatha van Warendorp  
 Born. Aug. 24, 1882; 21:00:00 LMT  
 GMT 20:40:35 ST 19:12:04  
 Nieuwer-Amstel 52.18.24, N 4.51.16 E.

Houses Campanus  
 1: ♈ 10.52.55 10: ♏ 16.36.55  
 2: ♉ 25.45.58 11: ♐ 25.57.52  
 3: ♊ 8.27.26 12: ♑ 16.43.45

☉♏ 1.31.29  
 ☽♏ 5.53.50 P  
 ☿♏ 10.57.12  
 ♀♌ 15.17.05  
 ♂♌ 4.03.05  
 ♃♌ 26.44.02  
 ♅♌ 25.59.49  
 ♁♏ 17.50.12  
 ♃♌ 18.50.28 R  
 ♅♌ 0.15.36



129. Horoscope of Agatha Zegwaard van Warendorp.

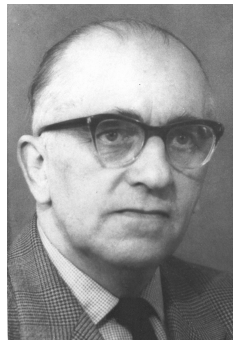
About 1920, the exact date is not known, she started a Study Center in Amsterdam. This Study Group, which later became a Center, was housed at the Overtoom 534. Mrs van Warendorp acted as leader, assisted by her husband, in the background. Their relationship with the members was very affable; they named her moeke [mommy] and onkel [uncle]. The first members included André Peters, Klaas Wout and Jaap Kwikkel and the German Hugo Petzold, who joined in 1921 at the Amsterdam Center. He took the courses there in Dutch.<sup>403</sup> He returned to Düsseldorf in 1925, and shortly afterwards he, with Adolf Brinkmeyer, who was then the only member in Germany founded, with Wilhelm Teich and Ernst Hüser, the first Center in Germany.

Mr van Warendorp died of leukemia on February 14, 1955. In the early part of the 1950's, Mrs van Warendorp began experimenting with crystal gazing with the result that she became mentally confused and started having epileptic seizures. When I met her in 1956, where she lived with the Brohm family at Vogelenzangstraat 45 in Amsterdam, it was already impossible to have a normal conversation with her. She died on January 14, 1970 in Bussum.

<sup>403</sup> See also: *1927-1967, 40 Jahre Rosenkreuzer-Bewegung in Deutschland*, Eine Denkschrift der Rosenkreuzer-Gemeinschaft, deutsche Zentralstelle Darmstadt: Spring 1967, p. 3.



130. Mrs A. van Warendorp,  
1882-1970.



131. Mr J. Leene, 1896-1968.

About April/May 1924 the brothers, Jan and Wim Leene, who resided in Haarlem, presented themselves to study the Rosicrucian teachings under Mrs van Warendorp. The eldest, Zwiër Willem Leene, was born on May 7, 1892 at 15:30 in Haarlem; he died on March 9, 1938 of a heart attack. His younger brother, Jan Leene, born in Haarlem on October 16, 1896 at 20:00 he died on July 17, 1968 from diminishing vitality. Their father, Hendrik Leene, commission merchant, and their mother, Elsina Arp, then lived at Korte Heerenstraat 18 in Haarlem.<sup>404</sup>

The Amsterdam Center grew rapidly, as well as the other Centers in the country. In 1925 a publishing house and a mail-order book dealer were established in adjoining spaces of Alberdingk Thijmstraat 4 in Amsterdam. They ceased to exist on February 15, 1928. In their place, on the same day, the “Publicatie-Bureau van het Rozekruisgenootschap” [Publication Bureau of the Rosicrucian Fellowship] went into business. The first department was the book and brochure trade, residing at Engelsestraat 11 in Haarlem. The second department was the editorial office of the monthly magazine *Het Rozenkruis* [The Rose-Cross] established in December 1927 and new publications. This department was housed at Kleverlaan 90 in Haarlem. A third department the “Abonnement en Advertentie administratie HET ROZEKRUIS” [subscription and advertising administration THE ROSE-CROSS] located at Kweektuinstraat 18 in Haarlem. There were four Centers in the Netherlands: Amsterdam, The Hague,

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<sup>404</sup> The birth data are from the Registry of Births of Haarlem. See also the genealogy Leene/Leenties, by Jan Jans Leenties, March 25, 2002.



Haarlem (about 1927, Kleverlaan 90, under leadership of Jan Leene and his brother Wim<sup>405</sup>) and Baarn.

In December 1929 Mrs van Warendorp had to be admitted to a hospital due to a pyelonephritis and the leadership of the Amsterdam Center was taken over by the Leene brothers in 1930. When, after a few weeks, Mrs van Warendorp returned healthy from the hospital, the brothers refused to give up their position and give back the administration, which they had taken to Haarlem. Mrs Heindel was informed about this and asked for an opinion. She agreed with the Leene brothers.

As already mentioned, a Center was established in Haarlem, at first located at Kleverlaan 90, later Hedastraat 36 and finally the Bakenessergracht 13, afterwards the other premises along the Bakenessergracht was purchased, where, to this day, the Headquarters of the Lectorium Rosicrucianum is housed.

