

Addendum 9 Letters from Max Heindel to Mrs Laura Bauer
and Mr Hugo Vollrath³⁷¹

(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.

³⁷¹ 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 30th 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 26th 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 publisher³⁷² 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 publisher³⁷³ 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.

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

³⁷³ 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 2nd 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 book³⁷⁴ 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,⁷ 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 3rd 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-

³⁷⁴ *The Rosicrucian Cosmo-Conception.*

eral Secretary³⁷⁵ 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 1st, the discrepancies in his book *Theosophy*, 2nd, in respect of discrepancies in his *Akasha Chronicle*, and 3rd 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*

³⁷⁵ 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.³⁷⁶

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.

³⁷⁶ 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 (3rd 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.