

4 HEINDEL IN GERMANY

When Heindel arrived in Germany early in November 1907, and found lodgings, he had to register at the police station, even though it was peacetime. This meant that he had to show his papers and answer a long list of personal questions to mostly brusque officers.¹⁴⁶ His goal was to study Steiner's teachings intensively during the coming five months, with the help of Alma von Brandis. She had joined the theosophical branch of Steiner in 1906. Steiner, although an Arch Warden of the Theosophical Society of Adyar in Germany, claimed to be a Rosicrucian. This latter, was exactly the reason why Heindel, again under his real name Grasshoff, had come to Germany. Like Steiner, Heindel had also been connected with the Theosophical Society in Adyar for some years, and had thoroughly studied the theosophical teachings as a member and vice-president of the Los Angeles lodge.¹⁴⁷

Steiner had introduced Rosicrucian Teachings now contained in about seven books, as well as material dealing with the so-called Esoteric School covered in two later-published books. These were available to Heindel at that time.¹⁴⁸ Of course Heindel visited the meetings and took part in both sections of Steiner's Esoteric School.

On January 5, 1911, Paula¹⁴⁹ wrote to her stepfather, Dr Wilhelm Hübbe Schleiden (1846-1916), a lawyer and businessman: "In the October issue of the *Hochland* I read today the article against Steiner. I assume Driessen¹⁵⁰ gave it to you. It had amused me only that the American, who is originally called Grasshoff, did so well by it. He was admitted at the same time I was. So he really is a traitor, isn't he, because he has made public much to which he was bound to be silent."¹⁵¹

From indications in the letter of Günther Wagner,¹⁵² Klatt thinks one can deduce that Dr Steiner's admittance to the Misraim Service, in the second section of the Esoteric School, must have taken place in the au-

¹⁴⁶ Heindel, Max. *The Rosicrucian Philosophy in Questions and Answers*, Volume II, Oceanside, CA: 1947, p. 367.

¹⁴⁷ Greenwalt, Emmet A. *California Utopia: Point Loma 1897-1942*. San Diego: Point Loma Publications, Inc., 1978, p. 211.

¹⁴⁸ See addendum 7. Rudolf Steiner.

¹⁴⁹ Pauline Martha Stryczek, 1868-1945, teacher of infants. Hübbe Schleiden adopted her as a daughter in 1908.

¹⁵⁰ Clemens Heinrich Ferdinand Driessen, 1857-1941, lawyer from Aalten (Holland), cantonal judge in Schenklingfeld and from 1901 in Wiltzenhausen.

¹⁵¹ Klatt, *Theosophie und Anthroposophie*. p. 111, note 422.

¹⁵² Günther Karl Wagner, 1842-1930, chemist, founder of the "Pelikan" factory in Hannover.

turn of 1907.¹⁵³ Steiner says that the symbols used in his Misraim Service are indeed symbols one also finds in freemasonry, but that these are symbols from the old Mystery Schools and have nothing to do with freemasonry. Freemasons do not understand the symbols' true profundity and cannot elucidate them, because they cannot be correctly understood outside the occult temples. For that reason, Steiner thought that the name FM or freemason had to be abolished in his temple, and that this occult service - as one likes - could be indicated with the capitals MS for Misraim Service.¹⁵⁴ Heindel says too that he is not a freemason.¹⁵⁵

Three days later, on January 8, 1911, in a letter to her stepfather Paula wrote: "Grasshoff is an American. I did not consider him a Jew, but worse for being rather unbearable. Did you read his book? He often gave here lectures in English about Astrology and especially based on Blavatsky's *Secret Doctrine*. He had already formerly given lectures on theosophy in America and was closely tied with Alma von Brandis."¹⁵⁶

Heindel says that for five months - viz. from the beginning of November 1907 to the end of March 1908 - he studied Steiner's teachings intensively and that during that period Steiner was seldom present in Berlin.¹⁵⁷ Max Heindel had about six personal interviews with Steiner and on three occasions called him to task about: a) the discrepancies in his book *Theosophie*; b) the discrepancies in his *Akasha Chronik*; and c) his ignorance of physiology as revealed in his lecture repeatedly where he pointed to the back of his head and spoke of the pituitary gland as located there, while his clairvoyance should have revealed to him the fallacy.¹⁵⁸ In all of these cases Steiner removed the errors from his written words and made his apologies to Heindel in the presence of witnesses. In the last interview, Heindel mentioned to Steiner that he had commenced a book along occult lines, a compendium of the Teachings of the East and West. Steiner suggested that, if any of the teachings promulgated by him were used, he

¹⁵³ Klatt, p. 11, note 422.

