THE ROSICRUCIAN SOCIETY IN EUROPE
A LECTURE GIVEN TO THE STUDY GROUP


[Read at the General Assembly of the Metropolitan College
of the S.R.I.A. on Monday, 14th February, 1916. 5.30 pm.]

Most Worthy, Supreme M.W., and Fratres,

I think a few preliminary remarks will be useful before coming to the main point of
my address this afternoon, which is, as you know, upon Christian Rosenkreutz, the
founder of the Society to which we belong.

You must remember that many epochs have passed since man has inhabited this
world, and that they are variously spoken of: but if we use the terms Lemurian, Atlantian,
post-Atlantian, Egyptian, Persian and Indian and finally, the Christian Eras, the terms will
suit our purpose.

Now in each of these epochs, a definite advance has been made in the knowledge and
wisdom of mankind, and there have been certain advanced souls living in each epoch
whose knowledge has far transcended that of their compeers, and who have after death
formed distinct groups upon—let us say—the aura of the earth, or in other words, upon
the Spirit plane contiguous to the earth.

These groups still persist, and a noteworthy point concerning them is this—that they
are able upon the spiritual plane to follow the progress of civilization, even up to the
present time. Technically, individuals of this nature possess what we might term Etheric
or Astral bodies.

We are all constantly surrounded by the residue of the Etheric bodies of the dead (to
our weal or woe) and powerful influences are transmitted from Etheric bodies to the most
advanced individuals amongst us.

Now Christian Rosenkreutz was one of these beings, and he is able function well,
whether incarnated or non-incarnated, and what follows tries to explain some of his
power.

In the restricted sense, the Rosicrucian movement had rise in the thirteenth century,
and for a hundred years or so the spiritual stream of wisdom appeared to received marked
impetus to manifest itself in a new way. This happened quite recently within the
continental Theosophical movement.

In 1788, there appeared a book written by Henricus Matadamus Theosophus which
was The Secret Signs of Rosenkreutz. You have a copy of this book in your library. This
book indicated in a certain limited sense the Rosicrucian work which had taken place
during the previous century. A hundred years later, certain Rosicrucian knowledge was
given out through the medium of H.P. Blavatsky in *Isis Unveiled*. In that book there is much wisdom although we must distinguish between the first and later editions.

For the origin of the newer Rosicrucian teaching, we must go back to the thirteenth century. At that time certain a nadir in spiritual life was reached. The generality of mankind had, to a great extent, lost all touch with the spiritual world, and it was at this time that a very spiritual group of men met together at a place—the name of which I am not allowed definitely to state—but it was in the South of Europe. Twelve men met together, who in themselves contained the sum of the whole spiritual knowledge of their time. Seven of them represented the seven traditions of the seven holy species; the other five represented the five sub-races of Culture Epochs since Atlantis. These twelve had thus between them all the Atlantian and post-Atlantian wisdom. One of them had all the current knowledge of his time, while the others, by direct indication or introspection, drew upon the memories of the earlier incarnations.

Now these twelve sought to initiate a new development, but they found that they could not make a synthesis of the knowledge they then collectively possessed. They felt, therefore, that it was necessary to add a thirteenth member to their number, and seeking about, they found a youth who was being educated in a monastery. By heredity he was a mystic. He had lived upon the earth at the time of the Crucifixion, and had prepared himself by further pious and tested lives for the mission to which he was called by the twelve in the thirteenth century. This man, as we shall see, was the person who called himself Christian Rosenkreutz. His life name I know, and the place of his birth, but I am pledged not to reveal it.

He was a delicate young man, but readily consented to the training which was proposed to him by the twelve, and it reacted upon him, not only mentally, but physically. Entirely sheltered from all outside influences, he grew up in the midst of a college founded by the twelve.

