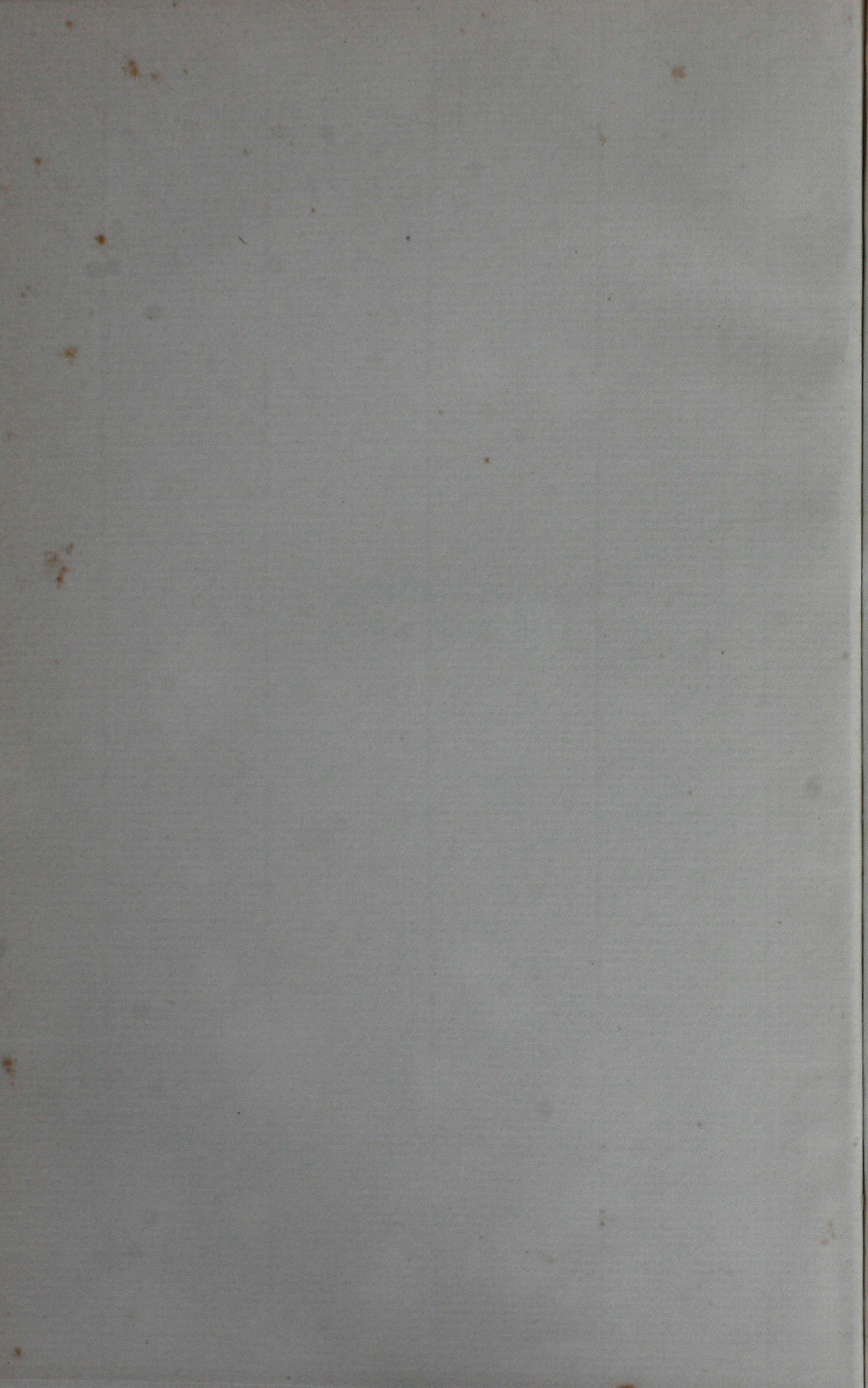
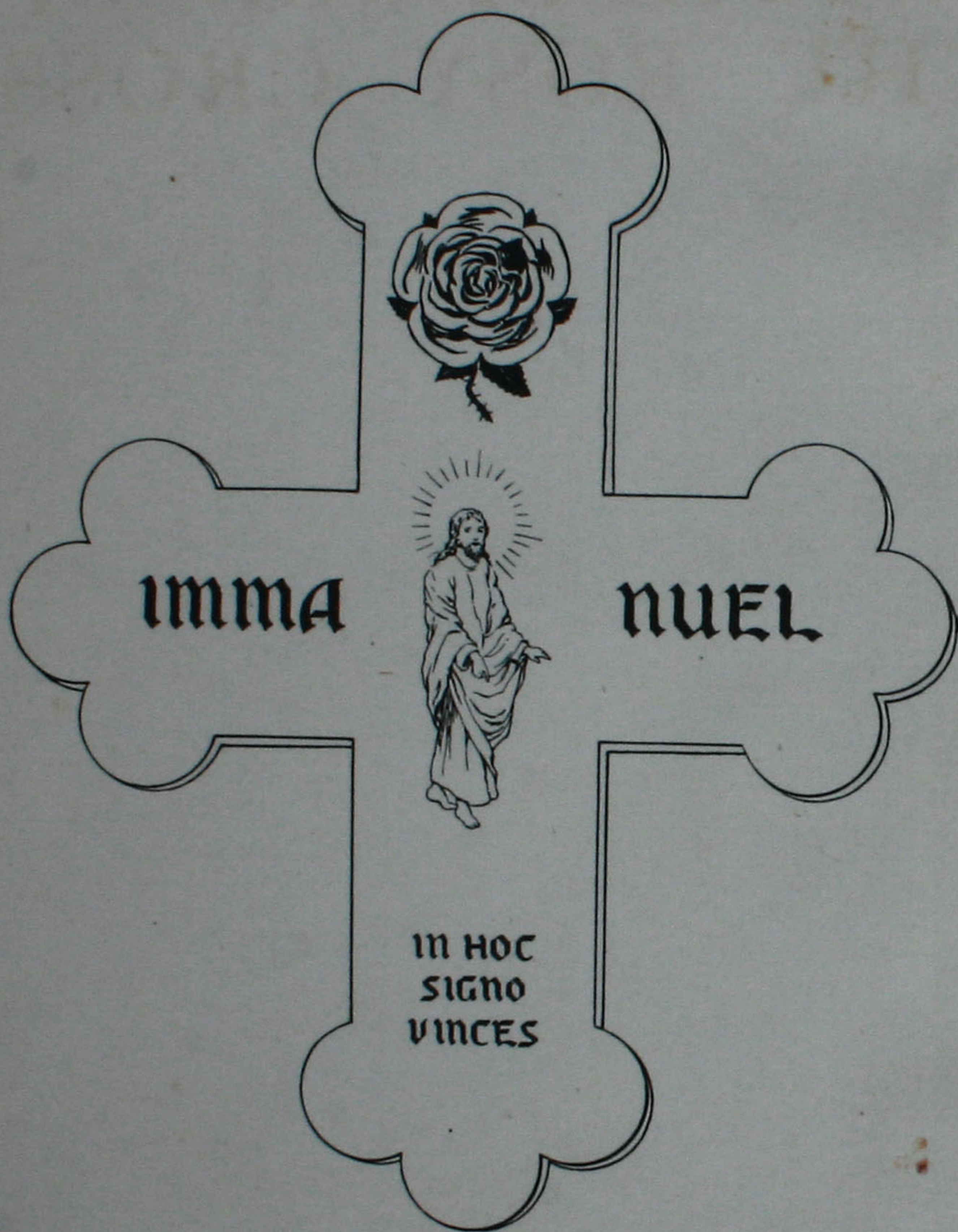






THE BROTHERHOOD
OF THE ROSY CROSS





THE GOLDEN AND ROSY CROSS

Frontispiece

THE BROTHERHOOD OF THE ROSY CROSS

BEING RECORDS OF THE HOUSE
OF THE HOLY SPIRIT IN ITS
INWARD AND OUTWARD HISTORY

BY

ARTHUR EDWARD WAITE

WITH SIXTEEN FULL-PAGE PLATES

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THE ROSY CROSS

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THE PREFACE

THE external facts connected with the Rosy Cross on the historical side were set out with no inconsiderable accuracy, so far as general lines are concerned, in a work which I devoted to the subject at the beginning of my literary life; and it appears even to have remained as a general source of reference since its date of publication in the year 1887. It was impossible at the period that I should have carried the research further, as—for example—into the inward history of Rosicrucian symbolism. There were seals upon the gates leading into such realms, and they were not to be broken by the simple lettered student. As such he depended solely on the resources of ascertainable or public facts, and on the guidance of precursors who had entered the region of debate, though after a certain point most presumed authorities had to be set aside. The book has been long out of print, and as since then it has been given me to open many doors at which I had scarcely knocked in 1887, while others were unknown, I feel that the time has come to take up the old subject and to treat it after a new manner, as one who can speak now not only with different and much further knowledge on the internal side but as one also who has travelled various paths belonging to its sacred world. In the present volume I shall be concerned therefore with the Rosy Cross *intus et foris scripta*, like some of its own books. The present era seems to offer a favourable opportunity for a record of this kind and for the experiment which it involves,

The Preface

the latter perhaps especially, as beyond the merely historical horizon my work indicates another road which it is possible for a zealous student to follow, supposing that he is prepared properly; and thoughtful minds are turning in the direction to which it leads. There are listeners at many corners, many postulants and tarrriers in the courtyards and approaches of the Hidden Sanctuaries, seeking to go further than any open books can lead them. I have tried therefore to hold up a hermit's lamp among the shadows of the present volume for the guidance of a few at least.

There is a great spiritual symbolism which has come down to us through several houses of tradition; it is not, I think, communicated in a plenary sense by any one school: it is rather the harmony of all. As if with Pentecostal tongues, it speaks to those who can hear, but according to the law of symbolism, and always therefore within its proper veils. The explanation is that *Deus ex machina sua non descendit*, and hence the Secret of the Mysteries is a secret of life, which offers itself only to that which is vital in the Candidate. The touchstone is always life, and for this reason antiquity *per se* is not a test of value—as the necessity of many occasions has caused me to affirm previously. There would be no Hidden Mystery of the Rosy Cross if it had not suffered successive transmutations, adjusting a change of vesture to a new heart of motive. I think indeed that it has died many times and has been as often reborn, ever a little “nearer to the heart's desire.” If it doth not yet appear what it shall be—because of possible exaltations to come—I know at least of one sanctuary wherein it has assumed a robe of glory and the vestments of a royal priesthood. With these words I commend the spiritual Mystery of the Rosy Cross—on its more withdrawn side—to all those who seek amidst Instituted Rites for a way of life and a way of God in symbolism.