Because the wholesale textiles business which the brothers had taken over from their father no longer produced a good income, and since the Center brought a lot of work with it, Jan at first, and later Wim decided that they could dedicate themselves entirely to the work of the Fellowship and at the same time earn a living from it. The possessions which the Haarlem Center had acquired in the mean time, and the plans to extend it, made it necessary to form a corporation. That was how the "Max Heindel Stichting" [Max Heindel Foundation] came about.

In 1919, shortly after the death of Max Heindel, who was succeeded by his wife, difficulties arose at the Headquarters of the Rosicrucian Fellowship to such an extent that two opposing parties were formed. Each tried to make clear to the members in America as well as in Europe that its side had the right to spread the teachings and publish the books. In October 1934 one intended solution to end the controversy would have impinged on the nearly independent Haarlem Center. For that reason, the members decided to send to America an observer and delegate from the Netherlands, Mr Damme, the chairman of the The Hague Center.

From Headquarters in Oceanside a letter was sent on January 25, 1935, addressed to all Dutch students, probationers and those who are taking the preliminary course.<sup>406</sup> It follows in part:

"Mr C. L. J. Damme President of The Hague Center, who is at present visiting Headquarters, has brought verbal and written reports

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<sup>405</sup> Jan and Wim Leene began taking the lessons in 1924 finishing in half a year. After that they became regular students for 2 years After that they became probationers. That must have been around 1927/28. As a probationer one was entitled to start a Study Center.

<sup>406</sup> All letters concerning this question are in my file.

of the situation in the Netherlands and he leaves us with the following instructions,

“It is the wish of Headquarters and the Board of Trustees, that Mr C. L. J. Damme give a complete report of the circumstances and conditions at Headquarters. He is also instructed by the Board of Trustees to call a general conference where he is to give his report. We ask that all our friends heed this announcement and that all thought and feeling of disassociation be put aside. This concerns all students, probationers and disciples.<sup>407</sup> At this general conference, which should be held at the Haarlem Center at Bakenessergracht 13, as it is most centrally located, Mr Damme is instructed to lay before the conference the wishes of Headquarters and to get the expression of all present at the conference.

“We have set April 5, 1935, 8:00 p.m. as the time for this conference at the above-mentioned place.

“We have given Mr Damme a complete list of our Dutch-speaking members so that he may send a translation of this letter to all these friends who love our beautiful teachings.”

The Haarlem Center also sent, in January 1935, a letter to the Dutch-speaking members of the Rosicrucian Fellowship which follows in part:

“Responding to an inner urge exercised on us about Christmas [1934], we inform you the foundation of the Dutch Headquarters of the Rosicrucian Fellowship as first step to a definite decentralization of the Rosicrucian Fellowship.”

The three leading figures in this were the gentlemen J. Leene, his brother Z. W. Leene and Mr C. L. J. Damme. In a letter to members dated March 27, 1935, they wrote in part:

“To the Dutch Headquarters is offered to save the international desperate Fellowship of a sure downfall. Every true student and probationer ought to join us forthwith for the cleansing work that has been possible by the granting of a complete mandate given to us by the Order of the Rose Cross whereby the direction of the esoteric work is temporarily centralized in the Netherlands.”

A few weeks earlier, on March 11, the Fellowship addressed a letter to the Dutch speaking members that said the Haarlem Center does NOT represent Headquarters, but probably acts on its own initiative, probably with

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<sup>407</sup> The mentioning of “students” is exceptional, because only probationers and disciples have voting rights.

the intention to launch an independent movement. This indeed appeared to be correct, because on September 25, 1935, the Haarlem Center got by royal decree legitimization of its articles of association and therefore also legal validity. The members who remained faithful to the Fellowship considered taking steps to challenge the use of the name “Het Rozekruisers Genootschap,” which Jan Leene continued to use, but Mrs Heindel advised against it. So there were two movements in the Netherlands: The Rosicrucian Fellowship and the broken-away, “Rozekruisers genootschap.”

### Jan Leene, alias John Twine, Jan van Rijckenborgh

According to his birth certificate Jan Leene was born on 10-16-1896, at 20:00 AMT in Haarlem, 52.22.54 NL and 4.38.00 EL. The Asc. was then at ♀ 29.51, on the border with ♁. Rectification of the time of birth is based on the following data:

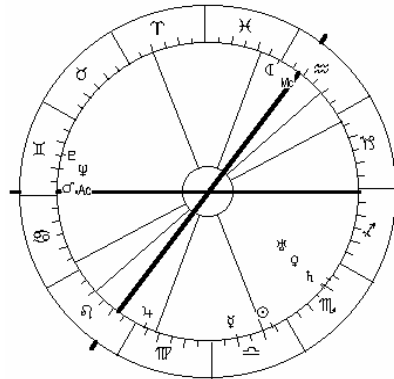
1<sup>st</sup> **Marriage to Johanna Ames on Aug. 9, 1923**, at Haarlem. The primary arc then was 1.44.43 with Asc. ♁ 20.27.28. This is Δ ♀, the planet of love and 140° from the ♃, symbolizing the wife. The pr. ♃ in ♏ 26.48, as ruler of 7, the wife, was 72° from ♀.