¹⁵⁴ *Zur Geschichte und aus den Inhalten der erkenntniskultischen Abteilung der Esoterischen Schule von 1904 bis 1914*, [From the History and Contents of the First Section of the Esoteric School 1904-1914]. Dornach: Rudolf Steiner Verlag, 1987, pp. 93-94, [GA 265].

¹⁵⁵ Heindel, Max. *Freemasonry and Catholicism*. Oceanside, CA: 1919, p. 8.

¹⁵⁶ Klatt, p. 111, note 422.

¹⁵⁷ Heindel. *The Rosicrucian Cosmo-Conception*. 2nd edition, Chicago: 1910, in the "rededication." For verification please see: Lindenberg, Christoph. *Rudolf Steiner, eine Chronik, 1861-1925*. Stuttgart: Verlag Freies Geistesleben, 1988, pp. 263-269, November 1907 to March 1908.

¹⁵⁸ Letter from Heindel to Mrs Bauer dated 14/16 October 1911. See addendum 9, Correspondence between Max Heindel, Laura Bauer and Hugo Vollrath.

should be mentioned as authority and source of information, to which Heindel assented.

Alma von Brandis had joined Steiner's group in 1906. By taking Heindel to Germany she hoped to persuade Heindel to become a messenger of Steiner's teachings in America.¹⁵⁹ Heindel in turn had hoped that Steiner would be able to help him to advance along the path of spiritual development. But as this did not happen, Heindel became disheartened. In a real "slough of despondence" he told Alma von Brandis that he wanted to return to America. When he told her also that he considered his voyage to Germany a waste of time, a heated argument started between them, which led to a permanent split.

After this Heindel returned to his hotel room, dejected and discouraged, feeling that he had given up a fertile field of work in America and had come to Europe only to learn that he had not found what he had expected. Meanwhile he made preparations to return to America. In Heindel's own words: "As I sat in my chair ruminating my disappointment, the feeling that someone else was present came over me, and I looked up and beheld the One who has since become my Teacher. With shame I remember how gruffly I asked who had sent him and what he wanted, for I was thoroughly disgruntled. I hesitated considerably before accepting his help on the point that had caused me to come to Europe.

"During the next few days my new acquaintance appeared in my room a number of times, answering my questions and helping me to solve problems that had previously baffled me, but as my spiritual sight was then poorly developed and not always under control, I felt rather skeptical in the matter. Might it not be hallucination? I discussed the question with a friend. The answers to my queries given by the apparition were clear, concise, and logical to a high degree. They were strictly to the point and altogether beyond anything I was capable of conceiving, so we concluded that the experience must be real.

"A few days later my new friend told me that the Order to which he belonged had a complete solution to the riddle of the universe, much more far-reaching than any publicly known teaching, and that they would impart that teaching to me provided I agreed to keep it as an inviolable secret. Then I turned on him in anger: 'Ah! Do I see the cloven hoof at last! No, if you have what you say and if it is good, it is good for the world to know. The Bible expressly forbids us to hide the Light, and I care not to feast at the source of knowledge while thousands of souls

¹⁵⁹ Information received from Irene Murray and Gene Sande, by word of mouth in April 1974.

hunger for a solution to their problems as I do now.’ My visitor then left me and stayed away, and I concluded that he was an emissary from the Black Brothers.

“About a month later I decided that I could obtain no greater illumination in Germany and therefore made reservation on a steamer for New York. As travel was heavy, I had to wait for a month for a berth.

“When I returned to my room after having purchased my ticket, there stood my slighted Teacher and he again offered me instruction on condition that I keep it secret. This time my refusal was perhaps more emphatic and indignant than before, but he did not leave. Instead he said: ‘I am glad to hear you refuse, my brother, and I hope you will always be as zealous in disseminating our teachings without fear or favor as you have been in this refusal. That is the real condition for receiving the teachings.’”¹⁶⁰