The Preface

To that much larger section whose concern is with the Instituted Mysteries in their historical aspects only, I would say that the Mystic City of their Dedication has had many keepers; that its Holy Sanctuary has been filled too often in the past with money-changers and sellers of doves, with wicked priests and false prophets of so-called occult science; and that houses of folly or ill-fame have been built in the style and title of the House of the Holy Spirit. *Vel Sanctum invenit, vel sanctum facit* is a descriptive maxim concerning the science of adeptship, but the Hidden Temple of the Rosy Cross seems to have attained the holiness of a Mystic Sanctuary rather than to have begun as such. I have not come forward as its indiscriminate apologist; the dark and the bright side of the whole research are here exhibited, and I offer both to students of the Mysteries in their external aspects as a contribution in full to a very curious part of their concern. There is of necessity much which remains to be said on the inward or vital side, but I cherish an honourable hope that I have put to flight a great cohort of fantastic shapes, bodied forth by the false imagination of those who have used the Rosicrucian Mystery as a wand to conjure with, or have conceived false notions concerning it which they have rendered in terms of certitude, without knowing their subject. Perhaps there has never been a realm of inquiry which has been colonised to such an extent by fools and knaves of speculation. If there has been one other it is that which adjoins with no intervening boundary—I mean Emblematic Freemasonry. I have done something, almost simultaneously, for the clearance of that region, which is much wider and more difficult in visitation because the cloud of false informers therein are wearing its own liveries, while those who have exploited the Rosicrucian field, displaying its characteristic devices and making claims on knowledge at

The Preface

first hand, have been always few in comparison with those who seek to explain it historically or philosophically on their own unreasoned terms.

In conclusion to these prefatory words, it will be seen that my book on the Mystery of the Rosy Cross has a dual object in view, being a fairly exhaustive and critical survey of the problem which it has presented to history and a delineation, so far as it can be attempted, of certain much more important things which abide within or behind it.

A. E. WAITE.

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EXPLANATION OF THE PLATES CONTAINED IN THIS WORK

I. *Frontispiece.* THE GOLDEN AND ROSY CROSS, understood in the secret circles as the Cosmic Cross of the Order, symbolising universal manifestation, with the manifested Christ in the centre as the power and the grace of all things. The motto is : *Ego sum flos campi et lilium convallium.* This emblem appears on the title-page of *GEHEIME FIGUREN*, issued at Altona in 1785, and is characteristic of the theosophical spirit which permeates the whole work. It was attached evidently to a ribbon or collar, and is probably the reverse side of a Cross shewn in another plate, described as of fine gold and said to have been worn by each Brother on his breast. The inscription on the reverse is the well-known salutation of the Order which was repeated on exposing the symbol : *Benedictus Dominus Deus noster qui dedit nobis signum.* Beneath this inscription the signs of Mercury, Venus, the Moon, Mars, Jupiter and Saturn are written about a six-pointed star, having the Sun in its centre. On the uppermost arm of the Cross are the words : *MAGISTER JESUS CHRISTUS, DEUS ET HOMO* ; the horizontal arms bear the signs of the three Philosophical Principles ; and on that which is lowermost is inscribed : *Frater Rosæ et Aureæ Crucis*, i.e. Brother of the Rose and of the Golden Cross. The symbol illustrates the dedications of the Order at this period ; but they were no new development, peculiar to the eighteenth century : they were in evidence even at the beginning and are characteristics of the present day more assuredly than ever.

II. THE LABORATORY OF THE ALCHEMIST, from *AMPHITHEATRUM SAPIENTIÆ ÆTERNÆ* of Heinrich Khunrath, 1609. The explanation of this important symbolical design is given in my text, pp. 66, 67.

III. THE GATE OF ETERNAL WISDOM, from the same, and the explanation is at the same place.

IV. THE CHRIST OF GLORY, from the same and the same text reference. These three plates indicate the higher mind of German Alchemy on the threshold of the Rosicrucian epoch, the last indicating that the Hermetic Christology of the Order was derived from the antecedent period and was developed rather than invented within the secret circle.

V. *ROSA CÆLI.* The Solar Rose is centred in the glory of the Sun, and the Christ of Nazareth is centred in the celestial flower. From *GEHEIME*

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FIGUREN. It is the Rosicrucian adaptation of Khunrath's Christ of Glory, and a footnote says that this Harmonial Image drawn from the Light of Nature is made plain in the restoration of all things. In the deep understanding of Rosicrucian doctrine, the Rose is also the Soul and Christ is the Indwelling Spirit. So is the Word made flesh by manifestation from within the Soul, and in the marriage life of this union there is no distinction between the Soul and the Word within the modes of realisation.

VI. GOD KNOWN OF THE HEART, from GEHEIME FIGUREN. The glorified Christ seated at the right hand of God is represented as flowing into the heart of man, which encompasses the worlds without and within, the old world of the earthly night and the day of the new spirit. That which is without is typified by the belt of the Zodiac, having the sun centred therein. But there is an inner light, as if of another sun or a sun within the sun, and it enshrines the Divine Hexagram. The words inscribed therein are: *Morgenstern* = Morning Star, *Saba(o)th* and *Punctus*, understood as emblematic of the Christhood. That which is born in darkness must die on the Cross of suffering. So is the man led back through a second birth to the light in Christ, Who is rest, peace, eternal life and the Heavenly Kingdom. The old must go entirely. The new creature is born of God and Christ becomes flesh therein.

VII. CIPHERS OF THE CHEMICAL NUPTIALS. The first is found in the story of the Fifth Day, when the Page of Christian Rosy Cross was leading him about the castle, and was inscribed on an iron door opening on a "sepulchre." (See my text, p. 172.) The reading is: "Here lies buried Venus, the fair woman who hath undone many a great man, both in fortune, honour, blessing and prosperity." The second occurs a few pages later in the narrative and decodes thus: "When the fruit of my tree shall be completely melted, then will I awake and be the mother of a king." It is said to be written on a tablet behind the couch of Venus. (Text, *ibid.*) The tree referred to is described as melted by heat, yet still bringing forth new fruit; the obscure account is in a note under my summary version. Both ciphers reproduce remarks of the Page—which appear otherwise—and their introduction is mere bluff. A slightly imperfect key of these inscriptions has been in my possession for many years, and it has been submitted to Mr. F. N. Pryce, by whom it was corrected, and the decoding of the two sentences is due to his skill in cryptography. I should add that there are two other ciphers, each of a single line, respectively in the Fourth and Sixth Day of the NUPTIALS; but they demand another key, and I have not been at the pains to seek it. My readers will see that the fantasia of CHYMISCHE HOCHZEIT has no real place in the history of the Rosy Cross.

VIII. THE HERMETIC PHILOSOPHY SYMBOLISED, from GEHEIME FIGUREN. The motto is *Deus vendit sua dona pro labore*. The Magnet Stone testifies concerning itself, being that in the absence of which the seeker can effect nothing—meaning of things which belong to reality. It is godly love, which draws upon the way of truth those who seek God and wisdom. The

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Stone is symbolised as the dew of heaven and the fatness of earth, a fiery water and an aqueous fire. It is not only near all things, but is even immanent in all and is yet unknown. The counsel is therefore to fear God, to pray and work in patience. It follows from these intimations that the Stone is understood mystically; but as in the allegories of Khunrath, its attainment leads in some undemonstrable manner to the gift of the Physical Stone, and the symbolism of the one is confused with that of the other, the Spiritual Magnet being denominated also Hermaphrodite, Phœnix, Pelican, a Stone which is not a Stone, Water and no Water. This terminology is familiar in material alchemy. My purpose in reproducing the diagram is to shew that the mind of the Rosy Cross at the end of the eighteenth century was the mind of Khunrath two hundred years previously. Between the two periods there is evidence that other alchemists leaned in the same direction. It must be said that the symbolical design is not rendered fully intelligible by the mass of letterpress which accompanies it. The dew and breath of heaven descend upon a flower which represents the First Matter; the Solar rays are poured upon a Rose and those of the Moon upon a Lily; they meet at the apex of the inverted triangle and issue therefrom as the Sap of Sun and Moon, producing the three Philosophical Principles which generate the elements, metals, minerals and planets. The Rose is the Rose of Sharon, the Lily is that of Jehosaphat and the triangle is the Fount of Wonders.

IX. The Apocalyptic Lamb, reclining on the Book with Seven Seals and encompassed by a radiant sun. FROM GEHEIME FIGUREN. The message is in the words of the FAMA: *Jeheshuah mihi omnia*, to which the letterpress of the Diagram adds: *Mea victoria in Cruce Rosea*. Herein are the grace and light of the Rosy Cross. The Scriptural references are to I COR. ii, 1, 2, very loosely translated, and APOC. I, 8: "I am Alpha and Omega, the First and the Last." The valediction is: *Deo Omnipotenti sit laus, honos et gloria in sæculorum sæcula. Amen.*

X. TABULA SMARAGDINA HERMETIS, from GEHEIME FIGUREN. The inscription about the circle is the well-known Hermetic thesis that the Secret Stone is found by exploring the depths of earth and by rectifying. The rays of the Sun and Moon are poured into a chalice supported by the sign of Mercury, and this rests upon a ring to which are fastened the ends of a chain interbinding the symbols of the four elements. The inscription on the Emerald Table is termed the Words of the Secret of Hermes, and they are given at full length, with certain variations from the original text, one of which places a chemical interpretation thereon. The text is well known to students and need not be recited in full. The heads are that things below are like unto things above, and that which is above is like unto that which is below, for the fulfilment of the wonders of one only thing. As regards this, the Sun is its Father, the Moon its Mother, and the wind has borne it in the belly thereof. The earth is its nurse. The process is to separate earth from fire, the subtle from the gross, gently and with great care. It ascends from earth to heaven and again it comes down from heaven to earth, receiving the power of things above and below.

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Those who fulfil the work attain the glory of the whole world and darkness departs from them.