2<sup>nd</sup> **Birth of son Hendrik [Henk] on Aug. 24, 1924** in Haarlem. The primary Asc., with a primary arc of 1.49.02, then was ♁ 21.15.58, with a minimal difference of only 23 sec., 48° ♃. This planet is ruler of the 5<sup>th</sup> house and is in the 5<sup>th</sup> house, the house that symbolizes the first child.

Jan Leene  
 Born October 16, 1896 19:55:48 AMT  
 GMT 19:36:16 ST 21:38:03  
 Haarlem 52.22.54 n.l. 4.38.00 e.l.

Houses Campanus  
 1: ♀ 28.52.15 10: ♁ 22.08.48  
 2: ♁ 26.51.37 11: ♃ 8.41.28  
 3: ♃ 10.30.58 12: ♀ 20.09.04

☉ ♁ 23.56.50  
 ☽ ♃ 0.38.16 P  
 ☿ ♁ 9.38.33 R  
 ♀ ♏ 20.14.46  
 ♂ ♀ 27.35.35  
 ♃ ♏ 3.26.06  
 ♃ ♏ 18.29.45  
 ♃ ♏ 22.56.30  
 ♃ ♀ 20.09.05 R



132. Horoscope of Jan Leene.

3<sup>rd</sup> **His death on July 17, 1968** in Santpoort. With a primary arc of 4.59.16 the Asc. was ♍ 24.50.04, harmoniously then, viz. 84° from ♃, the ruler of the 8<sup>th</sup> house, which governs death. The pr. cusp of the 8<sup>th</sup> house, ♃ 24.22.53, was within 11 sec. 162°, a disharmonic aspect, to the ☉, representing the heart and life. This gives a birth time of 19:55:48 AT, corresponding with 19:36:16 GMT and 21:38:03 Sidereal time.

## Addendum 13 ROSICRUCIANS and ROSICRUCIANS

The name “Rosicrucian” is not protected. It holds a great attraction to many, so there are many organizations that have taken the name “Rosicrucian” as their own. It takes some doing for an outsider to discover what kind of organization one has out of this hodgepodge. For that reason this short survey covers most of the important organizations which wear the name “Rose Cross” in their blazon.

**1 The Order of the Rose Cross:** This is the Western Mystery School of the Rose Cross, founded by Christian Rosencreutz in about 1290 in the middle of Germany, which after laboring in silence for three centuries, made its existence known to the world at the beginning of the 1600’s by means of the *Fama Fraternitatis R.C.*, the *Confessio Fraternitatis R.C.*, and the *Assertio Fraternitatis R.C.*, as described at length in chapter 1.

Max Heindel writes, “In the thirteenth century a high spiritual Teacher, having the symbolical name, Christian Rosencreutz, Christian Rose Cross, appeared in Europe to commence that work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion and to explain the mystery of Life and Being from the scientific standpoint in harmony with religion.

“Many centuries have rolled by since the birth, as Christian Rosenkreuz, of the founder of the Rosicrucian Mystery School, and by many his existence is even regarded as a myth. But his birth as Christian Rosenkreuz marked the beginning of a new epoch in spiritual life of the Western World. That particular Ego has also been in continuous physical existence since, in one or another of European Countries. He has taken a new body when his successive vehicles have outlived their usefulness, or circumstances rendered it expedient that he change the scene of his activities. Moreover, he is embodied today, an Initiate of high degree, an active or potent factor in all affairs of the West, although unknown to the world.

“He labored with the alchemists for centuries before the advent of modern science. He, through an intermediary, inspired the now mutilated works of Bacon. Jacob Boehme and others received through him the inspiration that makes their works so spiritually illuminating. In the works of the immortal Goethe and the masterpieces of Wagner the same influence attracts us. All undaunted spirits who refuse to be fettered by orthodox religion, who fling away the husks and penetrate to the spiritual kernel regardless of vilification or of flattery, draw their inspiration from the same fountain as did and does the Great Spirit, which animated

Christian Rosenkreuz. His very name is an embodiment of the manner and the means by which the present day man is transformed into the Divine Superman.<sup>408</sup>

**2 The Fratres Roseae et Aureae cruces, or Golden Rosicrucians, of 1710.**  
An organization of alchemists.

They also made themselves known to the world by means of a book named: *Die Wahrhafte vollkommene Bereitung des Philosophischen Steins, Der Brüderschaft aus dem Orden des Gülden- und Rosen-Creutztes*, etc., Breslau 1710 (2<sup>nd</sup> edition 1714), by S. R. the Order name Sincerus Renatus [the sincere reborn], pseudonym of the Silesian pastor Samuel Richter from Hattmansdorf, near Landshut in Germany, who was a follower of Paracelsus and Boehme. The book was not written by Richter himself, but by a “Professor der Kunst” [Professor of Art] as he calls him, but who remains faceless. Carlos Gilly discovered that the bylaws entered in it are a translation of a manuscript of 1678 by Andreas Segura, *Osservationi inviolabili da osservarsi dalli fratelli dell’ Aurea Croce o vero dell’ Aurea Rosea Precedeni la solita professione*. “But” Gilly says, “the names, ‘Aurea Croce’ and ‘Aurea Rosa’ however are of German origin.”<sup>409</sup> The Golden Rosicrucians traces back to the former alchemists, which according to them were unified in a certain association already. They were bound to secrecy. The social status of the candidates was of no value, nevertheless there was striving for higher position. The book is a discussion about alchemy. They wanted to run their course individually in silence, with the objective “the preparation of the red projection powder,” namely, “the stone of the wise,” and this via ecstasy and experimental research. At the top stood an imperator or emperor; the members were divided into student-heirs and brothers.<sup>410</sup>

**3 The Gold-und Rosenkreuzer des Alten Systems**, [The Gold- and Rosicrucians of the alt system] of about 1750, an imitation of freemasonry.

