

## 5 MESSENGER OF THE ROSICRUCIANS

Max Heindel arrived in New York City with very little money, but in high spirits. He rented a little hall bedroom on the top floor of a seven-story rooming house.

The Elder Brother's prediction proved to be true. The style in which the typescript was written did not please him and he set about to rewrite it. He sat through the hot summer days of 1908 typing on an old Blickensderfer typewriter from seven o'clock in the morning until nine, sometimes ten o'clock, at night. The milkman would leave a quart of milk outside his door every morning. This, with a few shredded wheat biscuits, sustained him until nine o'clock when he would go out for his dinner, which often consisted of just a few vegetables. After a walk through the hot streets of New York City, he would again resume work on the typescript, continuing until after midnight. The heat became so intense, that after a few weeks he left New York City and went to Buffalo where he finished the typescript on August 24, 1908.<sup>181</sup>

The next problem to face him was how to get the book published, and where to get the necessary funds.

The heat presented difficulties for starting a lecture series in Buffalo, so Heindel went to Columbus, Ohio, where he delivered his first lecture on the evening of November 14, 1908, and later that same month formed the first Rosicrucian Center. Mrs Mary E. Rath Merrill, an artist, and her daughter, Allene, assisted him in drawing the diagrams for the *Cosmo*. He began to spread the Teachings there by stereopticon-illustrated lectures, and after every lecture he distributed free mimeographed copies of his twenty *Rosicrucian Christianity Lectures* for his listeners to study at home. He would then work late into the night running off more copies of the lectures on his second-hand mimeograph machine.

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<sup>181</sup> In the unpublished notes of Max Heindel we read, "In Germany and upon shipboard across the Atlantic, I had made a rough draft of *The Rosicrucian Cosmo-Conception*. In New York I started in earnest, intending to remain there till the work had been finished and a publisher found, so that I might be on hand to see it through the press. But noise compelled me to leave New York for a quiet retreat near the picturesque Niagara Park in Buffalo. There the Work was finished August 24, 1908, thence it was sent to several publishers. The Broadway Publishing Co. of New York offered to publish. The book, they argued, was of a certain volume and in a certain class. To reduce its price below the standard for that class was detrimental to the sale of similar works by other authors, and booksellers would not handle it on that account. As I saw it, the injunction of the Elder Brothers required me to publish at the lowest price possible, so I dropped negotiation."



54. The stereopticon.

Armed with tacks, a hammer and a big armful of 8-inch by 10-inch advertising cards, he walked miles each day to tack up the cards where they would catch the eye of the public. He wrote his own newspaper reviews and took them to publishers, who were sometimes very prejudiced against the new Teachings, but his attractive personality often overcame their aversion and they would finally give him a whole page.

Heindel's greatest concern was how to get *The Rosicrucian Cosmo-Conception* published. The small contributions that he received from the lectures merely supplied him with simple food and lodging. Finally, he saved enough to go to Seattle, Washington, where in 1906 he had made many friends. After finishing the last of the twenty-lecture series, and distributing the mimeographed copies to his listeners in Columbus, he set out with just enough money to pay for a seat on the railroad coach; a berth was too expensive.

His very dear friend in Portland, Oregon, Mrs Mildred Kyle, to whom he had been sending his typescript, in her excitement about this wonderful work started using the Teachings in her own class. She found two experienced proofreaders to help her correct portions of the typescript as she received them. It was she who encouraged Mr Heindel to return to the West Coast. She also promised that when he had completed all of the typescript, she would solicit her friends who would each donate one hundred dollars toward the printing.

In the summer of 1906, Max Heindel predicted that one of his friends in Seattle, real estate agent William M. Patterson, would have a train accident. "I saw that in August 1909 he would take a railway journey for pleasure and that he would meet with an accident there but would escape unharmed. I also saw that in September, a month later, he would take a long journey in connection with an important literary undertaking; but I did not dream then how closely I myself should be associated with the fulfillment of that matter. In the meantime I went to Germany where I was given the instructions that have resulted in the spread of the Rosicrucian Teachings in the Western world.

"After writing *The Rosicrucian Cosmo-Conception* and the Twenty Lectures,<sup>182</sup> I went West again to Seattle during the Alaska-Yukon Pacific Exposition in 1909. There again I met Mr Patterson, and in August when

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<sup>182</sup> Heindel, Max. *The Rosicrucian Christianity Lectures*. Oceanside, CA: 1939.

the lectures had been concluded, he invited me to take a run to Yellowstone Park. After taking this pleasure trip and a rest, he proposed that we go to Chicago to have *The Rosicrucian Cosmo-Conception* published.

“I was too much occupied with the literary work in hand, however, to accept the invitation to Yellowstone National Park, so Mr Patterson went alone. Between Gardner Junction and the Park the train was derailed; all the passengers were considerably shaken, but no one was hurt.

