

The Awakening in England

in the English concern therein. The denials and affirmations which I have quoted are drawn from the preface to the first and only published translation of the *FAMA ET CONFESSIO FRATERNITATIS*¹ in English, date 1652, or approaching forty years after their appearance in Germany. The version itself was not his own work but that of "an unknown hand," and "the copy was communicated to me by a gentleman more learned than myself."²

It must be said that the Preface of Vaughan is far enough from its presumed subject, but he institutes a parallel between the Rosicrucian House of the Holy Spirit and that clouded habitation on a hill where Apollonius of Tyana visited the Indian Brotherhood, and in this connection he offers the quotation already cited from Michael Maier, but without naming the source. "I beheld on a day the Olympian Towers shining by a certain stream and famous city, which we have hallowed by the name of the Holy Spirit. I speak of Helicon—or double-peaked Parnassus—wherein the steed Pegasus opened a fountain of perennial water, flowing unto this day. Therein Diana bathes; therewith are associated Venus as a waiting-maid and Saturn as a patient client. These are words which will say too much to those who understand, but to the unversed little or nothing." This, I suppose, is the first time that any words of the German Rosicrucian alchemist were put into an English vesture, for *LUSUS SERIUS* and *THEMIS AUREA* had not as yet been translated. As an illustration of doctrine, Vaughan

¹ *THE FAME AND CONFESSIO OF THE FRATERNITY OF R. C., commonly, of the ROSIE CROSS. With a Preface annexed thereto and a Short Declaration of their Physical Work.* By EUGENIUS PHILALETHES. 1652. W. J. Hughan displays his knowledge of Rosicrucian literature by thinking that the *FAME AND CONFESSIO* were "written by Thomas Vaughan."—*THE ROSICRUCIAN*, Vol. I, p. 9.

² It is a miracle that occultists of the pseudo-Rosicrucian type have not identified the unnamed "gentleman" with Elias Ashmole, whose *THEATRUM CHEMICUM BRITANNICUM* came out in the same year as *THE FAME AND CONFESSIO*.

The Brotherhood of the Rosy Cross

tells us that according to the Brotherhood, the Fire and Spirit of God worked upon earth and water at the beginning of things, extracting a pure and clear substance, on which that Holy Spirit expressed its own image, and so formed man. This "clarified extract" is the First Matter of Hermetic Philosophy, otherwise a liquid, transparent salt, which is the minera of all creatures; "and this Society doth acknowledge it to be their very basis and the first gate which leads to all their secrets." It is a living water, in which there is a Divine Fire, and that Fire is life. In the absence of all reference, I am unable to verify the source of this reverie, but it speaks the common language of Hermetic philosophy and is not typically Rosicrucian in character.¹

In earlier texts of Thomas Vaughan there are certain direct quotations from Rosicrucian texts, and though again they cannot be identified, they are important on the spiritual side and both must be analysed at length. The author of the first is presented as "he to whom the Brothers of R.:C.: gave the title of SAPIENS and from whose writings they borrowed most of their instructions to a certain German postulant." The extracts are in Latin and may be summarised in the following terms: (1) Truth is the highest excellence and an impregnable fortress, while it seems to be understood in the text, not as an intellectual acquirement but as a state of being, or in other words that the seeker becomes in its attainment at once the good and the true: it is the translation of truth into life. (2) In such fortress is contained that Stone which is the Treasure of Philosophers, and there should be no need to point out that here is a complete separation of the Great Work, in the light of the

¹ As stated already, I have not been able to trace a second issue of *THE FAME AND CONFESSION*, as edited by Vaughan, under the date of 1658, or alternatively 1659, but it is mentioned by more than one writer.

The Awakening in England

Rosy Cross, from any work in *Chemia*. (3) The matter of this Stone is found everywhere, yet is scarcely discovered by any ; it is precious to the wise and accounted vile by the crowd ; it overcomes all and is itself overcome by nothing ; it confronts us all, proclaiming with uplifted voice : " I am the Way of Truth." (4) It transmutes dead stones into Living Philosophical Stones, and is the true, rectifying Medicine. (5) It stands night and day, knocking at the door of conscience. (6) It is a fount of inexhaustible riches, without money and without price, to those who are athirst for truth and justice. (7) It is life and the light of men, shining in the darkness within us, and is planted within us by Him Who dwelleth in light inaccessible. (8) It follows that within us and not without is that which we seek in our folly without instead of within. (9) True knowledge begins when the soul elects to be united with the Higher Soul and the Eternal. (10) The body itself is brought into the harmony of union, and there is effected in this manner " the philosophical transmutation of body into spirit and of spirit into body," which is the valid process of the Mastery.¹ (11) Hereof is the gold of the Philosophers, " not that which is coined." (12) But it is also the Stone which is rejected. (13) The counsel of true schooling is to know Heaven by Heaven, not by earth, and earth itself by Heaven. (14) In Heaven, and so only, is found the Incorruptible Medicine which sets free the body from corruption and thus preserves it continually. (15) Thou wilt never make out of others that one thing which thou needest unless first there shall be made out of thyself that one thing of which thou hast heard. (16) So is the counsel brought to its last point and returns to its first imagery, the

¹ This is a remarkable passage and should be taken in connection with No. 14 in the present enumeration. They refer to the arch-natural body, otherwise the body of adeptship, on which see my introduction to the WORKS OF THOMAS VAUGHAN.

The Brotherhood of the Rosy Cross

impregnable tower or fortress, where shines the Sun of Holiness and Justice, wherein is "Philosophical Love." (17) Beyond it there is such a place as is scarcely reached by mortals, "unless they are raised by the Divine Will to the state of immortality," above all fear of death. (18) Whosoever advances further than this state passes from the sight of men into a "realm of abiding happiness," filled with "perpetual joy."

On the faith of this testimony Thomas Vaughan terms the Rosy Cross "a most Christian and famous Society."¹ Let it be said on my own part that the voice of this witness is perhaps greater than the voice of Fludd, even in his most inspired moments. The extract contains, as one may say, in a nutshell the whole progress of the Christ-Life in man; and if I leave the speaking parable at this point it is because I must return thereto at the very end of our research. I have said that the source of this extract is withheld. There is, however, in the pseudonymous *SUMMUM BONUM* of Joachim Fritz that very curious letter described as addressed by the Order to a certain German candidate for reception and obtained by Fludd from a Polish friend at Dantzic. To this I have referred previously. Compared with the text which I have summarised, it is a poor and incoherent performance, and has been so characterised by Dr. Craven, but the notable point about it is that it reproduces almost verbally many passages of the alleged *SAPIENS* and is actually the document to which Vaughan refers when introducing his citations. It would serve no purpose to enumerate the identities and analogies—as for example, regarding the School of Philosophical Love and the conversion of dead into Living Stones. But over and above these there are a few points which may be drawn together, because if we are justified in regarding the document as an official communi-

¹ See *ANIMA MAGICA ABSCONDITA*, p. 107 of my *WORKS OF THOMAS VAUGHAN*, 1919.

The Awakening in England

cation of the Order it is an indication of its mind prior to 1629, the unknown SAPIENS himself of course anteceding any date that can be ascribed to the epistle, which offers on its own part no acknowledgments to place and time.

The EPISTOLA in SUMMUM BONUM¹ affirms (1) that the Fellowship of the Rosy Cross is with the Father and Jesus, but this has been quoted already; (2) that it walks in that Supreme Light which is God, according to St. John; (3) that Jesus dwells in the vile body of man; (4) that those who adhere to Him are with Him made one spirit; (5) that those who are alienated from God, are in opposition to the Order, and hence it comes about that "we give not answer to all"; (6) that its endeavour—this notwithstanding—is to lead back lost sheep to the true sheepfold; (7) that the only light in which the Order is manifested is the light of God and that "it is impossible for thee to see us—unless of our own will—in another"; (8) that the immovable palace of the Order is the centre of all things; (9) that Supreme Truth is a spark of fiery spirit, "dwelling in every created being," purging, sustaining, governing, an essential virtue; (10) that the work of the novice is to adorn and beautify himself with "sacramental graces," that the soul may enliven "the vile ashes and vulgar body," rendering it incorruptible and impassible by the resurrection of our Lord Jesus Christ; (11) that unity in spirit with Christ is possible here and now, and so also, even in this temporal state, "will appear the glory of the Lord and Jesus glorified"; (12) that this way is not

¹ Compare Reghellini, who speaks of an analogy and bond of union between the Rose-Croix of Germany and those of England and elsewhere. He is not easy to follow but seems to think that there were mystical Rosicrucians, during the Wars of Religion, who wrote for the illumination of humanity on pure Christian doctrine, as opposed to dogmatic intolerance. There were several systems differing among themselves but one as to their object and also as to the concealment of discoveries made in physical things, for which reason recourse must be had to emblems and allegories.