Their Order history is printed in the foreword of *Compass der Weisen*, Berlin 1779. This begins with Adam and continues with Noah, Enoch, Moses, Hermes, etc, for which James Anderson [pastor and freemason

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<sup>408</sup> Heindel, Max. *The Rosicrucian Cosmo-Conception*. Oceanside: 1996, pp. 518, 519.

<sup>409</sup> Catalogue of the exhibition *Magia, alchemia, scienza dal ‘400 al ‘700 L’influsso di Ermete Trismegisto* in May 2002 in Venice, Italy. This manuscript (BN codex XII – E – 30 ff. 226r-242v) that is in the Bibliotheca Nazionale in Naples, Italy, is described by Gilly in the same catalogue under number 87, pp. 221-224.

<sup>410</sup> Santing, Adolf A. W. “De historische Rozenkruisers en hun verband met de vrijmetselarij” in *Bouwstenen*, volume 5, no. 1 April 1930 until volume 7, no. 4 July 1932. Also published as a reprint titled, *De Historische Rozenkruisers*, Amsterdam: W. N. Schors [1977], pp. 130-162.

1678-1739] served as an example. The foreword tells about the historic Rosicrucians and Christian Rosenkreuz: “All my elder brothers know that Christian Rosencreutz was indeed one of the most important and greatest Brothers, but he was not the founder of our high Order. This was already founded some thousands of years sooner, before Rosencreutz was born.”

At the top stood the Unknown Superior. The mother cell was mentioned as “the circle,” which consisted of 9 members. The members were divided into nine degrees. They worked in groups to achieve their aim which was the making of gold. They hereby alchemically worked with formulas, which came from the Unknown Superior.<sup>411</sup>

**4 Antoine Fabre d’Olivet** (1768-1825) was born in a Protestant family in the Cévennes, France. In his youth he had begun writing poems, plays and novels. In 1797 he established a political newspaper, *L’Invisible*, which survived long enough to publish 107 issues thanks to a magic ring, according to d’Olivet, which made him invisible and enabled him, to watch, unseen, the work of the legislative bodies and the intrigues in the royal palace. In 1800 he fell in love, but the young woman died two years later. He considered suicide, until he received a visit of his deceased beloved. In the manuscript of his memoir he tells how this shock led him to occultism. In 1805 he married the female head of a girls’ school, a mother of three children. But it seems that the spirit of his former beloved wandered around in this marriage. In 1811 he healed Rodolpho Grival from a deaf-mute condition by means of hypnosis. In 1813 he published his translation of *The Golden Verses of Pythagoras*, with commentary. In another work by him titled, *The Hebrew Language Rrestored*, he developed his idea of an original language. He wrote his principal work in 1824, *Histoire philosophique du genre humain* [Philosophical history of mankind].

Fabre d’Olivet is at last “re-connected” with the spirit of his beloved, and, inspired by her, he established the **Universal Theodoxical Cult** in 1824, an Order with its own rites, degrees and vestments.

On October 19, 1824, he revealed at a meeting that his former beloved had been born again in the body of a girl of twelve years of age and he spent the rest of his life looking for her.<sup>412</sup> His books served as a source of inspiration Josephin Péladan.<sup>413</sup>

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<sup>411</sup> *Ibid*, pp. 195-254. See also Frick, Karl R.H. *Die Erleuchteten*. Graz, Austria: Akademische Druck und Verlagsanstalt, 1973, pp. 419-424.

<sup>412</sup> Frick. *Licht und Finsternis* II, pp. 402-404, 429, 430.

<sup>413</sup> *Ibid*, see under 10.

**5 Pascal Beverly Randolph** MD (1825-1875). He founded the **Templar Order of the Rose Cross** in 1858 in Philadelphia. Randolph was reportedly the son of a black dancer and a white physician from Virginia, but a rumor also circulated that his father was an important businessman who married a Madagascar beauty from the reigning royal house in Madagascar. Yet another story claimed he was the illegitimate child of a white adventurer from Virginia and a more beautiful than virtuous black woman. His real father neglected him. He became an orphan when he was five and was raised by a half-sister. He loved the sea; sailed first as a cabin boy on a sailing ship, later as the owner of his own ship. He made long journeys and wrote several novels, among them, *Master Passion* and *Asrotis*. In 1840 he was accepted by “The Hermetic Brotherhood of Luxor,” proponents of spiritism, which enjoyed a wave of popularity over America at that time. In the American Civil War he sided with the North. His valiant behavior attracted the attention of Abraham Lincoln. After making a few journeys through France, Eliphas Levi granted him the highest degree in the Fraternitas Rosae Crucis. Thereby he kept company with Papus. Randolph founded the American **Hermetic Brotherhood of Light**, but he resigned in 1868 and founded his own magical circle, the **Eulis Brotherhood**, which was strongly influenced by the O.T.O. [Ordo Templi Orientis; Eastern Templar Order]<sup>414</sup> and soon attracted many followers in addition to Levi and Kenneth R. Mackenzie. The “Rosicrucian Novel” *The Salamandrine* by Charles Mackay, which came out in 1852, inspired him. He explained his views in a manuscript titled, *Magia Sexualis*, which in 1931 was printed for the first time in French. As the title indicates the book deals with sexual magic.