XI. MONS PHILOSOPHORUM, from GEHEIME FIGUREN. It will be observed that the year 1604 is inscribed on the margin, and this is the date on which the Mystical Sepulchre of Christian Rosy Cross is held to have been opened after a period of 120 years by the adepts of a third circle. The intention on the surface seems therefore to indicate that *Mons Philosophorum* is the tomb or walled up vault of the central traditional history, in which case the human figure is the symbolical founder of the Order. It is possible that this is one aspect presented to the mind of the symbolist; but the design, according to the letterpress, delineates the process of the Great Work in respect of the Highest Medicine. The understanding is spiritual, but again there is a physical side adumbrated. A healing is administered to the fallen soul by a Medicine which is Jesus Christ; but there is also a thing "sorry in appearance" which insures "bodily health" to those who attain in the spirit. It is "the greatest part of the Kingdom which the Lord Jehovah has set forth for us in Nature": it is called *Pater Metallorum*, and is said to be hidden in this picture.

XII. POCULUM PANSOPHILÆ, from GEHEIME FIGUREN. The cosmos of Universal Nature is produced from the One Nature; it brings forth the four elements, and out of these are generated the mineral, vegetable and animal kingdoms, in the centre of which is AZOTH. The true Draught of Wisdom is the understanding of this close interlinking of all things, in virtue of which all ultimately return into unity. A marginal note explains that the name AZOTH is composed of the primals and finals of the Hebrew, Greek and Latin Alphabets. It has been understood in alchemical literature as the bond of union, the Universal Medicine, beginning and end of all bodies: it is otherwise Philosophical Mercury. Basil Valentine says that AZOTH and Fire alone are needed in the work of wisdom, and according to Arnold water is AZOTH, which water is *argentum vivum*. In his figurative language Éliphas Lévi calls it the efficient and final principle of the Great Work. Here is one aspect of the Universal Medicine in the light of the Rosy Cross.

XIII. UNIVERSAL COSMOLOGY OF THE ROSY CROSS, from the Kelpius Rosicrucian MS. The Endless Eternity and Unsearchable *Primum Mobile* are represented by the Trinity, Which pronounces the FIAT and produces Nature in the mode of *Prima Materia*, otherwise Chaos. The triad of the Three Principles is encompassed below by the circle of the elements, from which are generated the seeds of all things—mineral, vegetable and animal. The concentric circles beneath are unintelligible in the absence of a key, which is not furnished by the letterpress. Therein *Prima Natura* bears witness concerning herself, as one sent for service by God to man, and imposes silence on those who come to know her. This design is found with certain variations in GEHEIME FIGUREN and has considerable bibliographical importance in this connection.

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XIV. THE BLESSED VISION, from GEHEIME FIGUREN. The Rosicrucian state of absorption by prayer in love and the Divine Experience therein, the Central Sun beheld with eyes of contemplation. The inscriptions on the radiant image are (1) Jehova, (2) Spiritus Sanctus, (3) Jesus, (4) Maria, (5) Sophia. The kind of prayer is set forth in the letterpress below the symbol and liturgically speaking is poor and confused in expression. But its import is that all things come forth from God and all must return to Him. He is the aid of those who are dedicated to His service in the heart, and He dwells in the heart of these. We who are nothing in ourselves attain true being in Him. The aspiration is therefore : Live Thou in me, O Lord, that I may abide in Thee and may be brought out of my own nothingness into that reality which is Thou.

XV. A ROSICRUCIAN CIPHER. An account of this problematical document will be found on pp. 583, 584.

XVI. THEOSOPHIA ROSICRUCIANA, from the Kelpius Rosicrucian MS. Reproduced subsequently, with slight variations, in GEHEIME FIGUREN. According to the description it is Theosophical, Philosophical, Kabalistic, Magical, to which the later edition adds the word Chemical. The Eternal Uncreated Nature is placed at the head of the Diagram as a Radiant Sun, containing the archetypes of all things, Quintessence, First Matter, Three Principles, Trinity of Divine Persons, Light, Life, Humanity. And as if this ineffable state of being were connoted by the *Ain Soph* of Kabalism, the Eternal and Invisible Trinity is represented coming forth therefrom, as also the trinity of finite, visible things. Below are Hyle and Chaos, from which Nature is produced. The Sun is represented on either side of the Chaos centred within circles inscribed with the symbols of the Zodiac, Philosophical Principles, four elements and planets. The stages of the Great Work are symbolised in the lower part of the Diagram.

THE BROTHERHOOD OF THE ROSY CROSS

CHAPTER I

MYTHICAL ROSICRUCIAN PRECURSORS

THE Order of the Rosy Cross offers, on its external side, not only those general difficulties which are inherent to the subject of secret association but some others of a peculiar kind, chief among which are perhaps the successive transformations which it has suffered from within the groups and the actual circumstances of its origin, supposing that this is referable to the first quarter of the seventeenth century. It is much more difficult of approach than is, for example, the outward history of Emblematic Freemasonry. When the art and craft of building temples and houses began to be spiritualised is admittedly in a cloud of darkness, setting aside of course the casual symbolism which runs through all literature. We shall probably never know when men first took tools in their hands and began to moralise upon them, or when for such reason they might have called themselves speculative Masons—had a denomination of this kind come into their heads. But late or early—and not so late, I think—a time arrived when they issued out of their obscurity and held that epoch-making meeting which is connected for ever with the name of the London Apple-Tree Tavern. Thereon followed the institution of a Grand Lodge which became that of England—regarded now as the Mother Temple of

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the whole Masonic world. About the history henceforward there is no element of doubt on the broad scale, and so also we know the long story of spiritual and emblematic evolution which is that of the High Grades.

There is nothing corresponding to the year 1717 in the history of the Rosy Cross. Between 1614 and 1616 certain pamphlets appeared in German and Latin which affirmed that a secret and mysterious Order had subsisted in Germany for about two centuries; that it was full of light and knowledge, derived from a hidden centre in the Near-Eastern world; that it could and was prepared to transform and reform all the arts and sciences; and, in fine, that with this object in view, and for the personal benefit of earnest, prepared seekers, it was willing to admit members. The effect of this proclamation in Germany, Holland and even England is now a matter of notoriety: everybody who knows anything about Secret Societies in Europe has heard of the great debate that followed. But the first question for our consideration and the first difficulty before us is whether there was a Society at all in any incorporated sense when the documents which claimed to reveal it were first published as an appeal to *alumni* and *literati* of magian and occult arts. So far therefore from a visible and recorded convention held at an Apple-Tree Tavern, we are in the presence of a claim put out suddenly from the void: all that which lay behind it is the initial matter for our research, whether or not it may be possible to reach thereon any degree of certitude.

So also in respect of developments, that which in Masonry is moderately clear at least lies far behind the veil in respect of the Rosy Cross. The manifestoes of the early seventeenth century were either sent out by an incorporated society or led to imitative incorporation at an early stage of the story; and in either case there is sound reason for thinking that alchemy was the original concern-in-chief, however

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the theory of transmutation may have been understood and pursued within the particular circle. We know further that it was left for a period, at least in one of the branches, and there followed, as the fashion of a time, those astral workings which are heard of in the eighteenth century. We know, in fine, that there was a return to alchemy, and there are vague hints upon processes followed at that period. But what was included under the denomination of astral it is our task to learn if we can, and so also whether the Philosopher's Stone in the light of the Rosy Cross was a Mystery of Spiritual Healing and Divine Tincture, an ethical art of contentment or a method of raising so-called base metals into the perfect form of gold.

It is certain, again, that the great medley of theosophical Israel under the name of Kabalism was one concern of the Order, but there is no evidence on the surface to tell us why it was pursued; now in the way of those Zoharic doctors who became—according to their legend—a sect of Christian *illuminati*; now in the expectation of performing prodigies by virtue of inherent power attributed to Divine Names; and now in the contra-theosophical sense of the dregs and lees of grimoires. We know in fine that at the beginning there was an Occult Order, that in some of the developments it remains at this day within those measures, but that at the apex or crown of its evolution it has emerged from all the vain observances, from all the seerings and the skryings, and has gone up into the mountain of the Lord—the fabled secret mountain of adeptship—in search of Divine attainment. But of these transformations and developments there are no records, except in so far as they may exist in the Secret Houses of the Brotherhood; and to approach therefore the story of the Rosy Cross on this side of its subject demands access to sources of knowledge which are open to few persons—if indeed to any outside the hidden circles. The archives of Mary's

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Chapel, of Mother Kilwinning and other "time immemorial" Lodges of the Masonic Brotherhood are available to Masonic students, but—on the hypothesis that they were and are—the Temples of the Rosy Cross may have indeed their names and local habitations, but they are as inaccessible to ordinary research as if they were in the "nowhere and the naught."

As I have intimated therefore, its external history is one of peculiar difficulty, and it requires to be approached from within as well as without in order to reflect any real light thereon. Its elusive nature and the charm of its mystery, not to speak of the tales of faërie which have been gathered about it by makers of myths for the past three hundred years, have drawn imaginations in literature, imaginations also in quest, who have woven about it another and iridescent veil. We have to find how far the Rosicrucian of romance has been made in the image and likeness of those Brethren of the Rosy Cross who pass—somewhat on the edges—across the horizon of history, and how far their quality of adeptship corresponds in the memorials concerning it with the radiant stuff of some of the modern dreams.