Now these twelve were possessed or imbued by the idea that the Christianity of that period was only a distorted image. They were filled with the greatness of Christianity, yet they were forced at time to appear to be inimical to it as then practised. Their great aim was to procure a synthesis of all religions, note merely as a fraction, but also as a result of practical spiritual life; and they wished to elucidate, if possible, that Christianity was the culmination of all the various religious systems which had preceded it.

Now, to obtain this synthesis the education of this young man was directed. He was taught the knowledge possessed by all the twelve, and, during his training, his physical strength gradually faded, whilst his spiritual power increased in an extraordinary way. At last a point was reached when almost all communication with outward life ceased, and the young man finally rejected all nourishment and lay as one in a state of catalepsy or suspended animation. Then occurred one of those unique events which can only result when the Macrocosmic forces work together, and the time is ripe for such an occurrence.
The physical body of the young man became almost perfectly transparent and for many days lay as one dead. Around him the twelve assembled together at definite intervals of time, and it seemed as if all their wisdom streamed from them to him in short formulae—they appeared as concentrated prayers. The result was that a great change occurred in the young man’s soul, but at the same time his body was vitalized in such a mystical manner that one can hardly describe it: and the twelve were then able to realize that he had now gone through a like experience to that which St. Paul went through on the road to Damascus. Then, as several weeks passed by, the young man gradually revived, was able to again to take nourishment, and, later on, all the knowledge he had received from the twelve he was able to give out in a concentrated form. The revelation that he gave them was called by these twelve the true Christianity, the Synthesis of all Religions.

The young man died at an apparently early age. The twelve then occupied themselves with the task of depicting in symbolic hieroglyphs (because in this was only could it be done) the revelation which had been given them by the young man. It was in this way that the symbolic figures were produced which appear in the work of Henricus Matadamus Theosophus and which were practically given out by H.P. Blavatsky.

This occult process must be so imagined that the results of the initiation of the thirteenth century are stored up in his Etheric Nucleus within the world’s spiritual atmosphere. This Nucleus continued to act upon the twelve, inspiring them just as it also inspired their subsequent students so that from them the Rosicrucian occult tradition could be propagated. But this nucleus worked on still further, for it subsequently penetrated or obsessed the Etheric Body of the young man when he again incarnated about the middle of the 14th century—on 14th September 1378. This time he lived for over 100 years. He was brought up in the circle of the pupils and followers of the twelve, but was not so isolated from the world as he had been in his previous incarnation. In his twenty-eighth year, he received a remarkable impulse which compelled him to travel and he went with a friend to Cyprus; his friend died there but he went on to Egypt and then to Mount Carmel, where he lived for a time and at length arrived at Damascus, at which place there again occurred to him an experience similar to that which St. Paul underwent. All the powers of that wonderful Etheric Body which had remained intact, and which streamed out from him to the spiritual world, induced in him a desire to re-live once more the already experienced revelation. Exoterically it is to this personality, born in the 14th century to whom we really point as the genuine Christian Rosenkreutz, but esoterically, we can speak of Christian Rosenkreutz as existing from the 13th century. It is the pupils of this Christian Rosenkreutz of the 14th century who are the real Rosicrucians.

I may mention here that I am pledged not to reveal the name or real person who called himself Christian Rosenkreutz, nor the place in which he was born, but I may say that, in 1914, I was on my way to his birth-place and also to see the vault in which he is buried, which still exists, although it is not in the place in which it is described as being,
Christian Rosenkreutz, after leaving his home, journeyed throughout the whole world, as then known, and it was easy for him in the course of his seven years’ pilgrimage to acquire the total knowledge of that period. After this pilgrimage was completed, he adopted the most advanced pupils and followers of the Twelve as his pupils. It was in this way that the Rosicrucian work began.

Owing to influences which emanate from the Etheric Body of Christian Rosenkreutz, a perfectly new view of the world could be initiated. The Maya of the material world could now be investigated. The Macrocosmos is just as much and Etheric Body as is the individual and continuous transition takes place the course of finer substances. If we direct our gaze to the boundary of the physical and Etheric substance, we become aware of a third substance which is contained in every other substance or that every other physical substance may be considered a modification of this one. It is the essence of all.