Two different stories have been told about his death in 1875: One, that he, in a magical experiment, had an apparent “return-shock”; whatever that may be. The other, that he tried to kill his arch-enemy, Mrs Blavatsky, with a pistol by use of magic, but by Mrs Blavatsky’s fore-knowledge the effort backfired and resulted in his own death.<sup>415</sup>

**6** Influenced by the Fratres Roseae et Aureae Crucis or Golden Rosicrucians of 1710, the freemason, **Robert Wentworth Little** (1840-1878), founded the **Societas Rosicruciana in Anglia** (SRIA) in 1866.<sup>416</sup> Only 144 were allowed admittance and each was required to be a master freemason. Kenneth R.H. Mackenzie; Hargrave Jennings (1817-1890); Edward Bulwer Lyt-

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<sup>414</sup> *Ibid*, see under 9.

<sup>415</sup> *Ibid*, pp. 429-437.

<sup>416</sup> Frick. *Licht und Finsternis* II, p. 346.



ton (1813-1873),<sup>417</sup> the writer of *Zanoni*, (1842); Eliphas Levi, pseudonym of the ex-priest Alphonse Louis Constant (1810-1875), writer of book about magic; Pascal Beverly Randolph,<sup>418</sup> practitioner of sexual magic; Arthur Edward Waite (1857-1942); William Wynn Westcott M.D. (1848-1925); F. Leigh Gardner (1857-192?); Theodor Reuss (1855-1923).

7 In 1880 the American branch of the English **Societas Rosicruciana in Anglia (SRIA)** [Rosicrucian Society of the United States of America] came into existence.<sup>419</sup>

8 Proceeding from the above-mentioned SRIA, **William Wynn Westcott** MD (1848-1925) founded the **Hermetic Order of the Golden Dawn**, in 1887. A fictitious German Rosicrucian group, under the direction of Anna Sprengel, provided him with all kinds of material. Members were: William Robert Woodman M.D. (1828-1891); Samuel Liddell MacGregor Mathers (1856-1918); the poet William Butler Yeats (1865-1939); Aleister Crowley (1875-1947), practitioner of black magic; Arthur Machen (1863-1947), poet and writer of ghost stories; Bram Stoker (1847-1912), writer of *Dracula*.<sup>420</sup>

9 In 1901 the Viennese freemason and theosophist/Rosicrucian Dr (philosophy) **Carl Kellner** (1850-1905), who was a great friend of Franz Hartmann M.D. (1838-1912) founded the **Ordo Templi Orientalis (O.T.O.)**. Kellner was born in Vienna, Austria, where he owned a large chemical factory. He specialized in the testing of cellulose, a product obtained from lignin (cellulose) sulfite used for the treatment of tuberculosis. His friend, Franz Hartmann used it in his clinic. Kellner was a member of many persuasions, probably of the Hermetic Brotherhood of Luxor and would have been initiated in Tantrism, of the “left hand” (black magic). His early death in 1905 in his laboratory at home is ascribed to his magical and alchemical practices. In the 1890’s he, with some friends, (among others Franz Hartmann and Theodor Reuss) conceived a plan to establish a secret society according to the tradition of magical Rosicrucian and mysti-

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<sup>417</sup> There is a Bulwer Lytton concern, no membership patently, neither in freemasonry nor in a Rosicrucian group. With the honorary membership in the SRIA he seems to have had no objections. See Frick, *Licht und Finsternis* II, p. 350.

<sup>418</sup> See under 5.

<sup>419</sup> Frick. *Licht und Finsternis* II, p. 355.

<sup>420</sup> Literature: *Ibid*, pp. 452-355; Howe, Ellic. *The Magicians of the Golden Dawn*. London: Routledge & Kegan Paul, 1972; Gilbert, R.A. *The Golden Dawn; Twilight of the Magicians*, Wellingborough, Northampton shire, Great Britain: The Aquarian Press, 1983 and Gilbert, R.A. *The Golden Dawn Scrapbook; The Rise and Fall of a Magical Order*. York Beach, ME: Samuel Weiser, Inc., 1997.

cal freemasonic ideas. So, the Orientalische Temple-Orden was secretly established on September 1, 1901. It seems that he himself had leadership over it until his death. He supported it financially. As external Order served the by Reuss and Hartmann developed adopted Memphis-Mizraim-Rite of Yarker from Britain. Kellner joined this Rite in September 1902, and held the highest degree (90<sup>th</sup> respectively 95<sup>th</sup>). The Order became known publicly after Kellner's death and the purchase of the O.T.O. by Reuss in 1906. **Kellner** was succeeded by **Carl Albert Theodor Reuss** (1855-1923), pseudonym Merlin Peregrinus,<sup>421</sup> who was born in Augsburg, Germany, where his father became an innkeeper, after running a fancy goods shop. Reuss finished his pharmaceutical study, but later became an opera singer and in that capacity, in 1873, became acquainted with Richard Wagner and his mystical views. It was likely via Wagner that he was introduced to Ludwig II, king of Bavaria. By unknown cause, Reuss suddenly lost his voice (probably by his small talent) and became a journalist, politician and writer.