“Upon his return we both went to Chicago where *The Rosicrucian Cosmo-Conception* was published, and thus the prediction made three years before was fulfilled. It must be stated, however, that both of us had forgotten the prediction until later when Mr Patterson brought out the horoscope containing the prediction, which he found while looking through some papers.”<sup>183</sup>

Mr Patterson helped him, not only with financing, but also with proof-reading and handing the book to the printer-publisher. Mrs Jessie Brewster and Kingsmill Commander helped with correcting and rewording.

When Mr Patterson first read the typescript he thought it was too advanced for the world at that time. He advised waiting for twenty years until the world was ready for it. However, upon returning from his trip in October he heard of the plan of the Portland people and at once offered to pay for the printing and to take Heindel with him to Chicago. First Heindel had to finish his lectures in Seattle. He was very busy because of the extra observers in town who were attending the Alaska-Yukon Exposition. Max Heindel gave twenty lectures at the Evergreen Hall in the Arcade building and also held a few classes there. Dr Bush operated two stereopticon slide machine projectors synchronously so that one view seemed to dissolve while the next formed.

It was at his last lecture that Heindel announced a special meeting for Sunday, August 8, 1909. Enthusiasts asked so many questions that Max Heindel asked the assembly if they would join together to promulgate the Teaching. They were nearly unanimous in favor. He drew his watch from his pocket and noted the time, 15:00 (3:00 p.m.), announcing that they were at that moment launching the Rosicrucian Fellowship, or words to that effect.<sup>184</sup>

Regarding this period, Mr Moe wrote to the writer: “Oh, we were about fifty people, and Mr Heindel started a good center for us. Mr Heindel soon left us. Then he came here one year later to give us a boost. Again

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<sup>183</sup> Heindel, Max. “Another Railroad Story,” In *Echoes from Mount Ecclesia*. Oceanside, CA: The Rosicrucian Fellowship, September 1956, p. 35.

<sup>184</sup> For the launching horoscope, see addendum 12, Horoscopes.

Mr Heindel came back here two years later and Mrs Heindel with him.”<sup>185</sup>

The Headquarters of the Rosicrucian Fellowship, which was called the “Rosicrucian Fellowship Auditorium,” was at 812 Sixth Avenue in Seattle.

During his stay in Seattle Max Heindel wrote his third book, *Simplified Scientific Astrology*, a forty-page pamphlet.

In October after the lectures were finished in Seattle, Max Heindel and his friend William M. Patterson went to Chicago, taking with them the typescripts of *The Rosicrucian Cosmo-Conception* and the twenty lectures entitled *The Rosicrucian Christianity Series*. They remained in Chicago for some time while M. A. Donahue & Co. printed 2,500 copies of the first edition of the *Cosmo*.

Before this book could be given to the printers, however, it had been necessary for Max Heindel to retype the entire work, for pencils of four different colors had been used by those who so kindly helped prepare the typescript. With the careful editing of Jessie Brewster and Kingsmill Commander complete, Heindel retyped the typescript on the little, antiquated Blickensderfer typewriter.

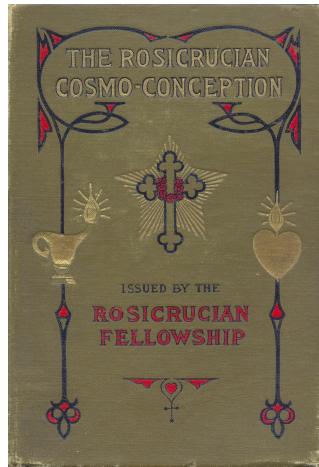


55. Arcade building, Seattle, 1932.

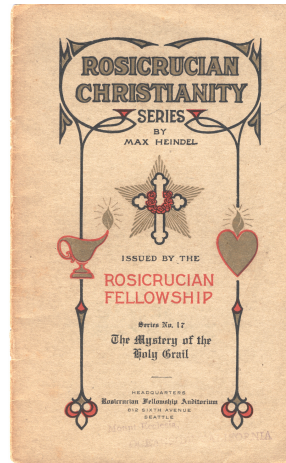
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<sup>185</sup> Letter received from Mr Edwin Moe, Seattle WA, on September 7, 1959.

*The Rosicrucian Cosmo-Conception* was published at the end of November, 1909, a little more than four months before the end of the first decade [April 9, 1910]. Max Heindel tells about the event: “Friends had edited the original typescript and did splendid work, but I had of course to revise it before giving it to the printer. Then I read the printer’s proof, corrected and returned it, reread it after mistakes had been rectified, read it again after the type had been divided into pages, gave instructions to the engravers about the drawings and to the printer about placing them in the book, etc. I was up at six and toiled on till twelve, one, two, or three in the morning for weeks amid endless confusion with tradesmen and the roar of Chicago about my ears, sometimes almost reaching the limit of nervous endurance. Still I kept my faculties together and wrote many new points into the R. C-C [*The Rosicrucian Cosmo-Conception*]. Had it not been for the support of the Elder Brothers I must have gone under. It was their work, however, and they saw me through.... yet I was almost a wreck when the strain was past.”<sup>186</sup>