The object of the Rosicrucians was to perceive this substance clairvoyantly and the power to attain such vision they considered to be an exceptional development of the moral potency of the soul. This substance has been really discovered and investigated by the Rosicrucians.

They have found it, not only in the Macrocosm, but also in mankind. In the Macrocosm, they perceived it as a garment of the Macrocosm and in mankind, they saw it in the interchanged working between Thought and Will.

Will, they comprehended in the Macrocosm as Thunder and lightning, Thought as the Rainbow, or the Golden Dawn, and the power of this harmony between willing and thinking in their own souls, they sought from the Etheric Body of Christian Rosenkreutz.

It was determined that all discoveries they made should remain secret for a hundred years and that it was only after a hundred years had been spent in working at the subject that it became permissible to speak of it in any adequate manner.

In consequence of this Rosicrucian work, the Etheric Body of C.R.C. became increasingly powerful. Those who were absorbed in true theosophical study permitted themselves to be overshadowed by this Etheric Body which can act upon them whether C.R.C. is incarnate or disincarnate.

In the 18th century, C.R.C. was again incarnated in the body of Comte St. Germain, only be it remembered, several other people were called by this name, so that everything which was said here and there about St. Germain must not be considered to apply to the real C.R.C.

It was from out of this Etheric Body that there flowed the inspiration of H.P. Blavatsky which was partly given out in *Isis Unveiled*.

Imperceptibly, also, has it inspired Lessing in his *Development of the Human Race*. In consequence of the rising flood of materialism, it as has, of recent years, been very difficult to inspire the Rosicrucian tradition. Much of it could only be given out in very
fragmentary streams. Wiedmann, in 1851, was able to solve the problem of the immortal soul in the sense of reincarnation. His volume was crowned by the Academy. About 1850, Drasbach wrote *The Idea of Re-Incarnation from the Psychological Standpoint*. Even during the 19th century the Rosicrucian tradition has continued to work.

The termination of the small Kali-Yuga at the end of the 19th century permits a great revival of the true theosophical or Rosicrucian life. On this account, it is easier to-day for influences to penetrate the spiritual spheres. Great revelations may now be called forth from the Etheric Body of C.R.C. which has now become so extremely powerful to those who give themselves up its influences. Up to the present time, the esoteric Rosicrucian preparation has been necessary for them. It is further, the mission of the 20th century to enable the Etheric Body to become so mighty that it will be able to work exoterically. Those who are enabled to be absorbed in it may experience the same initiation which St. Paul had on the road to Damascus. It is the work of the Rosicrucians to render possible the second coming of Christ on the Etheric plane. The number of those who will be capable of doing this will be repeatedly greater and greater.

**ROSIKRUCIAN WORK**

The first act of this work, begun in the 13th century, continuing today, and which will continue to all eternity, was naturally that which we have been able to relate concerning the Initiation of C.R.C.

After C.R.C. was re-incarnated, in the 14th century, his work was chiefly that of instructing the pupils of the Twelve. These Twelve were really the only personas who learned to know and appreciate him. Indeed, he was not generally recognized at all, and apart from the Twelve, and a small group of students, on one knew of his existence. It was, as a matter of fact, similar to the condition of things to-day, but his Etheric Body and its powers function in ever widening circles and, at the present time, there exists a very considerable number of people on the point of being drawn into the influence of the powers of his Etheric Body.