The Brotherhood of the Rosy Cross

“walked in through dying,” but is the way of conversion from dead to Philosophical Stones and the way of Christ, shewn to the favoured apostles on the Mount of Transfiguration.]

On the faith of this document and the greater text from which it draws, we can see as through a glass and darkly how the Work of Spiritual Alchemy was understood in the Rosy Cross, as against that which passed at the period “under the name of *Chymia*,” or “the ungodly and accursed gold-making,” set forth by many “books and pictures” *in contumeliam gloriæ Dei*. That it attained any term in the mystery of the arch-natural body is another question and beyond the scope of our research at this point: it is sufficient to establish that it looked for the glory of adeptship, manifested to inward eyes, through whatever atmosphere of perfervid zealotry the vision was contemplated, as the exclamatory and disjointed language of the communication suggests too well. I should add that the German postulant, as Vaughan terms him, though addressed as “Worshipful and Honourable Sir” must have been at least on his probation, as the opening words speak of “the first year of his nativity” which can mean only his reception into some circle of the Order, some threshold or gate of initiation, however external. It is said to him also at the end that “these things the Lady Virtue hath commanded should be told to thee” and that he shall be “more largely taught” hereafter—according to his deserts.

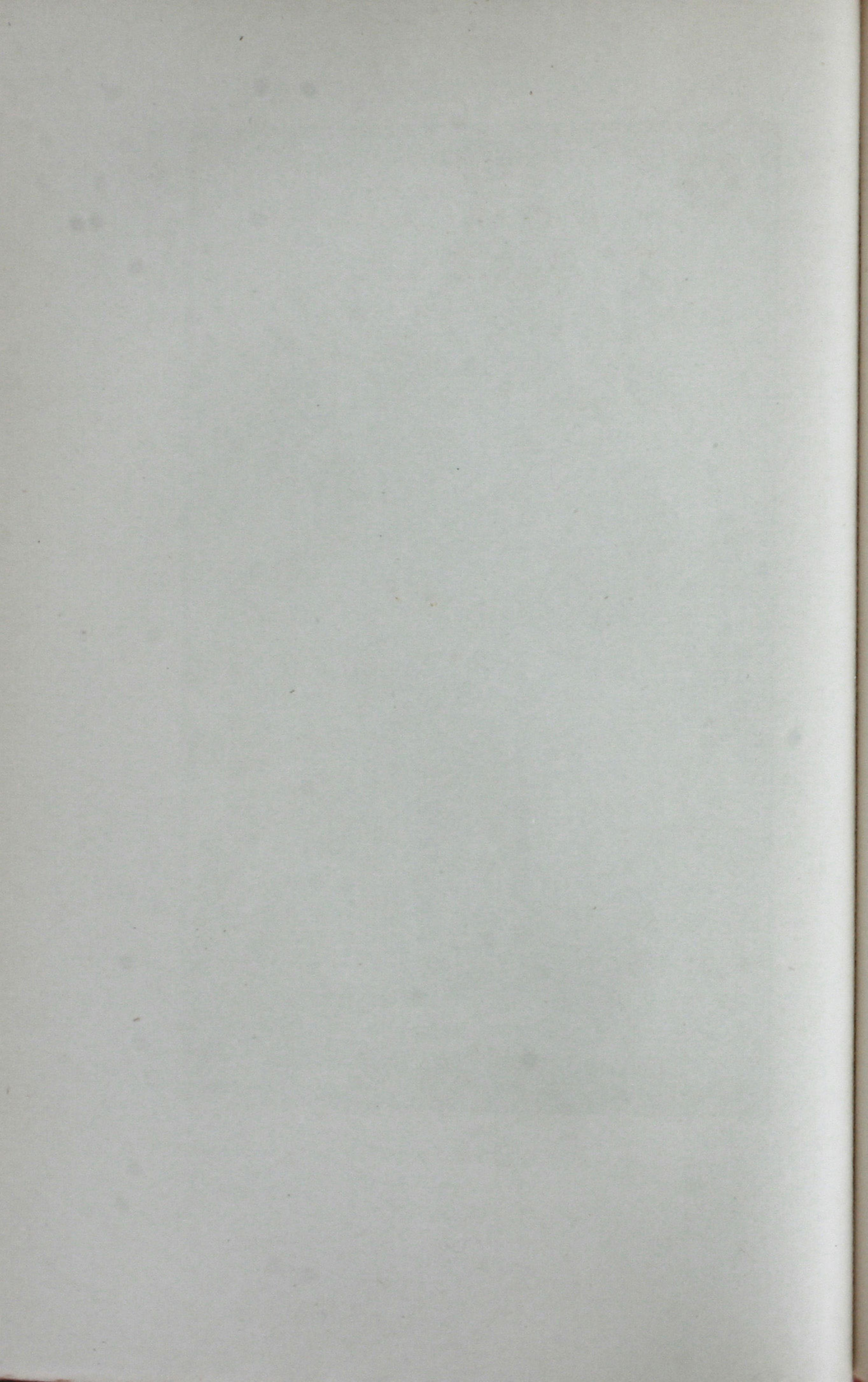
The second citation made by Thomas Vaughan purports—like that of Fludd—to be another letter from the Brothers of the Rosy Cross addressed to one chosen out of thousands as worthy of some answer to his appeal for admission within their ranks.¹ His affirmed qualifications were diligence in the study of Holy Scripture and zeal in quest

¹ It is in reality drawn from *GRUNDLICHER BERICHT von dem Vorhaben Gelegenheit und Inhalt der Löblichen Bruderschaft, etc.*, 1617. This text has been the subject of previous reference.



MONS PHILOSOPHORUM

To face page 380



The Awakening in England

after true knowledge of God. There is firstly a kind of preamble, containing a comment on the unworthy reception of FAMA FRATERNITATIS by those who looked for instruction on the art of making gold, so that they might "live pompously in the face of the world," and who "brand us with infinite calumnies" because nothing follows their demand. The truth is that no one looks for treasures in the place where God has stored them up. It is hidden from most of the world but not from those that are of God. The second part describes an Invisible Mountain of the Wise and the way to arrive thereat. (1) It is in the midst of the earth or centre, at once far off and near, containing most ample treasures, but such as the world does not value. (2) It is reached only by a man's toil and endeavour. (3) On a certain night, described as most long and dark—compare the "Dark Night of the Soul"—the seeker shall set out to find it, prayer being the preparation for his journey. (4) A Guide will offer his service and shall be followed, asking nothing of any man. (5) The Mountain shall be reached at midnight—meaning when the dark night is darkest. (6) On arrival thereat a great wind shall shake the mountain and shatter its rocks to pieces. (7) The adventurer will be attacked by "lions, dragons and other terrible beasts," but the Guide will suffer no evil to befall him. (8) The tempest will be followed by earthquake, and in the destruction thereafter of the terrene rubbish by fire the treasure will be discovered. (9) But it will not become manifest till the night and its darkness are over, or otherwise until the Day-star rises. (10) The treasure includes "a certain exalted Tincture, with which the world—if it served God and were worthy of such gifts—might be tinged and turned into most pure gold."¹

¹ THE ROSICRUCIAN AND MASONIC RECORD for March 15, 1875, prints this Rosicrucian letter in full, without comment of any kind, and describes it as translated by Kenneth Mackenzie. It compares unfavourably with the antique and beautiful version of Thomas Vaughan.