So far as obvious memorials are concerned, Rosicrucian history begins in and about the year 1614 with the publication of those documents which I have mentioned briefly, and by a highly speculative inference from these it has been supposed that the traditional founder died in 1484;¹

¹ It is a date otherwise which recurs in Rosicrucian reveries, but only to betray research. Thus it happens that Mr. G. F. Fort recorded in *AMERICAN NOTES AND QUERIES*, Philadelphia, October 24, 1891, as follows: "In tracing out recently some lines of historical research . . . , I came upon a statement of fact that may be of interest, namely, the establishment in Sleswic, Denmark, *anno* 1484, of a Fraternity of Rosicrucians: *Fraternitas Rosarii Slesvici condita, anno* 1484." A Danish Guild of the Rosary suggests that someone has blundered, but it is not Mr. Fort, as it happens: his reference is to *SPECIMEN HISTORICO-POLITICUM INAUGURATA DE GILDARUM HISTORIA*, Amsterdam, 1834, the author being Cornelius Joscinus Fortuyn, who says

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but the later legends of the Order have combined with independent makers of myths to stultify this speculation in favour of various conflicting dates and other founders, more or less remote in antiquity. As there will be sufficient opportunity to deal with them in later places, I will mention here one only of the more recent legends which may be said to have grown up within the Order, far down in the eighteenth century. It has obtained a casual vogue, owing to dissemination through Masonic channels in France. It postulates a founder of the Rosicrucians in a certain Ormesius or Ormuz and affirms that he was converted to Christianity at Alexandria by St. Mark, A.D. 46. He is said to have purified the Egyptian Mysteries and married them to the new faith. His disciples followed their master, and with these as a centre he established the Society of Ormuz, or of the Light. The sign of membership was a red cross worn on the person. Essenes and Therapeutæ entered the ranks of this sodality, in which Hermetic Secrets were preserved and transmitted. The Baron de Westerode has been credited with putting forward this fiction, he being an adventurer among secret societies derivative from Masonry about the period of the French Revolution. An obscure figure in the annals, I conceive him nevertheless to have been connected with one of those

pp. 53, 54: *Religiosæ Societates, quæ sæculo XII jam reperiuntur, in Daniâ frequenter insecutis sæculis occurrunt. Sic anno 1485 in urbe Heligenbaven prostat gilda Sanctæ Crucis, Flensburgi invenitur gilda Sanctæ Mariæ anno 1514, Fraternitas Rosarii (Rosenkranz. Brüder-schaft) Slesvici condita anno 1484, etc.* It is obvious that the reference is to a Catholic Association for promoting the devotion of the Holy Rosary and that Fortuyn's parenthetical gloss represents his own confusion. He quotes otherwise an authority to support him, and this is *RIPÆ CIMBRICÆ SEU URBIS RIPENSIS IN CIMBRIA SITÆ DESCRIPTIO, EX ANTIQUIS MONUMENTIS, etc. . . . Illustrata per Petrum Terpiger. Flensburgurgi, 1736, p. 438.* However, the place in question contains *De Gilda S. Joannis* and opens *De Gilda S. Nicolai*, which concludes on p. 440. They offer no light on the subject. On p. 434 there is a short notice *De Gilda S. Crucis*, but I have searched the text in vain for any Guild of the Rosary and any reference to the Rosy Cross."

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cliques which found shelter under the banner of Masonry, offering little distinction between Rosicrucian Rites proper and the numerous obediences of the Rose-Croix Grade in the old Rite of Perfection. These things merged into one another continually—or at least in the records concerning them. The alleged Society of Ormuz has been reflected into modern systems, like the confused and unwieldy Masonic Rite of Memphis. It is a characteristic specimen of spurious traditional history, to be met with everywhere in Masonry.¹

¹ It would be interesting to follow this curious fable further and identify the Rite with which it may have been incorporated at first. Among English references there is Kenneth Mackenzie's *ROYAL CYCLOPÆDIA OF FREEMASONRY*, *s.v.* Ormesius. But he names no source. As a fact, however, he derived information from Thory's *ACTA LATOMORUM*. Quite naturally, the story has lost nothing in its travels from mouth to mouth. See in particular *THE THEOSOPHICAL REVIEW*, Vol. XXVII, pp. 422 *et seq.*, 1900-01. It produces some "Reasons" for believing that Francis Bacon was a Rosicrucian and leads up to this main subject in the manner following: (1) The Order of the Rosy Cross claimed Ormuz as its founder: it did nothing of the sort; the Ormuz fable was fathered on the Order at a late period. (2) It was allied closely to the Knights Templar and [or] the Knights Companions of St. John of Jerusalem. (3) Battista Porta in 1605 was a Chief of the Rosy Cross, who "under cover of his comedies instructed initiates in things human and divine"—not apparently under cover of his famous work on *MAGIA NATURALIS*. (4) Wickliffe, Lollard, Chaucer, Dante, Petrarch, Boccaccio, Voltaire, Goethe, Lessing, Swedenborg, Mesmer and Böhme "are to-day openly acknowledged as Brethren of the Craft," by whom does not appear, but by those presumably who regard Bacon as a Rosicrucian and as the "concealed poet" of the Shakespeare plays. It is scarcely necessary to say that no particle of evidence is produced in support of these statements: they are the vapourings of foolish dreams. Porta, for example, died in 1615, one year after the Rosy Cross made its public appearance on the stage in Germany. We may compare an essay on the Rosicrucians which appeared in *THEOSOPHICAL SIFTINGS*, Vol. III. All accounts are said to agree "in pointing to an origin outside Europe, in oriental lands." They do nothing of the sort, and in fact the Ormuz fiction appears to stand alone. It stands or falls on the authority of Thory, who says: (1) That a letter by the Baron de Westerode is in the archives of the *PHILOSOPHICAL RITE*; (2) that it was written from Ratisbon in 1784; (3) that it was addressed to the Head Tribunal; (4) that it contains the Ormuz story; and (5) that the story in question is described as "received in Sweden," which may mean that it is a traditional history be-

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I have taken this particular illustration, not indeed that it is the best, or otherwise the nearest at hand, but as serving the purpose of a moment, to introduce the alternative fables which are not traditional histories, manufactured for Grade purposes—or to promote a particular claim—but views and opinions formulated in all seriousness as contributions to the Rosicrucian subject. I will cite them in that order to which they would belong in chronology, were there any chronology in reveries of this kind. We can pass over as simply fantastic some unsupported expressions of personal conviction like that of the French writer Sédiz, who tells us (1) that the Middle Ages and Renaissance were united by a general belief in the existence of a Rosicrucian Order; and (2) that the Fraternity was at least coeval with the Christian era.¹ So also Cohausen speculates concerning

longing to the Swedish Rite of Masonry, an incorporation of many elements; (6) that, according to de Westerode, the Rosicrucians came to Europe in 1188—an important date connected with Templar history; (7) that three of the *adepti* proceeded to Scotland and there established an Order of Masons of the East. This legend is naturally set aside by Thory. There is very little doubt that he had seen the letter of Baron de Westerode, the present whereabouts of which are beyond speculation, as the archives of the SCOTTISH PHILOSOPHICAL RITE were dispersed on February 23, 1860. A catalogue was printed, but I have failed to obtain a copy. Baron de Westerode was on the Council of the RITE OF THE PHILALETHES and was present at the Convention of Paris summoned by that illustrious Masonic body. See ACTA LATOMORUM, I, 336, 337; II, 97.

¹ HISTOIRE DES ROSE-CROIX, 1910. *Préface*, p. x; *cap.* II, p. 31. The author qualifies subsequently by affirming that a neo-Rosicrucianism arose at a later period, meaning that the manifestation of the early seventeenth century was a revival of something much older. But for this there is no evidence. We may compare Kenneth Mackenzie in THE ROSICRUCIAN, August, 1874, being Transactions of the SOCIETAS ROSICRUCIANA IN ANGLIA. He appears to suggest in a confused paragraph that the Rosicrucian "system" was originally identical with the Chaldees or Culdees. So also in the same occasional periodical for 1900 another dreamer affirms on his personal authority, quoting nothing in support, that the "School" descended from the philosophers of Egypt and the Jewish rabbis. Compare Yarker, who describes the Fraternity as "inheritor of the Gnosis and mysterious wisdom of Egypt." See NOTES ON THE SCIENTIFIC AND RELIGIOUS MYSTERIES OF ANTIQUITY, p. 71.

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Artephius, a supposed Arabian alchemist, placed far in the past of Hermeticism, and calls him the patron of Rosicrucians. The supposition is without warrant in the single Latin tract which is extant under this name.¹

A considerable interest has attached always to the position of Raymund Lully—meaning the alchemist who adopted that name—as an exponent of Rosicrucian doctrine on the side of Hermetic physics, and all the makers of incautious hypotheses have passed from one to another a confused reference to one of his famous tracts. Their thesis intends to cite the *TESTAMENTUM MAGISTRI RAYMUNDI LULLII*, addressed to a Philip, King of France. In *Pars I, cap. 87*, of this work the adept states that he obtained the congelation of common mercury by means of its menstrual, and that he performed the experiment near Naples in *præsentia physici regis . . . et certorum sociorum*. As used by Cicero, the substantive word *physicus* signifies a natural philosopher, scrutator and student of Nature: it carries no suggestion whatever of adeptship, as understood in alchemy. In the adjective form it means natural, more especially in connection with philosophy. The expression *certi socii*—particular or faithful associates, may or may not imply a confederacy by way of incorporation, a companionship in terms of alliance; but it would be used also for adherents in a common bond of sympathy. The context of Lully's statement specifies that his companions or witnesses of the experiment included a brother of St. John of Rhodes and one Bernard de la Bret: he was not therefore referring to the members of a secret order. He adds also that—

¹ *HERMIPPUS REDIVIVUS, Tom. II.* Whether the tract of Artephius was written originally in Arabic I am—on the whole—disposed to doubt. Berthelot leaves the question open. In any case it is extant now only in the Latin form. The alchemist, who is otherwise unknown, claims to have attained the age of a thousand years by means of the Great Elixir. There is no need to say that his memorial does not contain a single reference to any secret association.

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regia majestate salva, with due respect to the King—those who saw what he had done understood it only in rather a homespun manner. So much for the *Societas Physicorum* under the leadership of a *Rex Physicorum*, as the passage is interpreted by those who take it for a covert allusion to the Rosicrucian Order or some kindred antecedent fraternity.¹

It remains only to say that in his work entitled *Experimenta*, s.v. *Aliud Experimentum . . . XXXIV*, Lully recurs to the congelation of Mercury, and says that his operation was performed in the presence of King Partinopeus, who appears to be purely mythical.