Those whom C.R.C. selects as his pupils are chosen by him for that purpose in a remarkable way. The point to be considered is this:— when anyone is chosen, his aspiration will very likely be started by the hearing of a voice and therefore persons who hear such a voice should carefully reflect upon their past life and pay special attention to tone or two startling events which may have occurred. What happens is briefly this: a certain person during his life arrives a definite parting of the ways or, in other words arrives at a Karmic crisis. For instance, a man may think he took some definite action on a given occasion and thereby escaped death. It might, for example, happen that he were within a few steps of a hidden precipice and he hears a voice saying: “Stop at once!” halts and, by so doing, escapes death. Now that person may be under the impression that
it was a physical voice that struck his ear. Thousands of cases of this kind may occur. It is something external, but the most important part is the spiritual call. To this interior or intuitional call, the chosen person must respond, and, as a result, of it, must undertake some study which, up to that time, he has paid no heed to, such as the study of theosophy or the like—anything which bears a definite relation to spiritual life.

The external experience is then something which the chosen pupil undergoes later. The voice came from the spiritual world and when the pupil is ripe to ascertain that it is not indeed a physical personality which has instilled an influence into his life, he recognizes and becomes convinced that a spiritual world exists, from out of which the voice has addressed him. Such events may occur once or many times. The influence that is produced upon the mind of the pupil is that he is impelled to say to himself “my former life was but labour in vain, it is true grace that a further span has been allotted to me, without this warning I must have died.”

The event may have occurred years before my dealings with theosophy have commenced, but when such study is begun, the recognition of the definite events becomes evident. It is only necessary that the past life be sufficiently examined. This is the indication and the call to the higher students of the Rosicrucians.

THE DIFFERENCE BETWEEN THE INSTRUCTION OF ROSICRUCIAN STUDENTS IN FORMER TIMES AND AT PRESENT.

In ancient times, Rosicrucians were generally instructed in natural philosophy and nowadays it is rather in spiritual philosophy, therefore in ancient times the processes of Nature and especially the science of Alchemy were constantly spoken of and discussed, and in so far as these processes were to be found external to the world, the science was called Astrology.

In the present day, we chiefly occupy ourselves with a consideration of spiritual things: we discuss, for instance, the great post-Atlantian Epochs and we can, from this consideration of Nature begin to understand the invention (or development) of the human soul.

Rosicrucians of the Middle Ages investigated Nature in processes, that is to say those natural processes as they could be seen in geological formations and so forth. We will briefly consider three of these natural processes.

First, then, let is consider the formation of Salt (precipitation). Everything in nature which separates itself off is precipitated from a solution, the Rosicrucians in the Middle Ages termed Salt. In their chemical investigations, their perception of it was completely different from ours. Their idea of such processes must have acted like a prayer if they wished to understand the impression produced in their minds of souls. They endeavoured further to make it clear what must happen in their own souls when this process of Salt or
precipitation should occur. They considered that human nature must be continually secreting itself through activity and the passions. They considered that our life was, in fact, a continual process of dying when we gave ourselves up to the passions. Now the protection against this dying is the development of pure thoughts.

The Rosicrucians of the Middle Ages knew perfectly well that if they gave way to their passions in once incarnation, they would enter into the next incarnation with a predisposition to disease and vice versa. The process of overcoming all the passions, the process of destruction through spirituality they called technically the Microcosmic Salt Formation or Precipitation. Looked at in this way, it is easy for us to comprehend how the processes of Nature may become a prayer. When the medieval Rosicrucians saw the formation of Salt in their laboratories, they said to themselves:— “Godly spiritual forces have for thousands of years worked in Nature exactly as pure thoughts work in us and we pry behind the Illusions of Nature to the thoughts of the Great Spirits.” “If we permit ourselves to be stimulated by Nature, we make ourselves resemble the Macrocosm; if we regard this process only as an external one, we cut ourselves off from the Great Spirits.” It was thus that the minds of true alchemists were impressed.

The medieval Rosicrucians named anything which could dissolve anything else, Quicksilver or Mercury and they asked themselves what property of soul acts in the same way as Nature acts through Mercury. They recognized that Mercury in the soul represented all forms of love. They differentiated between the lower and the higher forms of love which exist. They said to themselves:— “The Love of God has indeed worked externally just as love works in us.”