The Brotherhood of the Rosy Cross

It is obvious that this is alchemy of parable, the gold of Robert Fludd and the spiritual transmutation of the unknown SAPIENS. But the incoherent and confusing text proceeds to affirm that if used as directed by the Guide it will make the old young, and there shall be no disease of the body. Moreover, "by means of this Tincture you shall find pearls of that excellency which cannot be imagined." It is like the doctrine of the kingdom presented in the trade-terms of a cheap-jack; but I conceive that so far as flesh is concerned, it is the Lord that raises up, while the pearls are not marketable in any house of exchange, though they are beyond price. In the view of Thomas Vaughan this Invisible Mountain of the Wise is the Mount of God and the mystical, philosophical Horeb; but occultists would dwell upon the Rosicrucian use of the term "magical" in connection therewith and would regard the "wild beasts" as signifying that "Dweller on the Threshold" which is the enemy to overcome by those who would follow the path of occult practice. I know only that in far later and—as I am sure—more condign Mysteries of the Rosy Cross, the Secret Mountain, the Mountain situated at the centre—that is to say, in the midst of the earth—is clothed about with a greater grace of symbolism, whether or not it contains a higher meaning. In the seventeenth century German parable at its best had by no means emerged from the uncouth forms and manners of thought and language which were native to the Meistersingers. We know therefore better where we are when in the hands of the theosophist SAPIENS, who was not writing parable, than in those of presumed official letter-writers of the Rosy Cross, addressing their German or other postulants and neophytes.

In any case, Thomas Vaughan is the first English writer who made known the Order and its claims in vernacular language, apart from unprinted versions of FAMA and

The Awakening in England

CONFESSIO. He represents therefore the awakening of the subject. The publication of FAMA and CONFESSIO under his auspices marked an epoch for those who came after him, like John Heydon, or those who were in evidence concurrently, like Elias Ashmole. I have shewn elsewhere that he appears to have been concerned largely on his own part with what I have called the body of adeptship, and he gives prominence, as we have seen, to citations from Rosicrucian writers who seem to deal in the same subject, in other words, the state of Enoch and Elias, "who were translated."

I suppose that the Rosicrucian history of Thomas Vaughan might be regarded as incomplete by a few persons who are acquainted with the by-ways of modern occult imposture if I did not refer briefly to the inventions of Leo Taxil when he produced his mock conspiracy against Freemasonry for the benefit of the Latin Church in France. It was he who created Diana Vaughan, a "Palladist" of perfect initiation, Grand Mistress of the Temple of Occult Freemasonry and Grand Inspectress of the New and Reformed Palladium, having its headquarters at Charleston, U.S.A., under the supreme pontificate of Albert Pike. It was devoted to the worship of Lucifer and the hierarchy of lost angels, with whom it was in uninterrupted communion by the aid of sorcery. Wealthy, beautiful and highly placed, the Palladian Diana was a lineal descendant of Thomas Vaughan, whose birth—for the purposes of the mendacious story—is placed in 1612, or ten years earlier than it occurred in fact. In 1636, at the age of twenty-four years, he came out of Wales to London and there entered into communication with Robert Fludd, by whom he was received into the first Grade of the Rosicrucian Brotherhood. He obtained also a letter of introduction to its Grand Master, Johann Valentin Andreae, which he took over to Stuttgart and there presented it.

The Brotherhood of the Rosy Cross

In 1637 he returned to London and was present at the death of Fludd, which occurred in that year. Being represented throughout as identical with the pseudonymous alchemist who is known as Eirenæus Philalethes,¹ and as using this pseudonym in succession to that of Eugenius, he is said to have undertaken a first voyage to America in 1638. At this period he is described as a Puritan impregnated with the secret doctrine of Robert Fludd. In 1640 he made further progress in the Order of the Rosy Cross, being advanced to the Grade of ADEPTUS MINOR by Amos Komensky. A year later he visited Italy and made acquaintance with a fellow-alchemist, the well-known Berigard de Pisa; but in reality the journey was undertaken as a pious pilgrimage which testified his devotion to Faustus Socinus, who was the actual founder of the Rosicrucian Order. A little later on he is said to have been tarrying in France, when he conceived the project of organising Freemasonry in the speculative form under which it flourishes at the present day. He returned to England, and with this object in view he joined the Accepted Masons, some of whom were Rosicrucians already, and among them he set to work. In the year 1644 he presided over a Rosicrucian assembly at which Elias Ashmole was present, he having entered the Order in 1640.

With the exception of Thomas Vaughan, it is to be

¹ This piece of confusion is not only recurrent among old writers but is characteristic also of several who in recent times lay claim on knowledge. It is found persistently in Westcott's tract on the SCIENCE OF ALCHEMY; Kieswetter's problematical collection of Order MSS. not only allows him to make it but is his authority for so doing; and Alexander Wilder, writing in THE THEOSOPHIST, refers to Vaughan the experience of Eirenæus Philalethes with a certain goldsmith to whom he had offered bars of precious metal produced by alchemy—a story recited in AN OPEN ENTRANCE TO THE CLOSED PALACE OF THE KING. Finally, Wilder and C. W. King, in THE Gnostics AND THEIR REMAINS, both appeal to an unnamed writer of the year 1749 in support of a story that Thomas Vaughan was then living at Nuremberg and was President of the Illuminated in Europe according to Wilder but throughout the world according to King.

The Awakening in England

understood that all the personalities mentioned so far in the narrative were addicted to the cultus of Lucifer as the true god, and in the year 1645 Vaughan himself made a blood-offering to Satan, who appeared in response to an evocation and with whom he concluded a compact, receiving the Philosopher's Stone and a guaranteed period of mundane existence extending to some twenty-two years from the alleged date. Thereafter he was to be transported without dying into the Kingdom of Lucifer, to live with a glorified body in the pure flames of the heaven of fire. It was subsequent to this undertaking that he wrote the OPEN ENTRANCE TO THE CLOSED PALACE OF THE KING. Moreover, he collaborated with Ashmole over the institution of Symbolical Masonry and the composition of the Craft Rituals. In the year 1646 he paid another visit to America, and there on a certain cloudless night of a New England summer he entered into a marriage-union with Venus Astarte, who came down on a crescent-moon to earth. The fruit of these nuptials was a daughter, who was consigned to the care of an Indian tribe, and from her in fine descended the Diana of the French memoirs. Astarte returned to the skies, while Thomas Vaughan placed the broad ocean between himself and the scene of his amours. In 1650 he began to issue the alchemical writings which pass under the name of Eugenius Philalethes, and four years later he succeeded Andreæ as Grand Master of the Rosicrucian Order. Between this date and the year 1667, which was that of his translation to the paradise of Lucifer, he issued his later Hermetic tracts under the pseudonym of Eirenæus Philalethes. He was succeeded by John Frederick Helvetius, whom he had introduced to the Rosy Cross. Such is the secret history and informal romance of Thomas Vaughan, as certified by his lineal descendant, Diana Vaughan of Louisville, on the faith of family papers. But Diana and all her *dossier* were invented

The Brotherhood of the Rosy Cross

by Leo Taxil, as in the last resource he admitted *coram publico*.

The last genuine Rosicrucian episode which connects with the name of Thomas Vaughan is unknown to all his biographers and arose out of his edition of the FAMA and CONFESSIO in English. It prompted two interesting aspirants towards the benefits and consolations of the Order to make a formal application for admission in a printed letter, after the manner of those who had preceded them earlier in the seventeenth century. Their identities were veiled under the sacramental names of Theodosius Verax and Theophilus Cælnatus,¹ and as their communication appeared apart from date or place, but presumably in England, I conceive that not even the Brotherhood of the Rosy Cross in the sanctuaries or crypts of their House of the Holy Spirit had taken better pains to place themselves out of reach. Such precautions may have commended them to the Order and yet the Invisibles *par excellence* may have failed to find them out, unless there was help from the ROTA. Perhaps in this case that "sacred voice" which assured and consoled the postulants was true as well as sacred and they found that which they desired, "by the grace of God."² The memorial contains nothing

¹ Compare the dedication of Maier's Preface to Themis Aurea, mentioned in my note on p. 329.

² The text of the communication is as follows: AN EPISTLE TO THE ROSICRUCIAN FRATERNITY. To the Most Perfectly United, Most Eminent, Most Wise and True Philosophers and Brothers R.:C.: Theodosius Verax and Theophilus Cælnatus wish Health and Peace.—We have no small comfort in beholding those things of which the possession itself would be unlawful. Ambition does oftentimes proceed by impulse where we on our own part should be afraid to go. We seek now to exalt ourselves, supported both by piety and your candour, as it were with wings, above sordid envy and ignorance. Whatsoever judgment ye may form concerning us must be to our profit. If favourable, we shall enjoy shortly an easy boon; but if harsh, the greater our necessities are the better will be the opportunity of benevolence. While we are considering seriously how philosophy has been corrupted by the schools and produces daily more dread monsters than Africa

The Awakening in England

of particular importance, but it is notable as (1) the only direct application for admission made by aspirants in England, though one of an implied or indirect kind will be found—as we have seen—in Thomas Vaughan's dedication of *ANTHROPOSOPHIA THEOMAGICA* in 1650, while there is also anything that can be inferred from Fludd's epistle to the Fraternity appended to his *APOLOGIA COMPENDIARIA* and *TRACTATUS APOLOGETICUS*; (2) the very last that was made by any postulant in any country and language; (3) an addition to our bibliographical knowledge concerning Thomas Vaughan, and everything that can be gleaned respecting him is of moment not only to the mystical and occult activities in England of the seventeenth century but to the history of English literature during the Protectorate.