Benedictus Figulus, who wrote and edited alchemical treatises in and about the year 1608, appears to have understood the *certi socii* of Lully as referring to a society of alchemists, which society was established in Italy at the beginning of the fifteenth century, and he would be therefore the father of the notion; but its later purveyors have derived it indirectly through Solomon Semler.²

¹ The TESTAMENTUM of Raymund Lully is found in THEATRUM CHEMICUM, Tom. IV, and in the BIBLIOTHECA CHEMICA CURIOSA of Mangetus, Tom. I. The first part of the TESTAMENT is called THEORICA and the second PRACTICA. Sédir affirms that the THEATRUM CHEMICUM was edited by Rosicrucians at Strasbourg, an entirely gratuitous notion. See HISTOIRE DES ROSE-CROIX. Yarker, in his ARCANES SCHOOLS, p. 49, describes Lully as the great pioneer of Rosicrucians, but as much might be said of any other important alchemist prior to the seventeenth century. Heckethorn, in his SECRET SOCIETIES OF ALL AGES, betrays his incompetence by referring to Lully the entire THEATRUM CHEMICUM, as if this were one of his treatises instead of a great collection of alchemical writings extending to ten volumes. Sédir suggests that the debated passage in the TESTAMENT was interpolated, for the inscrutable reason that Villanova's ROSARIUM is cited in *cap.* 38. But Arnoldus was a contemporary of the original Lully, who is to be distinguished from the later alchemist who adopted his name. See my RAYMUND LULLY: *Illuminated Doctor, Alchemist and Christian Mystic*, 1922.

² UNPARTEIISCHE SAMLUNGEN ZUR HISTORIE DER ROSENKREUZER. Von D. Joh. Salomo Semler. 4 vols. Leipzig, bei Georg Emanuel Beer. 1786, 87, 88. We hear also on Thory's authority of an Order of Magicians at Florence which is said to have merged into the Rosicrucians during the eighteenth century. He appears to reflect intimations, most probably

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The addresses which occur in writers like Lully to Sons of Truth, Sons of the Doctrine and Sons of the Order have been applied, in much the same spirit of fantasy, to the Rosicrucian Brotherhood or their precursors. Arnoldus de Villa Nova makes use of such expressions,¹ but precisely the same formulæ recur incessantly in the ZOHAR, where they do not signify an incorporated society. The alchemical Sons of the Doctrine were the earnest researchers to whom the *adepti* appealed and for whom their tracts were written. They were also, and especially, the personal pupils of the Masters.

Much stress has been laid also on the fact that a certain Count von Falkenstein, Prince Archbishop of Trèves in the fourteenth century, was saluted once in the dedication of an alchemical work as "Most Illustrious and Serene Prince and Father of Philosophers." On the authority of this description it has been concluded that the prelate in question was at the head of an Occult Fraternity, which was that in fact of the Rosy Cross, whereas it is obvious in

mythical, in THE ROSICRUCIAN UNVEILED of Magister Pianco. Expanding all his precursors, Reghellini is said to state that Kabalists and Rosicrucians had settled from remote times at Florence, Vicenza and elsewhere.—LA MAÇONNERIE CONSIDÉRÉE COMME LE RÉSULTAT DES RELIGIONS JUIVE ET CHRÉTIENNE, *Tom. I*, p. 344. But I do not find the reference either at the place cited or anywhere in Reghellini's three volumes. He speaks of a Platonic Academy established at the place in question A.D. 1540, and terms it a Masonic Institution. III, p. 71. He quotes also a statement of Nicolai on the Order at Venice and Padua in 1622 and mentions a Rite of Alchemical R.:C.: at Padua in the eighteenth century.

¹ In Hermetic literature the custom is as old as the Byzantine alchemists, and is no more significant of persons addressing one another within the circle of a secret society than is the great debate of the TURBA PHILOSOPHORUM, which on the surface claims to be a Holy Assembly of Adepts, but bears the fullest evidence of a compiled dialogue. As regards Arnoldus, who has been quoted in this misleading connection, we have only to consult his LIBER DICTUS THESAURUS THESAURORUM ET ROSARIUM PHILOSOPHORUM to see that the implicit of *Filii Doctrinæ* is precisely the same as *Oportet igitur inquisitorem hujus scientiæ*—*Lib. I, cap. 6*—as *Studeas ergo, charissime*—*Lib. II, cap. 7*—and *Filius existens Philosophorum*—*Lib. II, cap. 32*.

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sense and reason that his title is simply one of a patron of alchemists. It is not unimportant to follow out this misconception and mark how it has grown up. Among the tracts of that fourth volume of *THEATRUM CHEMICUM*¹ to which I have referred there is a *PRACTICA ALCHEMIÆ* ascribed to Ortholanus,² and it claims to have been compiled from his writings by an unknown Englishman named Joannes Dumbeler *ex mandato Illustrissimi et Serenissimi Principis Patris Philosophorum Domini ac Domini Comitis de Falckenstein, Divina Providentia sanctæ Trevensis Archiepiscopi, anno Domini, 1386*. Dumbeler, as I have said, is an entirely supposititious Englishman, unknown to the history of alchemy in this country, and the Lord Archbishop of Trèves, who is not himself imaginary,³ is only a Father of Philosophers in the sense of an interested patron—as already stated. So far from proving the fact of an incorporated society of alchemists at the alleged period it exhibits the denseness of those who have sought to found an argument of this kind upon such an inscription.⁴

¹ *THEATRUM CHEMICUM PRÆCIPUOS SELECTORUM AUCTORUM TRACTATUS DE CHEMIA ET DE LAPIDIS PHYSICI COMPOSITIONE, etc.*, 1613, *Tom. IV, Tract. 135*: M. Ortholani *PRACTICA ALCHEMIÆ, PROBATA PARISIIS, anno 1358*. There is, of course, no evidence that this is a genuine date, but nothing attaches to the question.

² Ortholanus wrote two commentaries on the EMERALD TABLE of pseudo-Hermes and he is sometimes described as LE PHILOSOPHE DES JARDINS MARITIMES. He has been identified otherwise as *alchimiste Parisien*. He is better known in England as Hortulanus. The *PRACTICA ALCHEMIÆ* was translated into English and published under date of 1627, based obviously on the edition of *THEATRUM CHEMICUM*. Professor Ferguson is disposed to question whether Ortholanus and Hortulanus are names which represent one and the same person, but it is suggested by the French *sobriquet*. Hortulanus has been identified also with Johannes Garlandius, described as *Anglus*. *BIBLIOTHECA CHEMICA, s.v. Hortulanus and Ortholanus*.

³ See *CUNO VON FALKENSTEIN ALS ERZBISCHOF VON TRIER, etc.* By Dr. Franz Ferdinand, 1886, in T. Lindner's *MÜNSTERISCHE BEITRÄGE ZUR GESCHICHTSFORSCHUNG, etc.* Old Series, *Heft 9*.

⁴ The tract itself has nothing especially distinctive, but is clearly—indeed, lucidly—worded after its own manner, within its own measures of symbolism. It is said that the Work of the Elixir appertains to Quicksilver, Flying Citrine

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Towards the end of the nineteenth century there came forward, however, a German claimant to distinction, named Karl Kieswetter, author of a brief monograph on the HISTORY OF THE ORDER OF THE ROSY CROSS.¹ He affirmed (1) that he was a direct descendant of the last Chief or Emperor of the Brotherhood; (2) that he was in a sense its literary heir and was in possession as such of many priceless Rosicrucian manuscripts; ² and (3) that among these was one in particular entitled COMPENDIUM TOTIUS PHILOSOPHIÆ ET ALCHYMIÆ FRATERNITATIS ROSÆ [sic] CRUCIS, *ex mandato Serenissimi Comitis de Falkenstein, Imperatoris Nostri, anno Domini 1374*. The MS. was said to contain alchemical theories and practical processes. If it can be taken tentatively as in existence at the time of its description, there is no question that it is fraudulent, as the use of the word Emperor at the alleged period sufficiently shews. According to Kieswetter this is the first time that such a title occurs, but as a fact it is peculiar to the eighteenth century and later. We have the evidence of Michael Maier that the Order was ruled by a President in the early seventeenth century. It is to be added that the

Sulphur *vive*, Green Sulphur—which is Vitriol—and Fixed White Sulphur. Red Earth or Cinobrium, Silver and Gold also enter into its composition. There is also HORTUS AMORIS Joh. Dumbeleii, Angli, in the collection of Rhenanus called: HARMONIÆ IMPERSCRUTABILIS CHIMICO-PHILOSOPHICÆ DECADES DUÆ, 1625.

¹ It appeared in the year 1886 at Leipzig, in a German psychical and spiritistic magazine called DER SPHINX. It was translated into French by F. C. Barlet in 1898 and appeared in L'INITIATION. It is quoted in an uncritical and foolish little book called THE ROSICRUCIANS, by H. C. and K. M. B., n.d., *circa* 1915.

² The Emperor in question is said to have been his great-grandfather, a most zealous member of the Order during a long space of time. From 1764 to 1802 he was engaged in transcribing the archives, presumably for his personal use, and these are the MSS. which passed into Kieswetter's possession. But he speaks otherwise as if they were originals, each being inscribed with the date on which it was written and with the name of the Emperor by whose directions it was prepared. Those of the earliest period belonged to the year 1400.

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claims of the German Rosicrucian inheritor are not of a kind to establish confidence apart from documentary evidence, and the documents—which have been sought eagerly—are not forthcoming.

The next mythical chief of the Rosy Cross is Aureolus Theophrastus Paracelsus, the occult master of Hohenheim. He has secured unwittingly a not inconsiderable vogue, though the FAMA FRATERNITATIS R. ∴ C. ∴ happens to say in its sincerity that “he was none of our Fraternity.” In the older days, as now, it was the habit of many to institute ascriptions within the circle of occult history without reference to its written memorials. It is difficult to say how and when the legend under notice arose. Miss A. M. Stoddart suggests that one of its earliest traces is in the woodcuts which accompany certain PROGNOSTICATIONS of Paracelsus in the collected edition of his writings by Huser, published at Cologne in 1589 and 1590.¹ One of these woodcuts is said to shew a heap of books, including a volume inscribed with the word *Rosa*. It is an exceedingly shadowy vestige and may be ignored as such. According to another story, Paracelsus was not indeed the founder of the Rosy Cross—which had existed in earlier days than those of Luther’s contemporary—but he reorganised and established it on a new basis. Kieswetter puts forward this thesis and draws it from some apocryphal manuscript. His

¹ THE LIFE OF PARACELUS, 1911, pp. 249, 250, and *ante*, p. 236. The illustration as described does not correspond with that which appears in the English PROPHECIES OF PARACELUS, translated by J. K., 1915, though it claims to follow Huser. There are books and MS. fragments in Fig. xvi, but the word *Rosa* is wanting. Fig. xxvi, however, exhibits a great letter F standing on a Rose, beneath which is a crown. Two editions of the PROGNOSTICATIO appeared *circa* 1536 and 1600 respectively, according to bibliographical opinion, but the first is highly speculative, being that of the dedication *ad illustrissimum ac potentissimum Principem FERDINANDUM ROMANORUM REGEM*, etc. Both contain the Rose-Crown illustration, with the emerging letter F. I should not be at the pains to cite them were it not for Miss Stoddart’s rather idle speculation.