We will now refer to Combustion:—

The medieval Rosicrucians sought for a corresponding wider process and they found it in intense devotion to Godhead. They named anything which could be consumed in flames Sulphur. They saw in the development of Life the process of a magical, universal sublimation, just like the process of the combustion of Sulphur.

They said to themselves:— “All this is the work of the Great Spirits who raise all things to higher spirits. Now lower spirits sacrifice to higher spirits.” So said they, as they watched the process of sublimation and when they proved the activity of the process, they within themselves:— “We do what the Great Spirits do when they sacrifice to those of higher rank”, and they felt themselves permeated with the necessity of making such sacrificial offering.

They gave themselves up, with religious enthusiasm to the formation of salt solution and the processes of sublimation and considered themselves, when at this work, bound thereby to the macrocosmic powers.

When they witnessed the process of the formation of salt they felt within themselves pure thoughts arise. When conducting the process of precipitation or solution, they felt themselves stimulated to love, and, at the process of sublimation, they felt themselves
compelled to the service of sacrifice. If one looked clairvoyantly at the change which took place in the Aura of the operator during these processes one would notice how the Aura, which at the beginning, on account of sin was of mixed colours, gradually becomes of pure colour. First, it became the colour of copper, then it took on a silver hue, finally it became like glistening gold and the alchemists then said to themselves, when this change had taken place, that they had transmitted the Aura of subjective silver to subjective gold.

Further, it followed that a man thoroughly penetrated with purity, love and devotion, produced by these alchemical processes, attained, as a result, a certain measure of clairvoyance. The medieval Rosicrucians could pierce with their glances the manner in which the spiritual existence was permitted to come into being, even to vanish behind the illusion of things, and therefore he was also able to see that large powers of functioning of the soul were capable of development and which were quite natural.

The law of ascent and descent became clear to them, and they were able to express the science, acquired in this manner in symbolic hieroglyphs.

It was in this way that the Rosicrucian alchemists worked, from the fourteenth to the eighteenth century. Of this work we do not find, so to speak, anything printed. What has been written concerning alchemy refers to what the alchemists did for spiritual advantage, for, as the false alchemist set himself the task of forming substances, the true alchemist was really concerned with the interior experiences induced through he formation of matter.

It was for this reason that a strict law with those alchemists that the material substances produced by means of alchemical processes could only be parted with, as gifts, the only exception being that they were permitted to use a little of the gold produced for bare necessities, but not for luxuries.

The modern man can hardly comprehend that the medieval Rosicrucian could experience within his laboratory the whole drama of the soul, for instance, in the production of antimony. Those experiments must necessarily precede our labours in order that we to-day, may work at spiritual science in the sense of the Rosicrucian tradition. What the medieval Rosicrucians had experienced through a sanctified natural philosophy in the ideas of sacrifice, joy and sorrow, prepared and set the conceptions of natural processes upon which all our mentality of to-day is based. How do we find these hidden forces? Through spiritual science and meditation. Later on, all investigations of Nature will again become a service of sacrifice and it will become possible to view the spiritual matter behind the veil, but in order to do this mankind must penetrate and fully comprehend the spiritual sciences.

Biography of Dr. Robert Felkin by Golden Dawn Research

Dr. Robert William Felkin (1853-1926) was a medical missionary and explorer, a ceremonial magician and member of the Hermetic Order of the Golden Dawn, a prolific author on Uganda and Central Africa, and an early anthropologist, with an interest in ethnoscience and tropical diseases. Felkin is best known as the founder of the Stella Matutina, a schismatic offshoot of the Golden Dawn.

Felkin undertook a retreat with the Community of the Resurrection at Mirfield in 1903, and seriously considered becoming a member of the community before going on to found the Stella Matutina in that same year. In 1912, he also founded the Whare Ra Temple in Havelock North, New Zealand.