Contemporary with Thomas Vaughan, but a little later herself, we begin to feel terrified. Aristotle and others of his school have compelled our philosophy to become a mere servant of its own glory, recognising no truth but their proper inventions. We do not deplore the loss of so many secret writings which having perished in the fire did only at their destruction shew signs of brilliancy. Truth is naked; it wears not any mask and, incapable of deceit itself, uncovers false persons. Those who pursue truth not only reach the goal but leave a track behind which may be followed by others. For our own part, unless we receive assistance, old age will overtake us and yet we shall be no further than the threshold. Nevertheless, we prefer to die seeking the goal rather than yield to shameful idleness. We will accordingly, O most prudent men, continue in earnest desire, looking towards you in whom our help lies. We are conscious sufficiently of our weakness and we seek therefore a remedy. The gentle ray of your humanity has animated our sterile hopes and encouraged the vintage-song. Where others finished have ye begun. Pardon us, most excellent men, if we speak of those things whereof we are still ignorant. Whatsoever is brought forth into the light under your auspices is deserving of praise. We believe that your book is so much what we need that it might have been written for us alone; we recognise that no ordinary providence has taken us from cimmerian darkness and placed us in a twilight which will be flooded shortly by the rising day. We are not of those conceited Peripatetics who swear by Aristotle, while their books swarm with stupidities. Your philosophy, O most learned men, is not full of kindred absurdities. It displays the greatest secrets in light, and the darkness which blinds most men has sharpened your own eyesight. Furthermore, it is modest and truly learned, and—having

The Brotherhood of the Rosy Cross

in respect of his published writings, there is John Heydon, who was a kinsman of Sir Christopher Heydon, well enough known, if not overmuch esteemed among English astrologers of the period. He was of the Lilly and Gadbury contingent and, I believe, of no vital consequence to the speculative science of the stars, though not without bibliographical importance among progenitors of ephemerides and horary handbooks. I suppose that John Heydon is the prototypical thief of English occult literature. It was a free world in those days in the matter of author's rights, for there was no protection of any kind and no way of redress. As if he carried some libertine's charter, Heydon stole from everyone, and perhaps from his contemporaries

fallen from heaven—derives its origin from the Holy Scriptures, wherein nothing is suspicious or erring. Whoever studies these writings will arrive at a knowledge of that Matter from which all that lives has been derived. Those who persistently deny that there are men whom God has elected to a knowledge of the intimate mysteries suspect the solicitude of the Creator, Who withholds nothing useful or necessary. He Who fabricated the whole machine of the universe for the human race willed—both for His own glory and our benefit—that His works should be understood. There is, however, no profit in mere study without light from God. Therefore, as God—thrice excellent and most great—created the light wherein all creatures flourish, so a light was kindled over the chaos of letters; a great cosmos has been produced; heaven has descended to earth; and—the superficies being removed—the centre itself comes into view; while, if we spoke of even greater things, there are some from whom the meaning would not be hidden. For we have good reason to believe that there is a true Society—your own—unto which God has revealed the oracles. It is much more probable that He would discover such mysteries to His Church than to the heathen, and those who possess Divine Truth are not likely to be ignorant of Nature's secrets. Ye also are few and wise, while the multitude is rude and hurtful; and wise Nature has hidden her treasures deeply, that they may not become common. In like manner, art hath also its penetralia: its gems are to be sought, its gold is to be dug up, and the divine operation is an assistant in the investigation of both. Your *FAMA*—translated into the English tongue—has come into our hands, being edited with a preface by the illustrious gentleman, E. P. Therein ye have invited worthy persons to join your Society—but hence, ye profane! Meanwhile a bitter strife has risen up amongst us, because we are well aware that we deserved not so great a blessing; and yet our weakness gave way before your favour, and we

The Awakening in England

especially, with unblushing assiduity. The victims included Thomas Vaughan himself, Sir Thomas Browne, Elias Ashmole and Bacon. There can be very little question that he helped himself in like manner from the stores of anterior Latin occult writers, but as in that direction he had an illimitable poacher's ground it would be difficult to follow in his tracks, as well as unproductive in consequence, for his proclivities in these matters are notorious and beyond dispute. His English piracies are complicated by the fact that he altered his authors to suit his purpose at the moment, which was usually one of mendacity and the kind of imposture which exposes itself on the open surface of the tale. For example, he took Bacon's ATLANTIS

rejoiced at being thus overcome. Another difficulty, notwithstanding, appeared presently, concerning where or to whom we shall apply, and we were plunged again into sadness. There was no comfort in the conviction of your wisdom and benevolence if we could not reach you. But in the silence which followed a sacred voice assured us that the Fraternity we desired so anxiously we should find at length by the grace of God. We have therefore cast away fear and again breathe hopefully. Mere gold-seekers have doubtless inquired after you, and so also have the votaries of pleasure, whose brains have turned into a belly, while they apply arts to their orgies. But we have followed on the path of Mercury. There are many also who are given over to much writing, who discourse of the Elixir and the Panacea in an enigmatic manner, purposing deception, while others coming after them have pretended to find therein what the writers themselves did not know. Let us not be considered thoughtless who have scorned the promises of pseudo-philosophers, that we might give ourselves to truth. Those versed in Nature's secrets are taciturn: they do not write much or attractively. Hence little can be gained from books, which are less means of instruction than of mental confusion. We ask you therefore to take pity on us; we are still young men and novices, as our nervous epistle indicates; but perhaps an elder mind has been infused into us. As regards religion, we believe in the Creator God and recognise Him in His works. We smile at all which you have said concerning the Pope: that religion—if so it can be called—will be involved in the same ruin as other sects and heresies. We trust that there are no other obstacles which separate us from your Society: we ask much, but it is within your power. Pardon us, most loving brethren, if with open arms we seem to force ourselves upon you; and if our desire in itself be pleasing to you, may there be no difficulty from the length of this our epistle.

The Brotherhood of the Rosy Cross

bodily but called it A VOYAGE TO THE LAND OF THE ROSICRUCIANS and varied the text throughout, as if he himself had visited the Order at its headquarters and was authorised to unveil its mysteries. These peccadilloes notwithstanding, it was the custom in Victorian days for occultists belonging to the MacGregor Mathers type to affirm that Heydon "knew something"—as for example, no doubt, in respect of geomancy or other purlieus on the threshold of irredeemable folly, some deeps of which they had sounded on their own part.

Subject to all his deviations, which in the impression they produce at this day are not without a touch of comedy, Heydon's contribution to the matter of the Rosy Cross in Commonwealth England and later may be brought within a small compass. It incorporates also a medley of stolen goods. (1) The father of Rosicrucians was Moses, though according to some opinions they belong to the Order of Elias or are followers of Ezekiel, while for Heydon himself they "have been since Christ." (2) They are seraphically illuminated, like Moses, and possess not only a great power in working miracles, but can be transported wherever they please, while they can assume any shape, like Proteus. (3) They stay the plague in cities, silence tempests, calm the rage of the sea, pass through the air, countercheck the powers of witchcraft and cure all diseases. (4) They are truly inspired and are comparable to Aholiab and Bezaleel, who were filled with the Spirit of God, as Moses testifies. (5) The sum and essence of their teaching is that the perfection of a virtuous soul resides in the accomplishment of her own nature in true wisdom and Divine Love. (6) Heydon himself, according to his plain statement, was neither a physician nor a member of the Rosicrucian Order, and he pillages Thomas Vaughan in his eagerness to deny the suggestion; yet he is in a position to discover their Temples, Holy

The Awakening in England

Houses, Castles and Invisible Mountains. (7) It comes about for this reason that the Governor of the House of Strangers in the NEW ATLANTIS is made to describe himself in Heydon's mendacious version as "a Christian priest of the Order of the Rosy Cross" and that the mysterious City of Damcar mentioned in FAMA FRATERNITATIS is said to be on the eastern side of Bacon's Island of Apanna. (8) Like some other literary impostors, Heydon had a short memory and, previous affirmations notwithstanding, represents that "Order or Society which we call the Temple of the Rosy Cross" as having been founded at Apanna some nineteen hundred years previously by a king who had reigned therein. (9) Its warders at the period of the story were possessors of the BOOK M.:., though according to the FAMA it was treasured in the German Fatherland. (10) So much for pretended headquarters, a place "in God's bosom, a land unknown"—as Bacon described his island. (11) But the Order was also in England—according to another account of Heydon—and abode in the West Country, where the Brethren had power to renew their youth. (12) I do not know what author has been taxed for the account of their Castle;¹ but we hear of its rich halls, its chambers of white marble, its pillars of jasper, its pavements of fine amber and lintels of emeralds. (13) We hear also of rich hangings, benches of white ivory, beds garnished royally and presses containing gowns of cloth of gold and mantles furred with sable. (14) There was in fine a vault which was "bigger than that in Germany" and was lighted after the same miraculous manner, "as though the sun in the midst of the day had entered in at ten windows," and yet the building was "seven score steps underground." (15) But as regards the mysteries of the Castle we are told only of the banqueting hall,

¹ In some of the details it recalls the Rosicrucian Epistle issued by F. G. Menapius on July 15, 1617. See Chapter IX, p. 247.