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precious invention has gone somewhat far in its travels among occultists and Masons.¹ It may be compared with the statement of John Yarker that, according to LE COMTE DE GABALIS, Paracelsus was elected Monarch of the Rosicrucian Society. What the famous occult romance actually says, however, is that the Sage of Hohenheim attained the Monarchy of Wisdom.²

Contemporary with Paracelsus was Cornelius Agrippa, who is alleged to have founded an alchemical or theosophical society at the beginning of the sixteenth century in Paris and to have brought it about the same period to London. It has been identified with the Rosy Cross and alternatively with an early form of Emblematic Freemasonry. On this subject Kieswetter and his manuscripts seem to have exceeded the reasonable limits of caution by affirming that the alchemist Eirenæus Philalethes, "when writing in 1650, expressly calls Agrippa Emperor." As nothing under the name of Eirenæus had appeared at the date in

¹ See Transactions of the Newcastle COLLEGIUM SOCIETATIS ROSICRUCIANÆ IN ANGLIA, Vol. I, p. 48; also ARS QUATUOR CORONATORUM, Vol. XVII, p. 32. The speculation unfortunately misled Archdeacon Craven in his excellent work on DOCTOR ROBERT FLUDD, 1902. See p. 34. Comp. ARS QUATUOR CORONATORUM, V, 67.

² Yarker's misstatement occurs in THE ARCANE SCHOOLS, p. 208. The remark of LE COMTE DE GABALIS appears in the *Second Entretien*. See ENTRETIENS SUR LES SCIENCES SÉCRÈTES, by the Abbé de Villars, Paris, 1670. There are many editions. Yarker's ignorant blunder has been reflected into the Manchester TRANSACTIONS FOR MASONIC RESEARCH. The article is entitled "Rosicrucianism and its connection with Freemasonry," by F. W. Brockbank, who says that Gioseppe Francesco Borri was a most illustrious Rosicrucian and left a record to which we are indebted for all our knowledge of the subject. That which he left was LA CHIAVE DEL CABINETTO del Cavaliere Gioseppe Francesco Borri, Colonia, 1681. It is supposed to have inspired the author of LE COMTE DE GABALIS, but the French work happens to have preceded the Italian. According to Charles Mackay, EXTRAORDINARY POPULAR DELUSIONS, s.v., *The Alchymists*, the literary cabinet of Borri is "a complete exposition of the Rosicrucian philosophy," which means, however, that it gives account of elementary spirits, a notion which did not originate with the Order but with Paracelsus, who—as I have stated elsewhere—was indebted to German folklore.

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question, the Rosicrucian legatee and his pretended authority are confusing Eirenæus with Eugenius Philalethes, otherwise Thomas Vaughan; but the statement is a simple mendacity in respect of both, as their works remain to testify.¹

We are approaching the seventeenth century when we arrive at the name of Dr. John Dee, that mathematician and astrologer of Mortlake who was a prime favourite with Elizabeth, Queen of England. He was precisely the kind of person who might have entered or possibly even founded a Secret Society like that of the Rosy Cross, and seeing that, having been born in 1527, he died only at the end of 1608, or some six years before the *FAMA FRATERNITATIS* was issued to the *litterati* of Europe, it might seem feasible that he was actually connected with our debated subject during its embryonic period. He has been annexed accordingly, but it proves as usual to be by those who exhibit their inability to read the warrants which they cite. In the year 1618 there was published at Hamburg an

¹ Kieswetter's invention is, of course, reproduced by Yarker in *THE ARCANES SCHOOLS* as a matter of such complete certitude that it has not seemed even worth while to name his authority. The sole foundation of the story is that when Agrippa was sent as a young man to Paris by the Emperor Maximilian he is affirmed by Morley to have made himself "the centre of a knot of students," described otherwise as "a secret association of theosophists," who were admirers of Reuchlin, his doctrine of the Mirific Word and so forth. For the journey to Paris see Agrippa's *EPISTOLÆ*, Book I, Letter 2, in the *OPERUM PARS POSTERIOR*, published at Leyden *per Beringos Fratres*, n.d. There is no authority for theosophical activities in London, where Agrippa was the guest of Dean Colet. There is, of course, nothing *per se* improbable respecting such an institution in either city. *THE QUARTERLY REVIEW* of 1798 has been quoted for Cornelius Agrippa, his secret associations and Freemasonry, but it did not come into existence till 1809. See also Henry Morley's excellent biography of the occult philosopher, 1856, I, 25, 58, 59, 62, 63. I may add that Trithemius was the instructor of Paracelsus as well as of Agrippa, and in the *ROSICRUCIAN AND MASONIC RECORD* for 1891 a certain Dr. Lemon had the assurance to speak of Trithemius as a Brother of the Rosy Cross. In the case of a Masonic Rosicrucian it is usually safe to dismiss the charge of mendacity on the ground of invincible folly. In *ANIMA MAGICA ABSCONDITA*, 1650, Vaughan calls Agrippa "the oracle of magic" and the "master" of Wierus.

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EPISTLE of Roger Bacon on the SECRETS OF ART AND NATURE AND THE VANITY OF MAGIC, which is said to have been "corrected after numerous copies" and edited by John Dee. In this case it will be seen that it appeared posthumously and at the height of a controversy which followed in Germany upon the issue of the First Rosicrucian pamphlets. The only sense in which it connects with our inquiry is that Dee is supposed to have dedicated his edition to the Rosicrucian Brotherhood, for which statement it would seem that Kloss, the German Masonic bibliographer, is the first authority.¹ On examination, however, it turns out that the Dee manuscript fell into the hands of an unknown person who undertook its publication for the benefit of seekers after knowledge, and it is to him only that the dedication in question is referable, together with an *Epistle to the Reader* which follows thereon.² I have no special concern in challenging the editorial attribution of the manuscript; apart from the preliminary matter it signifies merely that the Mortlake philosopher prepared a careful copy of Bacon's tract and it remains an open question whether he designed to publish it. In his catalogue of fifty private and imprinted works,³ enumerated in a letter addressed by him to the Archbishop of Canterbury, 1594-5, there is no mention of his having edited the VANITY OF MAGIC, though he had a high opinion of Bacon as one "whose earthly fame can never die,"⁴ though he

¹ I mean that he mentions the fact of the dedication in such terms that it might be supposed to have been written by Dee.

² The full title of the edition is as follows: EPISTOLA FRATRIS ROGERII BACONIS, DE SECRETIS OPERIBUS ARTIS ET NATURÆ, ET DE NULLITATE MAGIÆ. Opera Johannis Dee, Londiniensis, e pluribus exemplaribus castigata olim et ad sensum integrum restituta. Nunc vero a quodam veritatis Amatore, in gratiam veræ scientiæ (sic) candidatarum foras emissa, cum Notis quibusdam partim ipsius JOHANNIS DEE, partim edentis. Hamburg, anno c1c Io, cxviii.

³ He admits, however, expressly that his list is incomplete.

⁴ See Dee's preface to Henry Billingsley's English translation of Euclid's ELEMENTS, 1570.

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sought after his works and transcribed more than one of them with his own hand. As regards the printed dedication I need say only that its anonymous author specifies in his opening lines that he was at Silesia in the year 1597, at which period Dee was in Manchester, being Warden of Christ's College.¹

So passes the Rosicrucian claim in respect of John Dee, for I need not say that neither in the FAITHFUL RELATION²—so largely autobiographical in character—nor in his PRIVATE DIARY³—printed and in manuscript—is there the least indication that he belonged to any secret societies. During a six years' sojourn abroad he met with personalities dedicated to occult interests, including Heinrich Khunrath, whose AMPHITHEATRE OF ETERNAL WISDOM has long been held to contain Rosicrucian emblems. Dee also projected a treatise to be entitled DE HORIZONTE ÆTERNITATIS in reply to Andreas Libavius, who—in a book not named specifically but published in 1593-4—“hath unduly considered a phrase in my MONAS HIEROGLYPHICA . . . by his own unskilfulness in such matters.” The Libavius in question was prominent in the Rosicrucian controversy over twenty years after. Finally, one of Dee's unprinted works, referred to 1573, is entitled DE STELLA ADMIRANDA IN CASSIOPEÆ ASTERISMO, recalling the Rosicrucian concern in new stars, e.g. in *Serpentarius* and *Cygnus*—which are mentioned in CONFESSIO FRATERNITATIS R. : C. :⁴

¹ Charlotte Fell Smith : LIFE OF DR. JOHN DEE, c. 21.

² A TRUE AND FAITHFUL RELATION OF WHAT PASSED FOR MANY YEARS BETWEEN DR. JOHN DEE AND SOME SPIRITS. With a Preface by Meric Casaubon. London: 1659.

³ THE PRIVATE DIARY, edited by J. O. Halliwell, F.R.S., and published by the Camden Society, 1842. It begins on August 25th, 1554, and ends on January 19th, 1601.