It was during the months of April and early May 1908 that Max Heindel stood the test. Only later was he told that the Elder Brother’s first choice for candidate was Dr Rudolf Steiner, who had been under their instruction for several years but had failed to pass his test because he could not be a leader of both the Western Teaching as well as the Eastern Teaching. Max Heindel also had been under the observation of the Elder Brothers for a number of years as the next best candidate in case the first one should fail. In addition, he was told that the Teachings had to be published before the close of the first decade [April 9, 1910]¹⁶¹ of the century. Information was then given to him on how to reach the Temple where he would receive the Teachings. Max Heindel wrote about this: “To reach that place he directed me to proceed the next morning to a certain railway station in Berlin, buy a ticket for a place of which I had never heard, and take a train that would go at a certain designated time. Accordingly I started the next morning for the railway station named, bought a ticket for the said station, found that the train went at the time my visitor had told me. Upon arrival at my destination¹⁶² I met the Elder Brother¹⁶³ himself, clothed in his physical body and was by him conducted to the environs of the Temple which is not physical and therefore in-

¹⁶⁰ Heindel, Max. *Teachings of an Initiate*. Oceanside, CA: 1955, pp. 100-102.

¹⁶¹ *Ibid*, p. 146.

¹⁶² The oral tradition tells that a carriage at the station waited for Heindel. (Information from Harry Gelbfarb by phone in October 2000.)

¹⁶³ Ann Barkhurst, connected to the Fellowship in 1920 and is usually well informed, writes in *Rays* of April 1963, pp. 190-191 that the Elder Brother, who guided Heindel, would be called George.

visible to the people in the neighborhood who are not aware that the Great Western Wisdom School is located in their midst. I was not asleep at the time when the Elder Brother entered my room and gave the directions which led to the meeting, nor was I at that time able to focus my spiritual sight at will, or to leave my body when desired. These faculties were awakened at the time of the first initiation, which took place in the Temple shortly afterward. But the Elder Brother in that case materialized sufficiently to enable me to see him.”¹⁶⁴

At the Temple Max Heindel spent a little over one month in direct communication with, and under the personal instruction of, the Elder Brother, who imparted to him the greater part of the Teachings contained in *The Rosicrucian Cosmo-Conception*. The first draft of this book was in the German language, and was written while he was still in Germany. What the Teacher told him was only an outline. The heavy psychic atmosphere in Germany was particularly conducive to the communication of esoteric thought to the consciousness of the candidate. But he was told that the 350 pages (approximate) of manuscript, which he had written would not satisfy him when he reached the more electric atmosphere of America and that he would wish to rewrite the entire book.¹⁶⁵ In his great enthusiasm he at first doubted this. He felt that he had received a wonderfully complete message. But the Elder Brother’s predictions were true. In closing, Max Heindel says: “At the dismissing from the Temple, the Elder Brothers gave me the following parting admonition and counsel: never try to attract money, not even to build the Ecclesia or Sanitarium. Buildings are dead, no matter how beautiful, so aim rather to interest men and women of noble souls, that this movement may be endowed with their life, for only thus can it become a living factor in the world’s work. If you adhere to this policy, buildings of commensurate dignity will come in time, as required by the work; but, if ever you make these priceless Teachings subservient to Mammon, the light will fade and the movement will fail.”¹⁶⁶

After Max Heindel had received the greater part of the Teachings from the Elder Brother of the Rose Cross, now included in *The Rosicrucian Cosmo-Conception*, “he destroyed the unfinished manuscript of the book he had mentioned to Steiner. But because *The Rosicrucian Cosmo-Conception*

¹⁶⁴ Heindel, Max. Ed. (1916, January). Question Department. *Rays from the Rose Cross, a Magazine of Mystic Light*. vol. 4, p. 17.

¹⁶⁵ Heindel, Max. Ed. (1914, June). Origin of the Rosicrucian Fellowship. *Echoes from Mount Ecclesia*. vol. 2, p. 2.

¹⁶⁶ Heindel, Ed. (1913 July). *Echoes from Mount Ecclesia*. vol 1 p. 1.

corroborated the teachings of Dr Steiner along main lines, Heindel thought it was better to dedicate the book to Steiner than appear to be a plagiarist. There would have been small danger, however, for the plagiarist invariably gives less than the authority from whom he steals. After comparing with works previously published, it will appear that *The Rosicrucian Cosmo-Conception* gives more information.”¹⁶⁷

The Theosophists received *The Rosicrucian Cosmo-Conception* with great enthusiasm. Mrs Laura Ficker-Bauer (1874-1934), a school teacher in Vienna, Austria, also found the book.¹⁶⁸ On November 30, 1910 she wrote a letter to Max Heindel requesting permission to translate *The Rosicrucian Cosmo-Conception* into German. Permission was granted. In a letter from 14/16 October 1911 Heindel requested that she leave some room at the end of “A Word to the Wise” so he could give her words of thanks. From the text it appears that she uses the pseudonym S. von der Wiesen. [*Bauer* means farmer and *Wiesen*, meadow].