The Brotherhood of the Rosy Cross

which provided a feast like that of the Holy Graal on the earthly side of its ministry, for there was "all manner of meat in the world," as well as golden flagons, garnished with precious stones and filled to the brim with wine. (16) It is said that this castle was built of crystal, painted with gold and azure, while all things past, present and to come were inscribed on the walls, together with recipes for the diseased, characterised as golden medicines. (17) In fine the pavement was strewn with roses and sweet smelling herbs, "above all savours in the world." (18) Heydon concludes his story by another theft, this time from Michael Maier, perhaps through Vaughan: it gives expression to his desire for the place and to live therein.

These gleanings are chiefly from Heydon's version of the NEW ATLANTIS,¹ but his account of the Rosicrucians in England is in THE ROSIE CRUCIAN INFALLIBLE AXIOMATA (1660) which—howsoever compiled—is an exceedingly curious text and contains some further notable fictions belonging to our subject. I pass over a garbled version of the traditional history concerning Christian Rosy Cross, for which Heydon no doubt depended on the FAMA translation edited by Thomas Vaughan. (1) The Order is said to inhabit the suburbs of heaven, and its Brethren are "officers of the generalissimo of the world," even as "the eyes and ears of the great King, seeing and hearing all things"—this being stolen from Henry More the Platonist, who is speaking of beneficent genii. (2) The happiness which they esteem above all is the gift of healing and of medicine. (3) But a long time, great labour and travail preceded the attainment of this their chief bliss. (4) They were at first poor gentlemen, the humble students of God and Nature. (5) Their infallible axioms purge the

¹ It is found in his preface to THE HOLY GUIDE, *leading the way to the Wonder of the World, etc.* 1662. The said preface includes also a theft from Sir Thomas Browne.

The Awakening in England

mind from errors and render it divine, teaching us so to labour in this life that the excellency of the mental part may be saved from all degeneration. (6) It is said that the Rosicrucians are acquainted with those angels and spirits which are empowered to rule over numbers. (7) They pay especial attention to the number four, as if it had been like a seal set upon them by God. (8) They deliver charms against devils and their bonds, against diseases and so forth. (9) A certain Theophilus Fullwood, either at that time or recently a resident in England, is described as a Brother of the Rosy Cross. (10) His familiarity with *Daimones Metallici* and Guardian Genii is affirmed by Heydon. (11) Among Rosicrucians of the past there was Pherecydes Syrus, who was acquainted with *Fauni* and *Sylvani*, being moreover the master of Pythagoras.

Much of the pretended information here summarised is reproduced in THE HOLY GUIDE. Heydon's next publication was a treatise on geomancy, disguised by a magnificent title.¹ It describes in its first chapter the manner of projecting a figure according to Rosicrucian rule, but about the Order itself there are no further statements. THEOMAGIA was followed by a treatise on the HARMONY OF THE WORLD² which claims to unfold the Art of preparing Rosicrucian Medicines, but otherwise there is no information, real or alleged.³ It may be mentioned, however,

¹ THEOMAGIA, or the Temple of Wisdom. In Three Parts: Celestial, Spiritual and Elemental, 1662-4.

² THE HARMONY OF THE WORLD, being a Discourse wherein the Phenomena of Nature are consonantly salved and adapted to Inferior Intellects. By John Heydon, Gent. Φιλονομος, a Servant of God and Secretary of Nature. 1662.

³ There was an earlier volume entitled A NEW METHOD OF ROSICRUCIAN PHYSIC, 1658. It speaks of Mr. Walfoord and T. Williams, who performed miracles in his presence and were Rosicrucians "by election"; of himself as not of the Order; of the "Rosicrucian physic" which he met with in Arabia; of the Brethren in England, who taught him "excellent predictions of astrology," were learned in the signatures of plants and the secret

The Brotherhood of the Rosy Cross

that the preface admits his debt to other writers in a manner which condemns him further. "I have borrowed no man's authority," he assures his readers, "but such as is eminent and quotations I have left out purposely, because I am not controversial. . . . Besides I do not profess myself a scholar." His dedication to the Duke of Ormond is largely a theft from Vaughan and very curious as illustrating an anxiety to avoid controversy. So also the opening part of his preface and much else therein is pirated from LUMEN DE LUMINE. I pass over THE WISE MAN'S CROWN¹ because its Rosicrucian materials are reproduced from Heydon's previous works; while his next two publications² contain nothing to our purpose. But in 1665 he issued THE ROSICRUCIAN CROWN,³ in the Epistle Dedicatory of which he describes the philosophy of the Order as (1) to know God Himself; (2) to pass into Him "by a whole image of likeness"; whereby (3) we may be transformed and made as God. It is probably stolen goods, but I have not identified the source. He says also, elsewhere in the book, (1) that the Rosicrucians exact an oath of silence, "with a certain terrible authority of religion"—as if there were a heavy penal clause; (2) that this precedes the initiation of Candidates into the "Arts of Astronomy, Geomancy and Telesmatical Images"; (3) that the dead are raised to life by means of these; (4) that the Brethren

mysteries hidden in their seeds; of baths of wine, which served vitalising in place of food; and of his kinsman Sir Christopher Heydon, who was "a seraphically illuminated Rosicrucian" as well as a learned astrologer.

¹ THE WISE MAN'S CROWN, or the Glory of the Rosy Cross. . . . With the full Discovery of the True CÆLUM TERRÆ or First Matter of the Philosophers. . . . With the REGIO LUCIS and Holy Household of Rosicrucian Philosophers. 1664.

² EL HAVAREUNA, or the English Physician's Tutor in the Astrobolisms of Metals Rosicrucian, 1665, and A QUINTUPLE ROSICRUCIAN SCOURGE, for the due correction of . . . George Thomson. 1665.

³ HAMMEGULEH HAMPANEAH, or the Rosicrucian Crown, set with Seven Angels, Seven Genii, etc. 1665.

The Awakening in England

of the Order change and amend bodies, prolong life, renew youth, make dwarfs grow into the stature of tall men, communicate wisdom and virtue to fools and madmen; (5) that they insure good fortune in play, lawsuits, love and warfare, as also in commerce and maritime expeditions; (6) that in fine they know all things and "resolve all manner of questions, present and to come." It is the Rosy Cross in the ashpits, proclaimed by an itinerant quack who is also something of a buffoon. And yet I suppose that there is nothing more curious in the annals of occult literature than the output of Eugenius Theodidactus, taken as a whole. He is remarkable for the great heaps of his rubbish, swept in from far and near, with a few stars glittering oddly in the dust-heaps. He is curious even in his thieveries and in the adaptation of his stolen goods.