⁴ The fifty works enumerated by Dee himself may be contrasted with a catalogue extending to 79 items, given in Cooper's ATHENÆ CANTABRIGIENSES, 1861, II, 505-9. No. 66 is called TREATISE OF THE ROSICRUCIAN SECRETS, and the reference given is to Harl. 6485. This is one of the fraudu-

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I come now to the latest, most insistent and extravagant dream of all, being that which connects Francis Bacon, Lord Verulam, with the Rosicrucian Society as its founder and original head. The name of the Viscount St. Albans has been in the ear of most literate persons for far over twenty-five years—both here and in America—as the concealed author of the Shakespeare plays and poems. Ciphers and bi-literal ciphers have been discovered in the plays and offer proof irrefragable—in the opinion of those who have found them—that the great sanctuary of English literature, the true Helicon or Parnassus, is at St. Albans and not at Stratford-on-Avon. The question is none of our concern, except in one consequence of its growth. The great debate on the ciphers was preceded by a debate which was supposed to be founded on literary criticism, and for all reasonable persons the value of this criticism has been exhibited by its outcome: in other words, the canon of textual consideration which proves Bacon to have written the works passing under the name of Shakespeare makes it not less certain that he was also responsible for the bulk of Elizabethan literature—I speak of that which matters—and of much also which followed, down to the period of ROBINSON CRUSOE. Such being the putative Baconian output, under the veils of many names, it will be obvious that it was capable of yet further extension; and when in the year 1888 there appeared my first study on the subject lent treatises known as the RUDD COLLECTION and belongs to the eighteenth century. I shall recur to it in a later chapter. As regards Libavius, he produced NEOPARACELSICA, written against the followers of Galen, in 1594, and TRACTATUS DUO PHYSICI in the same year. On alchemy and Hermetic Medicine he was the most voluminous writer of his period—almost of any period—and his OPERA OMNIA MEDICO-CHEMICA appeared in folio at Frankfurt, making three volumes, 1613-15. He died in 1616. I do not find any reference to Dee's MONAS in the texts which I have been able to consult. The MONAS itself is exceedingly curious, but contains nothing to our purpose. Its thesis concerning the symbol of Philosophical Mercury is reflected in Gabella's SECRETIORIS PHILOSOPHIÆ CONSIDERATIO, to which the Rosicrucian CONFESSIO was attached in 1615.

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of the Rosy Cross it was seized upon with all eagerness by Baconian dreamers, who shewed to their own satisfaction that the Hermetic Order, clothed in mysterious veils, of anonymous and unknown invention, responded under so many heads to the mighty schemes of Verulam that it could have been conceived by no lesser mind.¹ Thereafter started yet another debate, which has continued with unthinkable developments even to this day. It happened in the fullness of time that—one in connection with the other—Bacon and the Rosicrucians were taken over by the Theosophical Society, which has the freedom of Akasic Records—an illimitable field for skrying—and has published the last word on the whole mystery. By the opening of certain “rifts in the veil of time” to the eye of vision there has unfolded a long scheme of successive incarnations, marking so many great epochs in occult history. I will omit the steps in personality which led up to Christian Rosy Cross, who attained a certain grade of adeptship—as it is affirmed—in the fourteenth century. He became Hunyadi Janos in a later embodiment, Francis Bacon, Thomas Vaughan,² a certain Rakocsky—of princely Hungarian birth—and thereafter the Comte de St. Germain, who is alive in the flesh to this day. It is “a story told for the truest,” if not for “the holiest that is in this world,” and it follows that the *mens sana et alta* of Bacon did not less found the Rosicrucian Order, if he did so under a more

¹ Dr. W. Wynn Westcott, Supreme Magus of the Masonic Rosicrucian Society, is content with affirming, in his DATA OF THE HISTORY OF THE ROSICRUCIANS, that Francis Bacon “became a Rosicrucian Adept.” He has neither evidence nor authority, good or bad, to offer for this statement. I note also—not that it matters—his seeming conversion to the chief Baconian contention, for he adds: “And so Rosicrucianism may have been the means of prompting the introduction of many mystic notions into the Plays and Sonnets of Shakespeare.” Dr. Westcott’s opinion on any literary question is fortunately not of my concern.

² It happens, unfortunately, that Vaughan came to birth in 1622, when Bacon was still alive.

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ancient personality and wearing another name in the annals of the past.¹

I am not concerned with pursuing these famous inventions, which must be taken or left according to the quality of our distinctions in respect of psychic evidence and some of its cheap substitutes in common reverie. For my present purpose the one question that emerges is the historical position of the affirmations which link Francis Bacon with the Rosicrucian Brotherhood, in whatever capacity and whether brought forward by those who represent a psychic or presumably critical interest. Let it be remembered that Bacon was born on January 22, 1561, and died in 1626, so that he may be said to have witnessed the Rosicrucian Golden Dawn in 1614 and the setting of its second lustrum. In the year 1902, Mr. A. P. Sinnett, Vice-President of the Theosophical Society for a long period, wrote an article on THE REAL FRANCIS BACON, at the close of which he suggests that, "the student of the great Bacon

¹ An early memorial of this revelation will be found in MAN : WHENCE AND WHITHER, by Annie Besant and C. W. Leadbeater, from which depend many articles scattered throughout the periodical literature of modern theosophy. It may be said to have culminated in FRANCIS BACON, *Baron Verulam, Viscount St. Alban*, by E. F. Udny, M.A., which ran for many months in the columns of THE MESSENGER, an American magazine belonging to the same school. The position assumed by this *deliramentum magnum* is that "St. Alban was an initiate of the Great White Lodge," described as a "Brotherhood of Divine Men, the firstfruits of our race, who have already trodden the Path and have become the 'Right Hand' of God, the agents behind the Veil of the Supreme for guiding and governing the world." There is also another book of Mrs. Besant's, entitled THE MASTERS, which summarises the actual findings as follows: "The last survivor of the Royal House of Rákóczi, known as the Comte de St. Germain in the history of the 18th century, as Bacon in the 17th, as Robertus the Monk in the 16th, as Hunyadi Janos in the 15th, as Christian Rosenkreuz in the 14th . . . was disciple through these laborious lives and now has achieved Masterhood, the 'Hungarian Adept' of THE OCCULT WORLD"—a book by A. P. Sinnett—"and known to some of us in that Hungarian body." Compare LE LOTUS BLEU, October, 1912, which claims that theosophy is in direct relation with the Founder of the original Rosicrucian Order. He is described as "an adept known to the initiates of our society."

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mystery must turn to Mrs. Henry Pott's painstaking work, *FRANCIS BACON AND HIS SECRET SOCIETY*, where we get striking arguments to shew that the Rosicrucian movement in the early part of the seventeenth century was Bacon's doing." There is no doubt that this literary lady had a most intimate knowledge of the works of Lord Verulam, as of everything remotely or approximately connected with these, but respecting the nature of evidence she had no knowledge at all; her view that Bacon was the centre of a secret league for the advancement of learning is an expression of belief, and so is also her notion that the league in question was that of the Rosy Cross. We know exactly their root-matter and that the association which Bacon actually planned was in no sense secret at all. It was developed ultimately along similar open lines as the Royal Society. Though somewhat loose in the wording, Bacon's scheme is described tolerably by Böhle in his notice of *THE NEW ATLANTIS* and its Emblematical House of Solomon—as the idea of a Society of Scholars (1) to promote discoveries in physics by observation and research; (2) to displace the scholastic Aristotelian philosophy; (3) to dispel the theosophic, Kabalistic and alchemical illusions of Bacon's contemporaries; (4) to impel them towards a surer, more faithful study of Nature.¹

An examination of Mrs. Pott's somewhat elaborate work² presents her from the beginning as her own court of appeal, as well as her own counsel. She has credited Francis Bacon, directly or indirectly, with the bulk of important Elizabethan literature, and as it is impossible that he could have produced single-handed so vast an output—

¹ J. G. Böhle : *UEBER DEN URSPRUNG . . . DER ROSENKREUZER UND FREYMAURER*, 1804, to which Nicolai replied in 1806 in a volume of equal pretensions called *EINIGE BEMERKUNGEN ÜBER DEN URSPRUNG DER ROSENKREUZER UND FREYMAURER*.

² *FRANCIS BACON AND HIS SECRET SOCIETY*, 1891. The publication of this volume took place in America only.

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not to speak of the post-Elizabethan works which are also fathered upon him—she postulates “united efforts.” In other words, Bacon was the centre of a “secret league for the advancement of learning.” It will be seen that the thesis depends in this manner on the accuracy of her credit side of the account, with which no one is in agreement except a few kindred enthusiasts to whom I shall advert shortly. She tells us in the next place that she has searched the history of Secret Societies throughout the Middle Ages and has decided that the Rosicrucian Fraternity is “the one of all others which would have been best fitted to promote Bacon’s lofty aims.” There is no need to point out here, as an obvious answer, that the existence of a Rosicrucian Society in the Middle Ages happens to be one of the chief questions at issue: no doubt her purpose would be served equally well by saying that he founded the Order—which is one of her alternatives. It is enough that her contention is based on a question of Baconian authorship, about which neither she nor anyone like her has been able to satisfy a single reasonable mind. When the evidence has been based on supposed critical considerations we are embarked on a sea of false analogies and gratuitous speculations: when it is founded upon buried ciphers they prove to be arbitrary inventions by means of which any authorship could be got out of any document.

Let us admit, however, for a moment the ruling of the court of appeal and even extend its findings. Let us say that Bacon wrote all which matters in English literature from the *CANTERBURY TALES* to *SARTOR RESARTUS*.¹ Be

¹ The last suggestion may well appear incredible, but it has been made in *THE MESSENGER*, that American official organ of the Theosophical Society already quoted, by a writer who is entitled to place M.A., as a title of learning, after his name. From my own point of view the suggestion is of enormous value as an illustration of the canon of criticism which governs the Baconian aspect of Shakespearean research, more especially under theosophical auspices. They prove nothing whose thesis proves too much.

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it granted also that a single Secret Society to furnish amanuenses, or even aids in research, seems strictly moderate. But what considerations are offered by Mrs. Pott to persuade us that he selected the Rosicrucians—supposing that they preceded him in time—or established them as a league of scribes? I have searched the whole volume recommended by Mr. A. P. Sinnett and have found three pieces of alleged evidence. (1) It is said in the *FAMA FRATERNITATIS*: “After this manner began the Brotherhood of the Rosy Cross, at first by four person only, and by them was made the Magical Language and Writing, with a great Dictionary, which we still use daily to the praise and glory of God, finding great wisdom therein.” Herein, as we are told, are the head and heart of Bacon discovered certainly, because one of his most cherished schemes was the compilation of dictionaries. Unfortunately, however, for Mrs. Pott, the Rosicrucian lexicon was obviously a glossary of words to accompany an invented language and its cipher alphabet, whereas Bacon’s hypothetical dictionaries stood for encyclopædic compilations, for repositories of knowledge. That is the distinction between them, and thereon collapses the evidence.¹ (2) The second evidential point, according to Mrs. Pott, is that Bacon’s College of the Six Days, described in *THE NEW ATLANTIS*, is the College of the Rosicrucians.² This, as she says, “we know,” the rejoinder to which is an equally distinct negative. (3) For the third she produces a selection

¹ Were it otherwise, as there should be no need to add, the compilation of an encyclopædia, *ex hypothesi* in the fifteenth or any other century, would not prove that Bacon was connected with the compilers because he also had a kindred scheme in his mind.