When the translation was finished it was offered to publisher Max Altmann in Leipzig. Altmann published Steiner’s books, and he wrote Steiner a letter, who on January 28, 1911, from Hotel Royal in Düsseldorf, sent word to Marie von Sivers: “Altmann writes that he has been offered the translation of Heindel’s book.” Steiner persuaded Altmann not to publish Heindel’s book.¹⁶⁹ Thereupon Vollrath, also located in Leipzig, obtained the order, and published the book as *The Rosicrucian Cosmo-Conception, in ten written lessons*, for the price of 12 Marks.¹⁷⁰

Hugo Vollrath (1877-1943), who also called himself Walter Heilmann as well as Dr Johannes Walther, had a very bad reputation. Deinhard wrote on a postcard to Driesen dated August 31, 1916: “I consider Vollrath an almost pathological troublemaker.”¹⁷¹ Although Vollrath had been dismissed as Secretary of the Order of the Star in November 1911, he boldly called himself “Secretary” of what he named, “The Star Union,” and gave out membership cards with the fake signature of Krishnamurti on them.¹⁷² Before 1914 he had always called himself “Doctor,” a designation

¹⁶⁷ See the rededication on page 67.

¹⁶⁸ See addendum 9. Correspondence between Max Heindel, Laura Bauer and Hugo Vollrath.

¹⁶⁹ Steiner, Marie. *Rudolf Steiner, Marie von Sivers, Briefwechsel und Dokumente, 1901-1925*. Dornach: Rudolf Steiner Verlag, 1967, p. 123.

¹⁷⁰ See Hartmann, Dr Franz. *Ein Abenteuer unter den Rosenkreuzern*. Leipzig: Theosophisches Verlagshaus, sa, the last (advertising) page: “Die Weltanschauung der Rosenkreuzer. In zehn Unterrichtsbrieften, von Max Heindel, Preis M. 12.”

¹⁷¹ Klatt, p. 109.

¹⁷² Klatt, p. 113.

which Dr Korsch,¹⁷³ a lawyer from Düsseldorf, succeeded in proving false after many years of investigation. The papers which purported to demonstrate this title were counterfeit.¹⁷⁴ So it is in all respects understandable that Heindel soon decided to disassociate himself from such a publisher.

The Adyar theosophy and Western elements given to Steiner by a lay brother of the Rosicrucian Order formed the basis for Steiner's teachings. Heindel's background included the Adyar theosophy, an intensive five-month study of what Steiner taught and the Teachings which he received directly from the Elder Brother and placed into a manuscript of about 350 pages.

When Heindel arrived in America, he wanted to rewrite the manuscript. He was still convinced that Steiner was to proclaim the Rosicrucian Teachings in his way to the German speaking people and that he, Heindel, had received the Rosicrucian Teachings to proclaim them to the English speaking people.¹⁷⁵



52. Blickensderfer typewriter.



53. Typescript Cosmo, 1909.

¹⁷³ Taeger, Hans Hinrich. (publisher), *Internationales Horoskope Lexikon*. Freiburg in Breisgau: Verlag Hermann Bauer, 1992, Vol. 2, p. 873: "Hubert Korsch, 1883-1943, lawyer, astrologer, publisher *Zenith* (1930-1938)."

¹⁷⁴ Howe, Ellic *Urania's Children. The Strange World of the Astrologers*. London: William Kimber, 1967, p. 115.

¹⁷⁵ Heindel, *Gleanings of a Mystic*, p. 11.

Whenever appropriate, Heindel, in good conscience, used examples and quotations from Steiner. And why not: they stemmed from the same source, and were intended for the same purpose. Besides, Heindel had promised Steiner that he would mention him as his source of information. Heindel did this, by dedicating the book to Steiner, because he sincerely thought that they were in equal positions. Heindel sent him a signed copy, and hoped for a positive reaction from Steiner, but this did not come. Heindel must then have asked his Teacher what was the proper position of Steiner, and been given to understand that at first he was thought to be their messenger, but was found unsuitable because he mixed Eastern and Western occultism. After receiving Heindel's book, Steiner must have understood that Heindel had been appointed messenger of the Order of the Rose Cross. Heindel, after being enlightened about the correct position of Steiner, understood that his dedication to Steiner was a mistake, and in a re-dedication in the 2nd edition of 1910 he endeavored to correct this error. See below the dedication in the English typescript, the dedication in the 1st edition, and the re-dedication in the 2nd edition.¹⁷⁶

Dedication in the English typescript of 1908:

Dedicated to my esteemed teacher and valued friend Dr Rudolf Steiner and to my more than friend Dr Alma von Brandis, in grateful recognition of the inestimable influence for soul-growth they have exercised in my life.