It follows that John Heydon is in no sense a witness to the Rosy Cross in England, either as to the fact of its existence as one who presented its claims, at whatever value, or made commentary on its doctrine and theosophy, whether it were possible or not to accept or tolerate his views. Such as we may hold it to be, the evidence began and ended with Robert Fludd. After his mortal remains were carried, as we have seen, from Coleman Street to Bearsted, if there was anything at work in the hiddenness it did not emerge therefrom, not even as Speculative Freemasonry. I have made in this manner what may be termed a complete clearance, a considerable number of lying witnesses being driven out of court, carrying with them the baggage of their mischievous or idle fictions. Thomas Vaughan was not an Imperator of the Order; Elias Ashmole mentioned it on two occasions only and then in a manner which shewed no acquaintance with the subject; William Backhouse may or may not have discovered the First Matter of the physical universe or of the Philosopher's Stone, but he is no more likely, in view of the facts before us, to have been

The Brotherhood of the Rosy Cross

a brother of the Secret Order than any of the occult ruffian who frequented the Astrologer's Feast. And the seventeenth century died in the arms of its successor, during the whole course of which no one remembered Fludd, while it is exceedingly difficult to find even a casual reference to the Rosy Cross in any branch whatsoever of English literature till the High Grades of Masonry began to drift over from France and to be worked in this country, unobtrusively for the most part and only here and there. The sole evidential English Rosicrucianism of the eighteenth century is the imported Grade of Rose-Croix, the place and import of which will be a subject of consideration later.

It remains to add that Heydon had autobiographical moods, of which the benefit remains with us in some of his writings. I conceive that they are largely mendacious and are certainly in a thief's setting, for in the course of his story he levies contributions as usual from there and here, like reflections to relieve the discourse. For want of other sources, the biographical dictionaries, late and early, have depended chiefly on himself, nor am I in a better position, and it would be of little consequence if research could carry the subject further. I summarise therefore from available sources briefly: (1) John Heydon belonged to the Devonshire branch of the Norfolk stock which bore this name and the fact establishes his kinship with the astrologer, Sir Christopher Heydon, already mentioned. (2) He was born at Green Arbour, London, in the house of his father, who was Francis Heydon of Sidmouth, the mother being Mary Chandler, described as of Worcestershire. (3) The date of his birth was September 10, 1629, according to his own statement. (4) The same authority tells us that he was educated somewhere in Worcestershire. (5) When the civil war broke out he claims to have joined the King's army and to have commanded a troop at Edgehill, being then about fifteen years of age, on the basis of his birth-story.

The Awakening in England

(6) He went abroad in 1651 but was in England in the following year and began to study for the law. (7) Even by his own account he could have obtained a mere smattering, but in 1655 he was practising at Clifford's Inn, combining professional business, if any, with the casting of nativities. (8) He is said to have been intimate with all astrologers of the Restoration, including Lilly and Gadbury, both of whom he vilified. (9) On August 4, 1656, it is on record that he married the widow of Nicholas Culpeper, the well-known herbalist. (10) About and after this date he seems to have been frequently in prison. (11) His books were burnt and he was committed to Lambeth House for two years, by order of the Lord Protector, Heydon's explanation being that he had foretold the date of Cromwell's death by hanging. The false prophet and his memorials on the art of divination naturally suffered together. (12) A rumour that he was putting treasonable matter into the hands of printers secured him a shorter term in 1663. (13) In the year following he suffered imprisonment for the common failing of debt. (14) In 1667 he was accused of being concerned in a conspiracy to seize the Tower of London, but he protested his innocence, affirming that he was the victim of false witnesses hired to inform against him. (15) This is the last record that I have met with concerning John Heydon, the date of whose death is unknown. His compilations are excessively rare and would form altogether a most curious miscellaneous collection, though dregs and lees enough for the better part, the penny-dreadfuls of occult literature. He is self-described on his title-pages as "a Servant of God and Secretary of Nature." So far as his books are concerned, the service might have been more honoured in suspension than observance, and I think that *Domina Natura* must have dismissed her scribe at an early stage of his proceedings.

It remains to mention the curious collection of Rudd

The Brotherhood of the Rosy Cross

MSS. in the British Museum, Harleian, Nos. 6481-6. According to Kenneth Mackenzie, following the texts themselves, Rudd belonged to the West of England "and there is very little known concerning him," which notwithstanding Mackenzie affirms that he was a "mystic and quietist," denominations which his extant remains by no means justify. The bulk of the collection belongs to Peter Smart, Master of Arts, and was made up in the years 1712-14, but he describes nearly all the tracts as those of Dr. Rudd. In one place he mentions "an ancient manuscript" of this person, adding that it has been methodised by himself. In the absence of all knowledge otherwise there is only one fact which emerges clearly, namely, that the Rudd activities, in so far as he was not Smart's *alter ego*, are not earlier than the close of the seventeenth century, some of his materials coming from Vaughan and Heydon. What he left behind him was copies of printed books, and as the six volumes are not all in the same hand but in one also which seems to be older, it is possible that some sections are in his autograph. A summary analysis of their contents will exhibit the limits of their Rosicrucian character and claims, which have been exaggerated in certain quarters.

HARL. 6481. I. This is called Dr. Rudd's TREATISE OF THE MIRACULOUS DESCENSIONS AND ASCENSIONS OF SPIRITS, *verified by a practical examination of Principles in the Great World*. It opens with a so-called Vision of Dr. Rudd in an orchard at Sidmouth in Devonshire and is actually Vaughan's account of his experience with Beata at the beginning of LUMEN DE LUMINE. Whether mystic or quietist therefore, we see that Dr. Rudd belongs to the Heydon School of piracy, and indeed his garbled version reflects Heydon's "encounter" with the Spirit Euterpe rather than the original. The sections which follow are: (1) Of the Sympathetical Concord of the Macrocosm with the Micro-

The Awakening in England

cosm, being a Discourse of Divine Names, Angels and Sephiroth, the whole, as it is said, Christianised. (2) Of the nature of God and spirits. (3) The Macrocosm and Microcosm. (4) Harmony of the Great World. (5) The Motion and Harmony of the Heavens and Planets as the Work of Angels. (6) The Harmony of Planetary Aspects. (7) Of Seminal Forms, the Souls of Brutes and the Soul of Man. (8) How Virtues are impressed by the Influence of Heaven, Stars and Planets, shewing Geomantic Figures and Seals of Spirits. (9) How Genii are united to their Vehicles. (10) The Harmony of the Microcosm. (11) The chief Seat of the Soul. II. The Harmony of the Microcosm, called otherwise the Second Part. (1) The nature and composition of Man. (2) Medicines to prolong life. (3) The separation of the Soul from the body. (4) Political Order and Laws of Air Demons. (5) The Bodies of the Dead. Here ends Harl. 6481, both divisions being dated 1714. I do not pretend to identify all their unacknowledged sources, but a great deal is derived through the Heydon channels from Cornelius Agrippa, from the forged Fourth Book of his PHILOSOPHIA OCCULTA, from Petrus de Abano and the early Grimoire-makers.

HARL. 6482. The general title is TABULA SANCTA CUM TABULIS ENOCHI and the several sections follow. (1) Characters of the Sixteen Figures of Geomancy, expressed in the Greater and Lesser Squares of *Tabula Sancta*: compare HARL. 6481, Pt. I, § 9. (2) The Seven Tables of Enoch, corresponding to the Planets. (3) The *Shemahamphoras*. (4) The Names of Good and Evil Spirits, according to the Seven Tables of Enoch. (5) Dr. Rudd's Nine Hierarchies of Angels, with their Invocations to Visible Appearance. (6) The Olympic Spirits. The first four sections are in another and older hand, their sources being referable to Casaubon's FAITHFUL RELATION, the other Dee MSS. not included therein, the so-called

The Brotherhood of the Rosy Cross

LESSER KEY OF SOLOMON THE KING and Cornelius Agrippa : they include an account of Elementary Spirits. The prime source of the fifth section is, of course, the CELESTIAL HIERARCHY of Pseudo-Dionysius, but the Rudd codex derives from debased magical and especially Goëtic versions. After two "introductions" there follow certain Keys or "Provocations" and then "the Nine Great Celestial Keys," otherwise Angelic Invocations, including that of Metatron, the Kabalistic Angel of the Presence, illustrated by elaborate "Seals of the Angels." This section claims to be Smart's transcript and is dated July, 1712. The source of the sixth section is DE MAGIA VETERUM, under the name ARBATEL, first printed in 1575.