In his 21<sup>st</sup> year, during a stay in London, he became a freemason in the Pilger Lodge, but because of his leftist political views, he was excluded again four years later. He worked as a foreign correspondent and editor for several English and German papers. Besides politics, he also had an interest in esoteric movements. Like Annie Besant in England, who was also radical leftist, he became, after an encounter with Mrs Blavatsky in 1885, a member of the Theosophical Society in England. He was present at the founding of the Theosophical Society in Germany, under the leadership of Franz Hartmann who was vice-president. Reuss did survive in the 1890's the Illuminates Orders from the 18<sup>th</sup> century and attempted to unite under one roof several directions there, including Rosicrucians. He founded, with friends in 1901, **Grosse Freimaurerloge von Deutschland des Illuminaten-Ordens**. Around the turn of the century Reuss had already become a member of the **Societas Rosicruciana in Anglia** (SRIA), and freemason of high degree (Royal-Arch) in the system instituted by **John Yarker** (1833-1913), which rites Reuss build on, in the OTO. Numerous cross-connections existed. For example, Yarker and the Theosophical Society: In 1879 Yarker made acquaintance with Mrs Blavatsky in America. When Blavatsky declared Yarker to be an Honorary Fellow of her society in 1880, Yarker in turn made her, after *Isis Unveiled*, Crowned Princess, the highest degree for female members of the Memphis-Mizraim-Rite. In

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<sup>421</sup> Literature: Möller, Helmut and Howe, Ellic. *Merlin Peregrinus; Vom Untergrund des Abendlandes*. Würzburg, Germany: Königshausen und Neumann, 1986. Frick, *Licht und Finsternis* II, pp. 462-475.

around 1905 Steiner became a member of Yarker's. Other members were Crowley, Papus and **Spencer Lewis**.

**10** In 1888 the **Ordre kabbalastique de la Rose-Croix** was founded by **Joséphin Péladan** (1859-1897) and the marquis **Marie Victor Stanislas de Guaita** (1861-1897). The latter had read books by Eliphas Levi and *Le vice supreme* by Péladan and his approach to occultism was for him an eye-opener. He became acquainted with Péladan and his brother, the physician Adrien, who had contacts with the Hermetists in Toulouse who called themselves a Rosicrucian group. Together with his secretary Oswald Wirth he acquired a beautiful collection of esoteric books and manuscripts. To "expand" his spirit he used morphine and cocaine and by so doing he ended up on the "path of the left hand," black magic, about which he wrote several books.

At the top of this organization stood a board of twelve including, among others Papus (pseudonym Gérard Analect Vincent Encause 1865-1919) and J. Péladan, and later Marc Haven (pseudonym of the physician Dr Emmanuel Lalande, 1868-1926) and Paul Sédir (pseudonym of Yvon le Loupe, 1871-1926). They awarded university degrees and even doctorate degrees.<sup>422</sup>

**11** The books by d'Olivet greatly impressed **Joséphin Aimé Péladan** (1859-1918) who named himself Sâr Mérodak in 1892. Together with de Guaita he founded the **Ordre Kabbalastique de la Rose-Croix** in 1888,<sup>423</sup> from which he seceded because he thought it too eastern, too anti-Roman Catholic and too black-magic. In March 1892 he, with his followers, founded **Ordre de la Rose-Croix du Temple et du Gral**, from which the **Ordre de la Rose-Croix Catholique** sprang. Péladan became imperator, emperor. The physician-chemist Lapasse from Toulouse called a similar organization into being in 1850. The **Rosicrucian salon** established by Péladan in March 1892 became a meeting place for authors and practitioners of art like the composer Erik Satie (1866-1925) who later turned aside from the group. Péladan wrote several books in which he tried to make one teaching of cabbalistic, Hindu, Islamic and Christian philosophical ideas. He was an admirer of Wagner, practiced sexual magic and in 1898 devoted himself to mystic Catholicism.<sup>424</sup>

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<sup>422</sup> Frick, *Licht und Finsternis* II, pp. 391-393.

<sup>423</sup> See under 10.

<sup>424</sup> Frick, *Licht und Finsternis* II, p. 393.