Dedication in the first edition of November 1909:

To my valued friend, DR RUDOLF STEINER, in grateful recognition of much valuable information received; and to my friend, DR ALMA VON BRANDIS, in heartfelt appreciation of the inestimable influence for soul-growth she has exercised in my life.

The re-dedication in the second edition of 1910:

IN RE-DEDICATION

From the beginning of November 1907, to the end of March 1908, the writer devoted his time to the investigation of the teachings of Dr Steiner, who was absent from Berlin nearly all that time. In the last of about six personal interviews with Dr S. the writer mentioned that he had com-

¹⁷⁶ From a Xerox copy of the typescript. The original is located at The Rosicrucian Fellowship Headquarters in Oceanside, CA.

menced a book along occult lines; a compendium of the teachings of the East and the West.

Dr S. then urged that if any of the teachings promulgated by him were used he ought to be mentioned as authority and source of information. In consequence the writer agreed to dedicate the work to Dr Steiner.

During January, February and March 1908, the Elder Brother, whom the writer now knows and reveres as Teacher, came at times, clothed in his vital body and enlightened the writer on various points. In April and May, after unwittingly passing a test, the writer was invited to journey to the estate on which is found the Temple of the Rosy Cross.

There he met the Elder Brother in his dense body; there he was given the far-reaching, synthetic philosophy embodied in the present work - which *in the opinion of many old students* in England, on the Continent and in America, embodies everything that has been taught in public or esoterically in the past, besides much more that has never before been printed.

Therefore the unfinished manuscript for the book mentioned to Dr Steiner was destroyed, but as the later and more complete teaching given by the Elder Brother corroborated the teachings of Dr S. along main lines, it was thought better to dedicate the book to Dr S. than seem a plagiarist. Of that there would have been small danger, however, for the plagiarist invariably gives less than the authority from whom he steals, and it will be found that in cases where previous works are compared with the present, this book will in all cases give more information.

The dedication has therefore been a mistake; it has led many people who merely glanced at the book to infer that it embodies the teachings of Dr S. and that he is responsible for the statements made herein. Such inference is obviously unfair to Dr S., and a careful perusal of pages 8 and 9 will show that it was never intended to convey such an idea. The writer does not see how to convey the true idea in a dedicatory sentence, hence has decided to withdraw the same, with an apology to Dr S. for any annoyance he may be caused by the hasty conclusions concerning his responsibility for *the Rosicrucian Cosmo-Conception*.

The following should also be mentioned: In addition to the copy signed by Heindel¹⁷⁷, Steiner possessed a 2nd edition¹⁷⁸ as well, which is almost identical to the first edition, except for a few small changes and an addition about initiation starting on page 519 to page 529 in which the pages 519 to 523 have been incorporated. This part was again revised in the third edition [1911] and expanded with ten pages, and supplied with an index. Steiner reacted elaborately on the appearance of the book, viz. in five

¹⁷⁷ See addendum 9, the letter from Mrs Bauer dated 14/16 October 1911.

¹⁷⁸ This can be concluded from what Steiner writes on page 305 of *Die Verantwortung des Menschen für die Weltentwicklung*, Dornach 1989. See also addendum 7, Rudolf Steiner.

different places between 1913 and 1922.¹⁷⁹ His tone sounds increasingly bitter because Steiner must have understood in the meantime that he could neither be a messenger for Theosophy nor for the Rosicrucians. On February 2, 1913, he founded the Anthroposophical Society, a movement which, according to Steiner “a much broader area includes than that of the Rosicrucians, videlicet that of the whole Theosophy.”¹⁸⁰

¹⁷⁹ See addendum 7, Rudolf Steiner.

¹⁸⁰ Steiner, R. *Von Jesus zu Christus*. Karlsruhe: Rudolf Steiner Verlag, October 6, 1911, [GA 131].