

The Destiny and Future of The Rosicrucian Fellowship



View of The Rosicrucian Fellowship Headquarters at Mt. Ecclesia, 1921

THESE ARE THE DAYS of new ideas, revolutionary programs, and departure from established procedure everywhere. The iconoclasts are busy, and it is well, because where there is complete self-satisfaction we know there is ever increasing inertia and growing inefficiency. A state of entire self-satisfaction is really the only thing we should be thoroughly alarmed about. While there is a spirit of questioning, of investigation, and of progressiveness, then we know we are going to get somewhere eventually.

The Rosicrucian Fellowship, founded by Max Heindel twenty-five years ago under direct instructions from the Teacher, one of the thirteen members of the Rosicrucian Order, has come in for its share of criticism, constructive and otherwise. The object of this article is to examine the facts in the case and present certain views and conclusions which, the writer believes, have a vital bearing on the matter at issue.

To begin with, let us consider the Rosicrucian Philosophy itself: It is the Western Wisdom Teaching

*The Rosicrucian Fellowship, as all formal groupings of individuals on the material plane, has had its trials and hardships. Such difficulties lie in the very nature of earthly existence and human fallibility. We here reprint an earlier Rays article addressing certain criticisms of the Fellowship precisely to show that they are perennial in nature and largely due to unbalanced or restricted human judgments and to the implausible expectation that any organization fully satisfy the diverse needs and ideals of **all** its members. The issues identified in the article when it first appeared in 1936 are with us today—and so are the judicious responses.*

for Western people because the Rosicrucian Order from which it came has charge of the evolution of the West. Various Eastern teachings which have come to America from time to time have merit, but they are particularly adapted to the people of the East, and in most instances are not well suited to the Western type of mind. The Rosicrucian Philosophy is primarily a Christian philosophy, explaining the Christian doctrines from the esoteric standpoint. Therefore it is better adapted to the needs of the nations of the Western World. Max Heindel stated to a friend of the writer who attended the first Summer School at Mt. Ecclesia in 1913 that the Rosicrucian Philosophy was destined within 500 years to become the dominant religion of the entire Western World. That made a deep impression on the writer, and in the light of it, it has always seemed to him particularly well worth while to have a part in helping to disseminate that

Philosophy, in addition to the benefits to be derived from the Philosophy itself.

The Rosicrucian Fellowship was designed to be the instrument of the Rosicrucian Order and its esoteric representative to put the Philosophy before the world. Therefore it has a great destiny before it if it lives up to its possibilities. Moreover, it has the physical equipment and a quarter of a century of experience and training behind it, which have given it a great momentum and make it a particularly usable instrument for the work for which it was designed.

There is a great need of getting the Rosicrucian Philosophy to the people of America and other parts of the Western World. There is a new crop of sensitives being developed every year who can utilize the Philosophy to great advantage. The world today is full of people who are seeking the Light and grasping for a solution to their troubles. They are ready for our Philosophy. And to serve their need we have, in the writer's opinion, the biggest thing in the philosophical world today.

The writer wishes to consider briefly a few of the suggestions and criticisms that have appeared within the year for the improvement of the work of the Fellowship and elimination of the features which were considered undesirable. These criticisms and suggestions will be analyzed only with the desire to ascertain the truth.

First, we hear it said in certain quarters that the Fellowship has crystallized beyond repair, and that therefore it is on its way out, the way all crystallized things eventually go. But, rather, the Fellowship in fact is just in its infancy. A movement which is destined to revolutionize the religion of the Western World is not going to be born and run its course in the short period of twenty-five years. The Catholic Church has lived fifteen hundred years or more and cannot be said to be crystallized beyond hope. True, we must distinguish

between the Philosophy and the Fellowship; but the Fellowship was definitely designed to do the pioneer work of putting the Philosophy before the world and establishing it on a working basis in this age, and it is quite unjustified to talk about serious crystallization at this stage. The Fellowship will have its ups and downs, its cycles of strength and of weakness, like every other human institution. One hundred years or two hundred years from now crystallizing influences may have become so serious as to mean dissolution, in which case it will be replaced by some other agency better adapted to carry on the work. But certainly this stage has not as yet been even remotely approached.

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Second, we hear the desire voiced for more esoteric teachings to be given out, and the criticism that nothing new is coming from the organization. This is not true, however, because there *are* new things coming from it. But of far more importance is the fact that Max Heindel has given us enough philosophy to last hundreds of years without

another line. We cannot begin to assimilate that which we have already received, therefore why demand more? The Rosicrucian Philosophy as given is a complete outline and treatise on cosmic history, the basic spiritual nature of man, and esoteric training and development. Why ask for more at this stage? It seems to the writer that only phenomena seekers, who require one sensation after another in order to keep their interest stimulated, would make such demands. It is something like elementary school children demanding to be given university teachings when they have not yet learned their elementary lessons. What is needed is to get the people to reading the Rosicrucian literature already given out. The literature will do the work. We do not need phenomena; we do not need sensational esoteric experiences. We need only a plain presentation of the vital, fundamental truths, and that we already have. In time a World Teacher

will come, Max Heindel has stated. We know not when. But we cannot wait. Moreover, we have no need to wait, for we have already been given all that we need in the philosophical line at present.