Felkin was born in Beeston, Nottinghamshire, in 1853, the son of Robert Felkin, a Nonconformist lace manufacturer. Robert Jr was educated at Wolverhampton Grammar School, where he met the explorer David Livingstone, who inspired him to become a medical missionary. In 1878, as yet unlicensed, Felkin joined a mission led by the Church Missionary Society to Central Africa. In 1881, he returned to Edinburgh and completed his medical studies.

In 1882 Felkin married his first wife, Mary. Robert and Mary joined the Theosophical Society in Edinburgh in 1886, but found it lacking in terms of ritual, and in 1894 joined Brodie-Innes' Amen-Ra Temple of the Hermetic Order of the Golden Dawn.

Felkin continued to write and publish. In 1903 Mary died and Robert reinforced his commitment to both Anglican Christianity and occultism. He made a retreat at the monastery of the Mirfield fathers, the Community of the Resurrection, and considered joining the order. Several of the Mirfield fathers had an interest in Rosicrucian and Golden Dawn Christian mysticism, and regarded Felkin as an eminent figure in that tradition.

Also in 1903, a schism occurred within the Hermetic Order of the Golden Dawn, when Felkin abandoned S.L. MacGregor Mathers and formed the schismatic Order of the Stella Matutina. The poet W.B. Yeats joined the Stella Matutina and remained a member for 20 years. Felkin's main temple in London was called Amoun.
From the time that Felkin assumed leadership of the Stella Matutina, he felt the absence of legitimate contact with the “Secret Chiefs” through S.L. MacGregor Mathers whom he had foolishly abandoned. Felkin would search in vain for years to reestablish contact with the Hermetic roots of the Golden Dawn. He had, however, fundamentally misunderstood the true nature of MacGregor Mathers’ teachers.

Felkin’s imagined Magregor Mathers’ quite physical “Secret Chiefs” to be supposed adepts on the astral plane that Felkin called “Sun Masters.” Felkin’s delusionary contact with these astral “Sun Masters” nonetheless went far to reinforce Felkin’s position among the misguided followers of his schismatic, Stella Matutina. Around 1908, Felkin announced that he had astrally contacted an “Arab Teacher” called Ara Ben Shemesh, from a Near Eastern “Temple in the Desert” inhabited by “Sons of Fire”, who had been given special permission to contact and teach Western students.

Despite the “Astral Master” nonsense that Felki sold his student's, he knew that MacGregor Mathers “Secret Chiefs” were physical representatives of a quite ancient Continental European alchemical society. While MacGregor Mathers spend the ensuing years learning more and more from the “Secret Chiefs” in Paris, the schismatic Felkin was to search in vain all across Europe to establish contact with them on his own.

Felkin combed Germany with his wife Harriet from 1906 to 1914, searching for Wescott’s Anna Sprengel or any trace of MacKenzie’s German Rosicrucian adepts. One must, of course, why Felkin sought so desperately across Europe for MacGregor Mathers’ “Secret Chiefs,” if he truly believed the “Astral Master” nonsense that he had been using to keep his students in line.

Despite numerous trips to Germany over an eight year period, Felkin came up empty handed. This is only natural. Why should anyone have ever trusted Felkin with anything truly esoteric after his betrayal of MacGregor Mathers? Thus is the fate of all traitors and schism-makers.

To console himself on his dismal failure to establish any legitimate contact, Felkin made much ado about having met Rudolph Steiner, the father of Anthroposophy. Ever unable to fill the void in his soul left by MacGregor Mathers’ absence, Felkin glorified Steiner, and incorporated elements of Anthroposophy into his practice, including homeopathy.

In 1912 Felkin and his family paid a prolonged visit to New Zealand. On returning to Britain in 1916, Felkin with tireless zeal founded three more daughter-Lodges of the Stella Matutina, together with a side-order and claimed to found the Guild of St. Raphael. He published on the theme of 'Rosicrucian medicine' and, at the height of the German U-boat activity, emigrated permanently with his family to New Zealand as his health broke down with recurrent malaria and other tropical diseases.