**12** From the beginning of 1900 the philosopher Dr **Rudolf Steiner** (1861-1925) was observed by the Order of the Rose Cross as a possible delegate to proclaim their teaching. He received information in the period preceding to October 1902 from a lay brother of the Order, but chose on October 20, 1902 to be general secretary of the Theosophical Society for Germany, whereupon the Order rejected him to try another candidate. Theosophists also did not appreciate his mixing of eastern and western teachings. For that reason **Steiner** founded the **Anthroposophical Movement** in 1913. Via freemason symbolism from the Memphis-Mizraim Order of John Yarker, and its representative from Germany, Theodor Reuss (1855-1923), Steiner had the idea in 1903/4 that the members can come to initiation, and for that reason he made an agreement with Reuss in 1906. But the method apparently was unsatisfactory, for after the World War, during which the Mizraim rites were forbidden, they were not restored.<sup>425</sup>

**13** Extracted from: the Fratres Roseae et Aureae Crucis of Golden Rosicrucians of 1710, and the mystery schools in the Egyptian antiquity (about 1500 BC, the period of Tutmosis III); the O.T.O., an initiation in a “Rosicrucian group” in Toulouse; and degrees derived from the Scottisch Rite (freemasonry), the former theosophist Dr **Harvey Spencer Lewis** (1883-1936) in 1916 founded the **Antiquus Arcanus Ordo Rubeae et Aureae Crucis** (Ancient Mystical Order Rosae Crucis; **AMORC**) in San Jose, California, of which he was the first imperator or emperor.<sup>426</sup> It is a humanitarian movement, by which individuals during this life on earth try to give health, happiness and peace. It endeavors to the pass on psychological and physical knowledge.

**14** **Reuben Swinburne Clymer** (1878-1966) founded his group: **Fraternitas Rosae Crucis (FRC)** the Rosicrucian Fraternity in about the early 1920's near Quakertown. He would have derived his system from Pascal Beverly Randolph.<sup>427</sup>

**15** On September 25, 1935, **Jan Leene** (pseudonyms John Twine and Jan van Rijckenborgh), his brother Zwiër Wim Leene and Cor L. J. Damme by Royal decree recognition of her statutes and also validity in law, founded **Het Rozekeuzers Genootschap**, the Haarlem Center in Holland of the

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<sup>425</sup> See for a complete survey Addendum 7.

<sup>426</sup> Lewis, H. Spencer *Rosicrucian Questions and Answers; with complete history of the Rosicrucian Order*. San Jose, CA: The Rosicrucian Press, Ltd., 1954, Chapter 8. The Order is now located in Canada.

<sup>427</sup> McIntosh, Christopher. *The Rosicrucians*. Northampton shire, Great Britain: Crucible; 1987.

Rosicrucian Fellowship. The Fellowship name had already been in use in the Dutch language from the beginning, but had never been recorded. The idea to challenge through litigation the new group's use of the name was dropped at the advice of Augusta Heindel. This group's name would change several times; in 1936 **Orde der Manicheeën**; in 1941 **Jacob Boehme gezelschap**; in 1946 **Lectorium Rosicrucianum, Geesteschool van het Gouden Rozekruis**.

Jan Leene cooperated closely with Hendrikje Huizer (Mrs Henny Stok-Huyser (sic)), who was born on February 5, 1902 at 3:00 a.m. on Slotboomstraat in Rotterdam.<sup>428</sup> She used the pseudonym Catharose de Petri. From the year 1946 they traveled repeatedly to Southern France in pursuit of the remaining Cathars. There, in 1956, Jan van Rijckenborgh and Catharose de Petri met Mr Antonin Gadal, who identified himself as the last patriarch of the Cathars, a chain reaching back through the ages in a secret tradition. Mr Gadal then turned over the mandate-for-life of Grand Master to Mr van Rijckenborgh and Archideaconate to Mrs de Petri.<sup>429</sup> After the death of Jan Leene/Jan van Rijckenborgh, July 17, 1968, the spiritual leadership came under the Grand Mastership of Mrs Stok/Catharose de Petri, and continued to her death, September 10, 1990. Since March 22, 1970, the day to day administration has been charged to an "International Spiritual Leadership" of seven men from various European countries, and Mrs E. T. Hamelink-Leene, the daughter of Jan Leene.

Jan Leene came from a Protestant family; his father was Dutch Reformed and his mother strict Reformed.<sup>430</sup> The theologian Dr A. H. de Hartog, father of the writer, Jan de Hartog, made a great impression on him. This man was a liberal thinker, and through him Leene became acquainted with the works of Jacob Boehme. The Rosicrucian teaching of Heindel appealed to him, but he wanted to go farther and was strongly influenced by Hermetism. He embraced the works of the theosophist Alice Bailey (1880-1949). The teachings of the Cathars, already mentioned, and also Gnosticism were interwoven in his teaching. Jan Leene died in 1968.<sup>431</sup>