Third, there is and always has been much criticism of the personalities directing the work of the Fellowship. But such criticism is really not quite philosophical. None are perfect. No personality ever connected with the Fellowship has been perfect. Max Heindel's personality was not perfect. If it had been he would not have been here.

The mere presence of any individual in this earth sphere announces the fact at the start that his personality is imperfect and that he is here for the primary purpose of improving and evolving it. We cannot judge a philosophy by the imperfections of its followers. If the Christian religion had been so judged, it would have been discarded by the world fifteen hundred years ago at least. If those who are promoting and directing the work of any philosophical organization are honest, devoted, and consecrated to the work, doing the very best they can, then we cannot logically criticize. We can only help them whenever we have the opportunity, and ask the Powers above to send them the assistance which can come only from that Source.

Fourth, there seems to be some confusion in the public mind as to the relative authenticity, depth, scope, and intrinsic wisdom of the Rosicrucian teachings embodied in the works of Max Heindel and the teachings of certain other metaphysical writers contemporary with him, which parallel to some extent his writings. It would seem that the best way to clarify the matter would be to state the source and spiritual authority of the Rosicrucian teachings given us by Max Heindel, then leave it to the reader to draw his own conclusions.

Max Heindel was a Lay Brother of the Rosicrucian Order, and had taken, as far as we can



A view of the Fellowship Grounds, 1998

ascertain from his writings, four of the nine Initiations of the Lesser Mysteries. The basic teachings which he embodied in his work were obtained directly from the Brothers of the Order, although subsequently he did much independent spiritual research which appears in his later works. At the beginning of his mission he spent a considerable amount of time in the material, physical home of the Brothers in central Europe, where they dictated to him the essence of the Rosicrucian Philosophy as they wished it to be given out to the Western World, and he wrote it and published it according to their instructions.

The Rosicrucian Order is composed of twelve Elder Brothers with Christian Rosenkreuz, the thirteenth, as their Head and Leader. All thirteen members of the Order have taken the nine Initiations of the Lesser Mysteries and the four Initiations of the Greater Mysteries. Therefore they have reached the estate of Supermen. They have passed beyond the stage of ordinary humanity. They have the wisdom, the power, and the development which humanity will have at the end of the Vulcan Period, when it will have completed its present scheme of evolution. Their wisdom is utterly beyond that of any human research along occult or metaphysical lines. In connection with the matter which we are considering, it is very evident that they did not

give out two or more differing styles of philosophy to be disseminated at the same time. Therefore the conclusion is inescapable that the works of other metaphysical writers are the product of their own independent occult research, at least as far as any Rosicrucian characteristics are concerned, and hence must be judged accordingly. There must, however, be no rivalry between different lines of philosophical thought. Each individual must select and follow that which appeals to him as being true.

Moreover, there should be no effort to attract or hold students except as they are attracted and held by the intrinsic value of the Philosophy itself. Max Heindel has particularly said that we should not

ated by wisely using all resources to serve to the limit, then living by faith in the ability and willingness of the Higher Powers to supply all needs, will see any organization, which is doing real work, successfully through any situation in which it may find itself.

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The writer loves the Fellowship. He has been with it and served to the best of his ability since

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proselyte, that we should present our Philosophy and then leave it to the inner guidance of the student as to whether it is rejected or accepted; also leaving it to his inner guidance as to whether he stays with the organization or later decides to go somewhere else.

Organization in itself is of no account except as it may be an instrument for service. The motive of an organization must not be to build up and hold itself together in order to preserve its own reputation and prestige. If that is the motive, then both the organization and the prestige are doomed. But if the motive is to give out truth to those who are seeking, and let the organization be much or little or nothing, then that organization will wax strong and become a power for good because it has been made a means and not an object.

Organizations must also learn to depend upon the law of supply and to free themselves from fear. The law, "Seek ye first the Kingdom of God and His righteousness, and all things will be added" applies to organizations with exactly the same force as it does to individuals. The good karma cre-

1910, almost since its inception, both in the local Centers and at Headquarters, including two years in the lecture field. Therefore he has had special opportunity to observe its work and all its developments. He feels certain that it has a wonderful destiny before it. It will require self-sacrifice and self-discipline to realize that destiny, but these will be in evidence as critical periods appear and the need demands. Through the aid of the forces behind the evolution of the Fellowship its various problems will be worked out in due time.

In view of the foregoing it would seem very advisable for the friends of the Fellowship not thoughtlessly to throw away their allegiance and support on the basis of incomplete or faulty data, but rather to recognize the great instrument which the Fellowship can and will be in human service and human enlightenment; then to double their allegiance, their support and their CONSTRUCTIVE THOUGHT so as to help to the greatest possible degree those who are charged at any time with the duty of directing its work. □

—Joseph Darrow