HARL. 6483. The general title is LIBER MALORUM SPIRITUUM, SEU GOËTIA, comprising the KEYS OF SOLOMON, the ALMADEL and ARS NOTORIA. The sources are therefore familiar, and I need add only that the sections are full of Seals and Diagrams, excellently drawn. HARL. 6484. THE TALISMANIC SCULPTURE OF THE PERSIANS. This depends from the English translation of Gaffarel's CURIOSTEZ INOUYES, first published in 1629. HARL. 6485 is a very curious volume, the general title of which is ROSICRUCIAN SECRETS : their Excellent Method of Making Medicines of Metals, also their Laws and Mysteries.¹ The date is March 12, 1713, presumably that of completion. The text is alchemical as far as folio 352 and draws much from Heydon. The VITULUS AUREUS of Helvetius follows as a letter to Dr. Dee and then an extract from the AMPHITHEATRUM of Heinrich Khunrath. On folio 370 there is a citation from Helmont. The next item is called CLAVIS CHYMICUS and purports to explain "hard words" in the writings of Dr. Dee : in reality it is a short alchemical lexicon. The last section is called the Laws and Mysteries

¹ In the corner of the title-page are these unaccountable words : "The first sheet Dr. Dee."

The Awakening in England

of the Rosicrucians, for which see the English translation of Maier's *THEMIS AUREA*.¹ HARL. 6486. The title is *HERMETIS TRISMEGISTI : SPONSALIA CELEBERRIMA. The Famous Nuptials of the Thrice-Great Hermes, allegorically describing the Mystical Union and Communion of Christ with every Regenerate Soul.* Composed by C.:R.:, a German of the Order of the Rosie Cross about 255 years past, and from the Latin MS. faithfully translated into English by Peter Smart, Master of Arts, 1714. Notwithstanding its title, there was never a Latin edition of *NUPTIÆ CHYMICÆ* and English is the sole language into which I can trace its translation from the original German. The inference is that Smart as a false witness is in the category of Heydon and Rudd. The version which he used is that of the English translation by E. Foxcroft, published in 1690. On the reverse of the title it is said that in the margin are brief notes by the late Dr. Rudd, explaining some hard words and sentences, but they are the marginalia of the English rendering and these derive in their turn from the German text. This additional and gratuitous mendacity suggests that Rudd is a figment of the brain of Smart. The cryptic figures of *THE CHEMICAL NUPTIALS* are reproduced and of course are not decoded. At the end there is a Table summarising the episodes of the romance, but nothing appears to justify the mystical meaning ascribed to it in the title. As a contribution to Rosicrucian literature, I conclude that the Rudd MSS. might be commended to the notice of the American Rosy Cross in some of its developments as an early example of its own dispositions in the art of occult fraud.

¹ As regards the third Law of the FAMA which—according to the Rudd transcript—“enjoins each Brother to appear on a particular day at a certain place every year, that they may meet all together and consult about their affairs,” there is no mention of *Dies C* but it is suggested that the place of gathering is spiritual, and Maier's remarks follow concerning Olympic Houses, Helicon and Parnassus.

CHAPTER XIV

GERMAN ROSICRUCIANISM IN THE EIGHTEENTH CENTURY

WHEN John Heydon carried his weakling voice and his principles of petty piracy over the visible border, the Rosy Cross as presented to the mind of Fludd and reflected faintly—in almost casual references—scattered through the texts of Vaughan, appears, on the surface at least, to have fallen asleep once more in England, even as the Figurative Master of its Legend slept in the House of the Holy Spirit during that mystical period of one hundred and twenty years. What I have called the awakening in this country was perhaps rather a stirring in dream. So also in Germany, if there was activity in any of the Houses there was practically no echo in the world without. The occasional reproduction of an old text alone excepted, the written word, like the voice of rumour, was nowhere abroad in the land.¹

¹ For the sake of an accuracy to which no consequence attaches it may be noted that a Salzbourg physician, named Adam Lebenswald published in 1680 *ACHT TRACTATLEIN VON DES TEUFELS LIST UND BETRUG* etc, and that the fourth of these eight treatises on the guile and imposture of the devil was concerned with the claims and traditional history of the Rosy Cross, regarded as fabricated doctrine and lying pretence. The Order is represented as divided into various groups or classes: Mathematicians, Magi, Kabalists, Physicians, Alchemists, Necromancers, and so forth. When men of learning enter the ranks it is affirmed that they are required to set aside their knowledge and become Paracelsists. Lebenswald believes that he was visited on one occasion by two who belonged to the "sect." Their discourse turned on the Philosophical Stone, the Universal Tincture, etc. Their expression was strange, their eyes gleamed, their manner was restless, they spoke hurriedly and seemed to read his thoughts. They impressed him as

German Rosicrucianism

The silence in the hidden heaven of German adeptship was prolonged for a period of at least seventy years, or till the year 1710, when Sigmund Richter emerged from the sacred precincts, bearing the Sacramental Name of SINCERUS RENATUS, as one who might testify from experience concerning the Second Birth and the mysteries of a new life. What he did, however, was to publish the Laws of the Brotherhood,¹ but not as they were formulated at first and not as we find them justified and expounded in the work of Michael Maier—the Book of a Golden Law, line upon line unfolded. We shall find that a notable change has come over the spirit and form of the Order and that it has passed under a methodised rule, suggesting something behind it which had been growing up in the silence, far from the common ken. An alternative view would be obviously that it was a new or recent creation developing from the old seed.² The salient points may be collected thus together: (1) The Brotherhood subsists under the government of an Emperor and *ex hypothesi* had been so doing

being possessed by some horrible kind of phantom in addition to the native soul of humanity. Lebenswald was a champion of Latin orthodoxy, and the views of the Rosicrucian CONFESSIO on the Pope and Antichrist were blasphemy in his eyes. He was incensed with Adam Haselmeyer for dreaming that the Brethren might be Jesuits and recalls that he was condemned to the galleys by the Archduke Maximilian—presumably not on account of his opinions in this matter.

¹ THE PERFECT AND TRUE PREPARATION OF THE PHILOSOPHER'S STONE by the Brotherhood of the Golden and Rosy Cross, issued for the Profit of Sons of the Doctrine. Breslau, 1710. A tract under the same assumed name appeared at the same place in 1711 and was entitled THEO-PHILOSOPHIA THEORETICA-PRACTICA.

² I must not omit to mention that Sincerus Renatus in the preface to his PERFECT AND TRUE PREPARATION furnishes the surprising information that the Masters of the Rosy Cross had taken their departure to India "some years ago" and that none remained in Europe—himself excepted presumably, as if one who was left to unveil the veridic method of preparing Stone and Tincture and of making known the Laws. I take it that this pretence was designed to baffle enquiry from unwelcome quarters. It was first put forward, nearly a century before, by Neuhusius in his PIA ET UTILIS ADMONITIO, as we have seen.

The Brotherhood of the Rosy Cross

for possibly a considerable period, during which the custom was that he should be elected for ten years. This ordinance is now abolished, and he is elected for life. (2) The Society has been divided into two branches, called respectively the Rosy and the Golden Cross, the badge or jewel being a green cross in the first case and a red in the second. There is nothing to indicate the reason for constituting two branches, as it seems clear that they were under one rule and had the same object in view, being the physical work of alchemy. (3) The Brotherhood in both associations combined is restricted to sixty-three members, or presumably thirty-one in each branch and the Emperor at their head. (4) The anti-papal spirit of the FAMA and CONFESSIO has become a nightmare of the past, and it is laid down expressly (a) that the initiation of Roman Catholics shall be and is hereby allowed, while (b) no one is permitted to question another respecting his form of faith. This is part of a larger ordinance, which enjoined the Brethren to refrain from stirring up strife and discord—as “among men” generally, so obviously in their own Temples or Houses. (5) Members of religious, meaning monastic and kindred societies, shall not be accepted, however, under any pretence: it is noted that through past indiscretion in respect of such persons two Brethren were “lost” in the year 1641.¹

¹ With these internal arrangements, which signify at most the genesis of a certain tolerant spirit, we may compare the affirmations of Findel on the position of the Rosicrucian Order in the early part of the eighteenth century. He says (1) that it differed essentially from the chief characteristics of the preceding period; (2) that it was dedicated to the support and advancement of Roman Catholicism, citing Professor Woog: *JOURNAL FÜR FREIMAURER*, IIIrd year, 3rd quarter, p. 147, Vienna, 1786; (3) that when the Church endeavoured to repress liberty of thought and so forth, “the Rosicrucians enlarged their designs to check the progress of enlightenment,” for which no evidence is offered and none exists; (4) that the Laws of the Order published by Richter “bear unmistakable evidences of Jesuitical intervention,” the answer to which may be found in the text above; (5) that in particular the removal of “seven tufts of hair” from the heads of Candidates means that

German Rosicrucianism

The ordinances concerning the Emperor may be grouped as follows: (1) He shall change his name, patronymic and place of abode every ten years, or more often at his discretion, in case of need, secret information of the fact being conveyed to all members, especially by way of communication from one to another. (2) He shall keep the name and address of each individual Brother, so that they can help one another in case of necessity. There shall be a record, moreover, respecting places of birth. (3) It is laid down that "the eldest Brother shall always be Emperor," which seems to void the election implied and expressed in a previous clause.