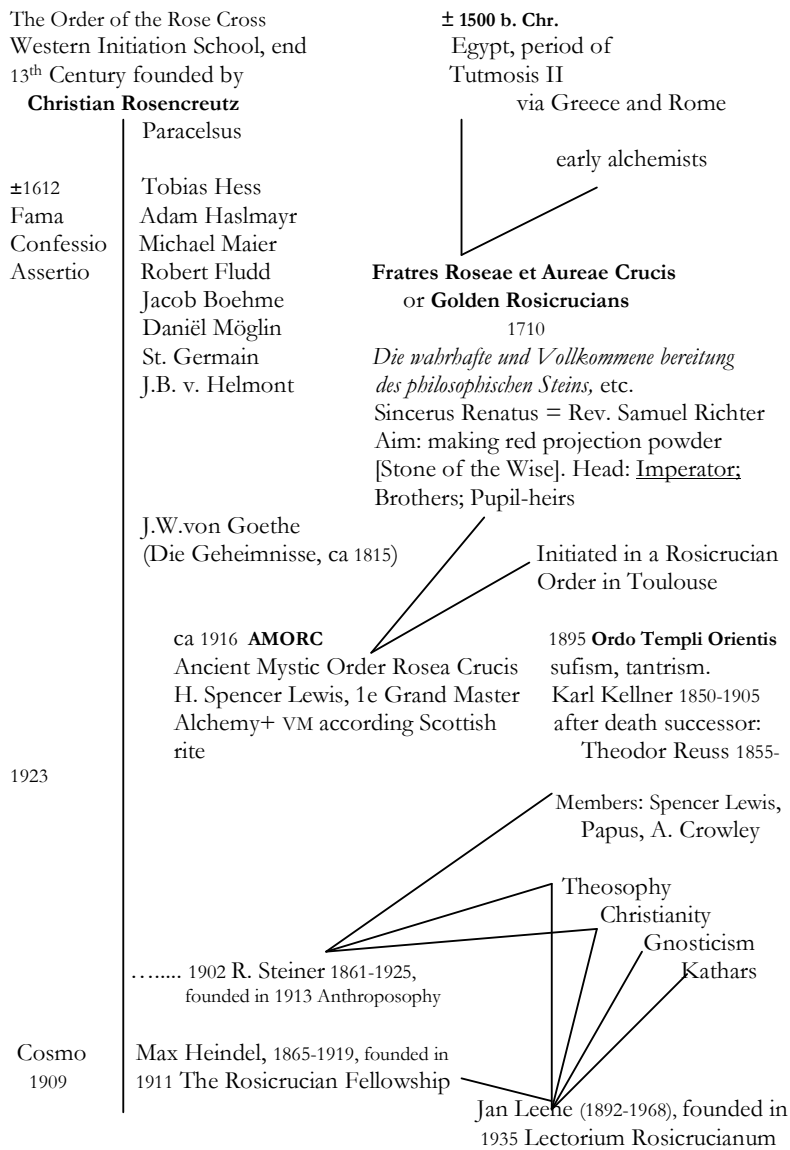
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<sup>428</sup> Birth data coming from the Registrar's Office in Rotterdam, thanks to Mr F. Vermeulen.

<sup>429</sup> Dietzfelbinger, Konrad. *Die Geistes Schule des Goldenen Rosenkreuzers – Lectorium Rosicrucianum; eine spirituelle Gemeinschaft der Gegenwart*. Andechs, Germany: Dingfelder Verlag; 1999. p. 96. And Gadal, Antonin. *Op weg naar de heilige graal*, Haarlem: Rozekruispers; 1960. p. 148.

<sup>430</sup> Henk Leene, the son of Jan Leene, interviewed by Frans Smit on August 24, 1968 in Oze, France.

<sup>431</sup> See also Addendum 12 under 'Agatha van Warendorp-Zegwaard.'



133. Outline of some Rosicrucian organisations.

Adam, Enoch

**Gold- und Rosenkreuzer des Alten Systems** ca. 1750. See preface *Compass der Weisen*, Berlin 1779. Aim: making of gold. Work in groups at recipes of their Head: Unknown ruler. 9 Degrees.

book Fabre d'Olivet

**Josephin Péladan** 1858  
La vice suprême 1884-1890  
Focused themselves on clairvoyance, charity and brotherhood; Craving for fame.

Erik Satie (1866-1925)  
separated later.

Ca 1865 **Societas Rosicruciana in Anglia** (SRIA) Robert Wentworth Little.  
Members: master freemason, max. 144.  
9 initiations degrees.

**Ordre Kabalistique de la Rose Croix**, 1888.

Stanislas de Guaïta (1861-1897);  
black magic.

Members: Kenneth R.H. Mackenzie  
Edward Bulwer Lytton (1803-1873)  
(writer of *Zanoni*, 1845)  
Eliphas Levi, priest, A.L.Constant,  
practitioner and author re: magic.  
Pascal Beverly Randolph, doctor, sexual  
magic. He founded Rosae Crucis in  
Quakertown. Rudolf Steiner.

Council of twelve: oa Péladan  
Papus

Marc Haven = Lalande

Paul Sédir = Y. le Loup

(1871-1926).

Two initiation degrees;  
instruction in cabbala + occult.;  
Awarded doctor titles.

Descends of a fictive Rosicrucian  
group in Germany u.d.o. Fräulein  
Anna Sprengel.

↓  
Péladan parted later

Egyptian- + freemason influence;  
practised (black) magic.

**Hermetic Order of the Golden Dawn**

founders: W. W. Westcott (1848-1925).

S.L.M.Mathers (1856-1918).

W.R. Woodman (1828-1891).

11 degrees: Members a.o. W. B. Yeats (1865-1939) poet

Aleister Crowley (1875-1947) black magic

Arthur Machen (1863-1947) author of ghost stories

P.B.Randolph, founder Hermetic Brotherhood of Light

Maud Gonne (1866-1953) and Florence Farr (1860-1917).