² *THE NEW ATLANTIS* is an unfinished allegorical romance of the Utopian kind which was published after the author’s death by Dr. William Rawley, being appended to *SYLVA SYLVARUM* and followed by *THE HISTORY OF LIFE AND DEATH*. A sixth edition appeared in 1651. The College of the Six Days was called Solomon’s House alternatively, and was a place set apart from the rest, even in the Utopian community.

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from fifty-two alleged Rules or Laws adopted by the original Rosicrucians ; but with due respect to the good intentions of a deceased lady I have to submit that, as enumerated by her, these Laws are fraudulent. The "original" Rosicrucians—according to their legend—had an agreement in common together, embodied in six clauses only, as we shall see in the proper place, and out of these she extracts three. The fifty-two Laws are those published by Sigmund Richter in 1710,¹ but Mrs. Pott has subjected them to a process of editing in the interests of personal predilections, as, for example, to shew that Rosicrucians were forbidden to issue Rosicrucian writings under the names of their authors²—presumably because the vast supposititious works of Bacon appeared under other designations than his own. Such are the heads of evidence that Francis Bacon belonged to the Rosicrucian Society, whether as member and chief at his period or as its original founder : they are of the same kind and the same value as those by which it has been sought to shew he wrote the plays of Shakespeare, THE FAERIE QUEEN, THE ANATOMY OF MELANCHOLY and so onward through the centuries, almost to our own day.

Next to Mrs. Constance M. Pott the most zealous follower of this Quixotic quest was Mr. W. F. C. Wigston, who between 1888 and 1892 issued four large volumes, in which the connection between Bacon and the Rosicrucians was put forward as strenuously as his authorship of the Shakespeare plays, the speculations being carried also

¹ S. R., i.e. Sincerus Renatus, i.e. Sigmund Richter : DIE WAHRHAFFTE UND VOLLKOMMENE BEREITUNG DES PHILOSOPHISCENS STEINS, etc. etc., i.e., THE PERFECT AND TRUE PREPARATION OF THE PHILOSOPHICAL STONE, ACCORDING TO THE SECRET METHOD OF THE BROTHERHOOD OF THE GOLDEN AND ROSY CROSS. *With the Rules of the said Order for the Initiation of New Members.* Breslau, 1710.

² It was decreed by Rule 13 that the making or printing of extracts from the secret writings could not take place except by licence of the Congregation, and that such extracts were not to be signed with "the names or characters of any Brother"—a reference most probably to their Sacramental Names.

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a considerable distance forward owing to a better acquaintance with Latin and German sources.¹ Were it possible to accept them we should reach at least a *terminus* beyond which it would be impossible to go, looking back into the past after Rosicrucian origins, and a starting-point forward as from a basis in real fact. The vital points of Mr. Wigston's scattered and not a little confused thesis may be collected thus together: (1) That Bacon belonged to a corporate Society of which he was founder or head, and that it is described under veils in *THE NEW ATLANTIS*. (2) That this Society was actually the Brotherhood of the Rosy Cross, the manifestoes of which carry the chief marks and seals of his own mind and philosophy. (3) That Rosicrucian literature—which began in 1614—declined soon after his death in 1626. (4) That a notable Rosicrucian Emblem appears on the title-page of *THE NEW ATLANTIS* and on that of *DE AUGMENTIS*, being a heart placed in the centre of an open rose. (5) That all the curious and recondite doctrines held by the Rosicrucians are reflected by Bacon—including a restoration of knowledge, the music of the spheres, the doctrines of the spheres, and so forth. (6) That Rosicrucianism originated in England and not in Germany. (7) That the initials of Francis Bacon appear in the *FAMA FRATERNITATIS*, accompanied by a personal description, through which he is identified.

¹ *BACON, SHAKESPEARE AND THE ROSICRUCIANS*, 1888; *HERMES STELLA: Notes and Jottings upon the Bacon Cipher*, 1890; *FRANCIS BACON—POET, PROPHET, PHILOSOPHER—VERSUS PHANTOM CAPTAIN SHAKESPEARE, THE ROSICRUCIAN MASK*, 1891; *THE COLUMBUS OF LITERATURE, OR BACON'S NEW WORLD OF SCIENCES*, 1892. The first of these volumes appeared in London and the fourth at Chicago. Mr. Wigston was an amiable and interesting man, whose zeal and devotion should have produced good fruit in legitimate fields of research. After the publication of his fourth volume he disappeared altogether from the arena of debate, and I have failed to trace him subsequently. Baconians of the present generation, outside theosophical circles, seem to have dropped the Rosicrucian thesis.

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I have put these points concisely, yet with a certain force of expression, that they may lose nothing in the enumeration: I will now take them successively and exhibit their evidential values. (1) There is nothing whatsoever in the life of Bacon to shew that he was connected with secret associations of any kind, but on the contrary there is everything to indicate that he desired to bring the *literati* and learned of Europe together in an open manner, for the better advancement of learning.¹

THE NEW ATLANTIS represents a commonwealth of learning established on those lines and is an allegorical picture of the scheme. It is a fable embodying a design. To suggest that it represents anything existing in time and space is equivalent to proposing that Campanella's CITY OF THE SUN or the RESPUBLICA CHRISTIANA of Andrea belongs to annals of literal history.² (2) As there is no warrant for supposing that Bacon founded or belonged to any Secret Societies there can be none for his connection with the Rosy Cross, yet there is a certain very modified sense in which it is true to say that the FAMA FRATERNITATIS and its connections are in analogy with the mind of Bacon over things which are common to both. The reformation of arts and sciences, the appeal from scholasticism to Nature,

¹ The fact is on the face of his writings and has been recognised fully and frequently. It is indeed the whole motive and subject of Bacon's ADVANCEMENT OF LEARNING, which he was ready to promote by all reasonable means. If he speaks in one place of passing certain things "from hand to hand with selection and judgment," by a private reservation for "fit and selected minds," there is nothing in his life or his writings to shew that he pursued this method, which he regarded, moreover, as "an old trick of impostors," who have "made it as a false light for their counterfeit merchandises."

² REIPUBLICÆ CHRISTIANOPOLITANÆ DESCRIPTIO, 1619. An English translation by Dr. F. E. Held has been issued by the American Branch of the Oxford University Press, 1917. It is called CHRISTIANOPOLIS, truly "a neglected Utopia," as someone has said concerning it. Campanella's CITY OF THE SUN—CIVITAS SOLIS, IDEA REIPUBLICÆ PHILOSOPHICÆ, 1623—seems far-famed in comparison.

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the dethronement of Aristotle, the longing for a better body of medicine and a purer body of religion began neither with Bacon nor the Rosicrucians, for their roots lie back in the centuries. The Rosicrucians and Bacon are in undesigned correspondence therefore one with another, not because the secret Brotherhood came to birth in a study at St. Albans or because German *adepti* inspired the *Novum Organum*, but because both belonged to their epoch and were products of their immediate past. (3) To affirm that Rosicrucian literature declined soon after the death of Bacon in 1626 is an arbitrary and *ex parte* statement for the sustenance of a particular thesis, and the bibliographical records are against it. So far as Germany is concerned it had declined previously; and publications on either side of the debate raised by the official pamphlets were few and far between after the year 1620. I can trace nothing in France prior to 1623, when Gabriel Naudé issued his hostile criticism, while in England Robert Fludd was still unfolding Rosicrucian theosophy and occult sciences in 1629. (4) The notable Rosicrucian Emblem proves on comparison not to be Rosicrucian at all. The heart placed in the centre of an open rose should have a cross inscribed upon the heart, in which form it appears—but very late indeed in the records—among THE SECRET SYMBOLS OF THE ROSICRUCIANS OF THE SIXTEENTH AND SEVENTEENTH CENTURIES, Altona, 1785–8.¹ Stripped as it is of this key-sign, the device of Bacon or his printer has no connection with our research. (5) The alleged analogies between Rosicrucian and Baconian doctrine have been discussed sufficiently in my consideration of the second point; and it remains only to say that such topics as the music of the spheres, the harmonies of the world and so forth are only treated incidentally and casually by the philosopher of

¹ There is also one example of a heart centred in a cross. See p. 14 of the reprint issued at Berlin in 1919.

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St. Albans, whereas Robert Fludd—his contemporary—had taken them into his heart and wrote at large concerning them.¹ (6) As regards this point, it must be understood that the origin of Rosicrucianism in England rather than in Germany—though Christian Rosy Cross was a German by the hypothesis of history²—does not depend from any particle of direct evidence, but is an implication of the dream that Bacon was father or at least a sponsor of the Order. On such an assumption it is obvious that Rosicrucianism was conceived in England, even if it was born abroad; but there is no external fact or circumstance to render such a notion tolerable. Mr. Wigston³ says that when Michael Maier, the alchemist, visited England, and perhaps stayed with Robert Fludd in his beautiful manor at Bearsted, he did not bring the Order of the Rosy Cross—so to speak—in his pocket: he carried it back rather on his return to Germany. But a little later on our apologist has perforce to admit that on his return Maier found the *literati* of his native land—all its theosophists, alchemists and astrologers, all the easy believers in tales of wonder and all the hard heads—waging one with another a royal battle on the claims of the Rosicrucian manifestoes. There is not the least reason for placing the origin of the Order otherwise than in the Teutonic fatherland, where all its antecedents lay: it bears the signs and seals of its German sources and is redolent of that environment. (7) To say, finally, that the initials of Francis Bacon appear in the FAMA FRATERNITATIS, together with a personal

¹ See the speculations on music in UTRIUSQUE COSMI MAJORIS. . . . PHYSICA ATQUE TECHNICA HISTORIA TOMUS PRIMUS, 1617; *ibid.*, TRACTATUS SECUNDUS, 1618, *s.v.*, *De Templo Musicæ; Anatomix Amphitheatrum*, etc., 1623, *s.v.*, *Monochordum Mundi Symphonicum*, and elsewhere in his writings.

² The FAMA describes him as “the most godly and highly illuminated Father, our Brother, C.:R.:C.:, a German, and adds elsewhere that in his youth he was “of a strong Dutch constitution.”

³ See FRANCIS BACON, etc., *s.v.*, “Notes on Rosicrucian Literature.”