56. Cosmo cover,  
First edition, 1909.



57. Cover, one of the Rosicrucian  
Christianity Lectures, 1909.

After the first edition of *The Rosicrucian Cosmo-Conception* was printed in November 1909, all but 500 copies were stored with a woman in Chicago, in order to have a central distribution center. She operated a Theosophi-

<sup>186</sup> Heindel. *Teachings of an Initiate*, pp. 144-145.

cal publishing house named “Independent Book Company” at 18-26 East Van Buren Street. She used the 2000 copies of the *Cosmo* to pay her debts to other publishers. About six months later, a request for more books came from Seattle and it was learned that the entire edition was exhausted. To meet the demand, a rush order was placed with the printer, but to finance this was a real problem. Augusta Foss supplied a small sum to help meet the first payment. The demand was so great, that during the printing, two booksellers had already ordered one third of the edition.

Mr Heindel wrote to Mrs L. Bauer in Vienna, Austria on December 23, 1910: “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 *R. C.-C.*”<sup>187</sup> The third edition contains this index from pages 543 to 597 inclusive, so 54 pages. On page 543 [not numbered] of the first and second edition is written: “*The Rosicrucian Cosmo-Conception*. Max Heindel, 544 pp, 12mo, with 25 diagrams and illustrations, some in four colors; handsome symbolic cover design (red, black and gold). Edges gold over red. Binding extra strong and durable; issued without profit to author...\$1.00 Postage 15¢.”

Further, on the same page: “*The Rosicrucian Christianity Series*, The price of these [20] lectures is 5 cents each plus 1 cent postage for each copy.”

In the second edition on the next page: “*Simplified, Scientific Astrology*, Part I, by Max Heindel. This is a complete textbook. It has all tables necessary to learn how to cast a horoscope; besides 20 illustrations. Price 35 ¢; by mail 40 ¢.”

It was stated that these books are for sale by the “Rosicrucian Fellowship” P. O. Box 1802 Seattle, WA; 202 East Beck Street, Columbus, OH; Blanchard Building, Los Angeles, CA.

While it may seem that the loss of two thousand copies must have been a calamity to one of limited means, it was far from it. It proved to be a godsend, for the woman had been associated with New Thought, Theosophy and various other advanced thought movements for a number of years, and had furnished them with books she had procured from large publishing houses. She induced them to accept *The Rosicrucian Cosmo-Conception*, which, up to that time, had been comparatively unknown. Thereby she created a demand, which was one means of spreading the Rosicrucian Teachings to many parts of the world.

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<sup>187</sup> See Addendum 9, Correspondence between Max Heindel, Laura Bauer and Hugo Vollrath.

After Max Heindel returned to Seattle from Chicago, he soon went to Yakima, Washington, where he gave lectures and started a Center. One of the persons present at that time was Bessie Boyle Campbell who relates the following, "My first remembrance of Max Heindel was when I met him at the door of a lecture hall ... When I came up to the door, Mr and Mrs Swigart and Max Heindel were there. I thought how like a priest he was, although he was dressed in a business suit. Afterwards, I thought perhaps it was his great reverence that made me think he was like a priest. Later on, in one of his small classes, he told us that he had been a Catholic priest when he was on earth about three hundred years before in France...In the old hall at the first lecture there was an audience mostly of tramps who had come in out of the cold and snow ... He sometimes told jokes during his lectures and was very jovial, but at other times he was very serious. He had a great compassion for all who suffered."<sup>188</sup>

A Dutch member, Mrs A. van Warendorp,<sup>189</sup> wrote the following in one of the notebooks: "In his former life, Max Heindel was a monk, who wrote about mysticism. These works were not met with great favor by the order he belonged to, and the result was enmity with the brothers. Mrs Heindel, who was a daughter, then of a rich Italian gentleman of noble birth, left her family and helped poor, sick people with medical herbs. She read the books by this monk and advised him to flee, as his life was in danger. She cared for a horse on which the monk fled. The order sent terrible bloodhounds to follow the monk, which mauled him. During this, his present life, Max Heindel was very scared of dogs."

A passage from a letter from Mr George Schwenk, who was a good friend of Mrs Heindel, states: "Mrs Heindel told me that it was Mr Heindel's belief that all those who were actively engaged in the Rosicrucian Fellowship were associated with him in the Christian church about three-hundred years ago."<sup>190</sup>

After Yakima, Max Heindel left for Portland, Oregon, where he delivered lectures and established a Center.

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<sup>188</sup> Campbell, Bessie Boyle. "A Tribute to Max Heindel." In *Rays from the Rose Cross*, Oceanside, CA: The Rosicrucian Fellowship, November 1955, p. 482.

<sup>189</sup> Agatha Zegwaard (1882-1970) schoolteacher, married to the math teacher Marinus van Warendorp started her study of the Rosicrucian Teachings on October 1, 1916. Around the 1920's she founded the first Center in Holland, Amsterdam. See further addendum 12.

<sup>190</sup> Mr George Schwenk Sr., Ojai, CA in a letter dated June 15, 1968.