Dr. Felkin had established the Smaragdum Thalasses Temple of the Stella Matutina in Havelock North, New Zealand in 1912. The New Zealand Order became known by the Maori name of Whare Ra or "the House of the Sun". Foundations of the house at Whare Ra were laid down by the architect, Chapman Taylor, who later became a member of both the Golden Dawn and the Order of the Table Round (Ordo Tabulae Rotundae), a neo-Arthurian mystical and chivalric order also brought to New Zealand by Felkin.
Felkin spent the rest of his life in New Zealand, where he continued to practice as a consulting physician as well as a magician between bouts of ill health. On 28 December 1926, he died at Havelock North, and was buried in the Havelock North cemetery facing the Whare Ra, wearing the cloak, mantle and purple cross of a Knight of the Ordo Tabulae Rotundae.

*From Societas Rosicruciana In Anglia, Province of New Zealand, Felkin College No. 68 we get the following;*

On the 11th April 1907 Dr. R.W. Felkin M.D. of Mary Chapel Lodge Edinburgh was admitted into the grade of Zelator in the Metropolitan College of the Societas Rosicruciana in Anglia.

The officiating Celebrant was M.W. Fra. Dr. W. Wyn Westcott IXº M.D. and Supreme Magus of the Society

Dr. Felkin was received along with three other brethren and is recorded as being the 740th member.

He chose as his motto 'Finem Respice" meaning 'Look to the end' or 'Have regard to the end' and has been fittingly adopted as the motto of this College

Dr. Felkin's admission to the Society must have been very soon after his initiation into freemasonry which is recorded as being in January 8th and passed to the Fellow Craft degree on the 12th February and finally raised on 26th February to the Third Degree.

There are indications that his interest in Freemasonry was on the lower scale of activity. He never became a Master of a Lodge or joined the Royal Arch. It is questionable whether or not he became a Rose Croix mason or Knight Templar

Assertions that he was buried in Knight Templar Regalia are erroneous. He was interred wearing the cloak, mantle and purple cross of a Knight of the Ordo Tabulae Rotundae.

One of the motives for joining Freemasonry was to gain more credibility with continental esotericists and oculists to enable him to make contact with the 'real Rosicrucians', which he believed still to be in existence as well as to locate C.R.C.'s tomb supposedly in southern Germany, in a hidden location. Dr. Felkin made many visits to Europe where he met Dr. Rudolf Steiner and came to value his contributions to Homeopathy, much of which he incorporated in his own practice

He and Mrs. Felkin were caught in Germany at the outbreak of hostilities in 1914. Their eventual release he contributed to his 'Masonic connections'.

Initially Dr. Felkin's contribution to the Society was slight. Then he was advanced to the grade of Theoricus IIº, Practicus IIIº and Philosophus IVº all on the same day on the 16th September 1911
The first of several papers that were given to the Metropolitan College and its Study Group was in 1912. This was titled "Occult Experiences in Central Africa" and was followed by "Folklore in Central Africa" and "Psychic Experiences in Egypt" was presented to the Study Group.

In 1912 Dr. Felkin was advanced to Adeptus Minor (Grade V) and Adeptus Majora (Grade VI) on the 15th June followed on the 10th August to Adeptus Exemptus (Grade VII).

In 1912 as Dr. Felkin was about to depart from Southampton he received word that Neville Meakin, Grand Master of the Ordo Tabulae Rotundae was about to succumb to the effects of tuberculosis. Dr. Felkin hurried to his bedside where Meakin conferred on him the Grand Mastership of the Order with Seals and Warrants.

The S.R.I.A. conferred further honours on Dr. Felkin on the 14th August 1912 with 8º Honoris Causa followed by the 9º Honoris Causa on the 20th November 1915.

In 1913 Dr. Felkin and his family visited New Zealand with the view of laying the foundations of future spiritual work in this country. He was with his wife and daughter to further the work of the Stella Matutina (an off shoot of the Golden Dawn) with the foundation of the Smaragdum Thalasses (Emerald Seas) Temple in 1917-18 and the continuation of the Ordo Tabulae Rotundae magical esoteric Order embodying the principals of Arthurian, Chivalric and Grail Christianity in the land of the Southern Cross.

1916 was a busy year for the Felkins. Preparations were under way for their departure to New Zealand toward the year end, plus the running and management of several Temples in England under the Stella Matutina. These Temples were known as Amoun, Hermes, Merlin and the Secret College consisting of Senior Members of the S.R.I.A.

Never the less Felkin prepared and delivered on the 14th February "The Rosicrucian Society in Europe". "The veils of Negative Existence", never printed or published and his Valedictory address on April 13th "Rosicrucian Medicine".

On April 13th 1916 at the Society's Annual Obligating Convocation Dr. R.W. Felkin 9º was installed as Celebrant of the Metropolitan College by the Supreme Magus Dr. W. Wyn Westcott. Having expressed his thanks, he resigned the office of Celebrant, in consequence of his impending departure to New Zealand. The M.W. the Supreme Magus then announced the appointment of R.W. Frater R.W. Felkin 9º P.C. as Inspector General of Colonial Colleges i.e. Australia and New Zealand.

On April 14th 1917 he was appointed Chief Adept for New Zealand, an office which he held until his resignation in December 1926 just prior to his death.

So what do we make of this man Dr. Felkin?

Medical Practitioner, Lecturer on tropical Diseases (Edinburgh), Mystic, Naturopath, Colour Therapist, Clairvoyant, Psychic, Ceremonial Magician, Explorer (he was of the first to explore the sources of the Nile), Missionary of the Church Missionary Society (Anglican), Anglo-Catholic, Church man, Freemason, believed in Secret chiefs, discoverer of the cause of Malaria, practitioner of Rosicrucian Medicine, Imperator of the Stella Matutina-with its
several Temples, Theosophist, Grand Master and Mage of the Odro Tabulae Rotundae, Founder Member of the Guild of St. Raphael (Anglican), possible alcoholic, Chief Adept of the Province of New Zealand, Rosicrucian.

There are those who denigrate him by scoffing at his beliefs and supposed delusional ideas but all this should be balanced by his tremendous bravery, courage and his discoveries during his African period.

Of all the people concerned with the later Victorian Occult revival Felkin is ranked alongside of the greatest of them all. Westcott, Woodman, Woodford, Yeats (the poet), Mathers, A.E. Waite and so on. Books on the Golden Dawn have scattered reference to him throughout, yet little attempt has been made to produce in any form some tangible recognition of his talents. His Life's work is in desperate need of a good biography.

His medical work in Africa and the U.K. as well as New Zealand is largely ignored. Even in Havelock North his contemporaries have streets named after them, however no civic recognition is evident, despite his Herculean efforts during the great Flu epidemic 1918-1919. when none of his patients died.

His sojourns in Africa led to health difficulties for which he was prescribed by a fellow doctor a glass of whiskey each evening to help alleviate his symptoms which found in time, on his own admission, difficult to control.

As chief Adept his role was limited as there was only one college Christchurch and it was in recess, even though he did attempt to revive it, without success.

Yet he was a pioneer of spiritual things to these shores and laid the foundations and secured a legacy of which we enjoy today.

In my research I could find no obituary in the Society's records of his passing. It was as if he had suddenly ceased to exist.

I can only surmise that owing to failing health he found it necessary to resign as Chief Adept in December, shortly before his death on December 28th 1926 and hence fell between the cracks.

Some attempt has been made in the 2nd Edition of the history of the S.R.I.A. to recognise him as a 'Distinguished Frater' of the Society and there is a further comment that 'as a prime creator and preserver of Rosicrucianism in New Zealand Dr. Felkin deserves better than this'. With that observation I would agree.

I like to feel that this College is a living tribute to his memory and work.