It follows from the Laws *passim* that the Rosy and Golden Cross is an Order of Adepts in plenary possession of the Stone and the Great Elixir, not on the quest thereof. This fact is exhibited by several clauses. (1) Each Brother, after his acception, receives a sufficient portion of the Stone to insure his life for the space of sixty years: whether the period in question dates from his birth or initiation is an open question. (2) The Stone may be bestowed freely by one upon another, "lest it might be said that this so great gift of God could be bought with a price." (3) The Stone in the sixth projection shall be administered only to sick brethren and never to strangers. (4) Every member shall change his name and patronymic and shall alter his years with the Stone. (5) When the Brethren desire "to renew themselves," they must proceed in the first place to another country and must remain absent from their previous

they were tonsured like priests, but this is nonsense, for priestly tonsure has to be repeated continually by the process of shaving, while this was obviously an emblematic observance done once and for all. The only possible conclusion to be drawn from these views is that Findel was one of many people in the past and of a very few still remaining for whom the hand of the Jesuits can be traced everywhere: they are perfectly sincere and it is a matter of personal delusion which must be left to work itself out, if possible, as it is increased rather than reduced by debate thereon.

The Brotherhood of the Rosy Cross

abode after the renovation has been accomplished. (6) No Brother on his travels shall carry the Treasure of Philosophy in "the form of oil" but only in that of "powder of the first projection, the same being contained in a metal box, having a metal stopper." (7) If invited to the table of a stranger, Brethren shall not eat "unless their host has first tasted the food," or if this be impracticable they shall take in the morning "one grain of our medicine of the sixth projection," fortified by which they can eat without fear. (8) The Stone shall not be administered to a woman in labour, for "she would be brought prematurely to bed." (9) He who has the Stone in his possession shall ask no favour of any one. (10) He shall not manufacture pearls or other precious gems "larger than the natural size"—meaning presumably not abnormally large, as it is obvious that gem differs from gem in magnitude. (11) It is forbidden under the penalties of the Order for any one to divulge "the sacred and secret matter, or any manipulation, coagulation or solution thereof." (12) Lastly, and of all things most fantastic, it is laid down that "the Stone shall not be used at the chase." I must confess that the meaning—if any—of this instruction escapes me utterly, though I know that Diana was a huntress and that according to Alexander Seton, he and some others, both of high and mean estate, had in his day of the seventeenth century beheld Diana unveiled. For the rest, it will be seen that these Laws concerning the Stone make mention nowhere of the transmutation of metals.

I will take in the next place—and almost as they come in the series—those regulations which concern the admission of new members. (1) When a Brother dies to preserve the secret, especially at the hands of a prince, it is laid down that a relative shall be received in his place—his vocation being presumed, I suppose, but the rule does not specify this or any other condition. (2) The warrant of the Im-

German Rosicrucianism

perator must antecede any election, which is void otherwise.

(3) An earnest desire to attain the Art, a part taken in its practice and full experience of all its workings are essential qualifications before any one makes his profession to the Order. (4) No married man shall be eligible for initiation. (5) Each Brother is apparently permitted to choose and appoint an heir, the procedure being regulated by several clauses scattered promiscuously through the text. (6) A father is prohibited to elect his son or brother unless he shall have proved him well. (7) It is better to choose strangers, lest the Art should become hereditary. (8) The choice should fall on those who are "unencumbered by many friends." (9) Howsoever selected, the heir shall make his confession "in one of the Houses built at our expense" and shall serve as an apprentice for two years, actually or approximately. (10) During this period he shall be made known to the Congregation, the Imperator being informed of his name, origin, profession and country, so that two or three members can be despatched at the proper time—carrying the Seal of Office—to make the apprentice a Brother. (11) As it is permissible for Brethren to employ servants in their work when they are unable to operate with a Brother, so they may select those whom they have chosen for their heirs, provided that they are at least ten years old, the same to make profession as usual. (12) It is only by the warrant of the Imperator that any one can be constituted an heir. (13) The apprentice shall be obedient to his master, even unto death.

The following procedure is to be adopted at the initiation or making of members : (1) Reception into the Order can take place only "in one of the Houses built at our expense" and in the presence of six Brethren. (2) The postulant is instructed for three months previously and is provided with all things needful. (3) On the day and at the place appointed a vesture is placed upon him ; he is given the

The Brotherhood of the Rosy Cross

Sign of Peace, together with a Branch of Palm; he is kissed three times, and one of the companions says to him: "Beloved Brother, we enjoin silence upon you." Thereafter he kneels before the Imperator, having his own Master or Father and some second Brother on either side, and in this position he takes (4)

THE SOLEMN PLEDGE OF THE ORDER

I, FRATER NON NOBIS (*vel nomen aliud*), do swear by the Living and Eternal God that I will never reveal the Mystery which has been unto me communicated (*uplifting two fingers*) to any human being whomsoever; but will preserve it in hiddenness, under the natural seal, all the days of my life. I will keep secret likewise all things belonging thereto, so far as they shall be made known to me. I will discover nothing concerning the position of our Order and the abode, name or surname of our Imperator, nor will I shew the Stone to anyone. All these things I promise to preserve eternally in holy silence, at the peril of my life, as God and His Word shall help me.

(5) The Master or Father then cuts seven locks of hair from the head of his pupil; they are sealed up in separate papers, with the name and surname of the new brother written on each, and are placed in charge of the Imperator. This concludes the procedure and constitutes the first trace of Ritual in the observances of the Rosy Cross. (6) On the day following it is said that the Brethren—but those presumably who were present at his reception—visit the abode of the new Brother "and eat therein, but without saluting one another or speaking," until they prepare to depart, when one of them says: *Frater Aureæ (vel Roseæ) Crucis, Deus sit tecum, cum perpetuo silentio Deo promisso et nostræ sanctæ Congregationi.* (7) This sombre observance takes place three days in succession, after which gifts are distributed to the poor, according to the intention

German Rosicrucianism

and discretion of those concerned therein. (8) It is added that after a certain period of time, not otherwise distinguished, "the Brethren shall be on a more familiar footing with the novice and shall instruct him as much as possible."

(9) After his acception every Brother shall set to work in—?one of—"our large houses" and shall recommend himself to God, undertaking not to use his Secret Art to offend the Divine Majesty, to corrupt or destroy the empire, or for tyrannical and ambitious ends. (10) It is further part of his pledge that he shall always seem to be ignorant, maintaining that the existence of such Secret Arts is affirmed only by impostors. So also each Brother who is at work with a servant or any stranger whomsoever, if questioned as to his status, shall plead that he is a novice and uninstructed.

The following rules are laid down as regards Brethren generally. I place them practically in the order of their appearance : (1) The Brethren shall not eat together, except on Sundays, unless they are working together, when they may live in common. (2) The rule of salutation on meeting is as follows : The first Brother shall say : *Ave, Frater*, to which the second shall respond : *Roseæ et Aureæ*, the first concluding with *Crucis*. Having thus exhibited their status, they shall exclaim one to another : *Benedictus Dominus Deus noster Qui dedit nobis signum* and suit the action to the word by uncovering their seals. (3) No secret writings can be printed and no extracts taken without the permit of the Congregation, nor can any document be signed with the name or Sacramental Name of any member. (4) Discussions on the Secret Art can take place only in rooms that are sealed against all intrusion. (5) No member of the Order shall kneel before any person, unless he be also a Brother. (6) It is said that Brethren shall not be given to much talking and that they shall not marry, but the regulation—which has been cited already—is stultified by

The Brotherhood of the Rosy Cross

adding that it shall be lawful to take a wife, should a Brother very much desire it, the conditions being these : (a) that he shall live with her according to a philosophical mind, the significance of which is doubtful, as it certainly does not connote the abomination of a so-called Hermetic Marriage ; (b) that he shall esteem the honour of his children even as his own ; (c) that his wife shall not practise overmuch with the young Brethren but rather with the old. It seems to follow that women might be novices at least of the Order and perhaps full members, being the earliest indication on the subject offered by the documents of the Rosy Cross. (7) It is laid down that no married man shall be eligible for initiation, which is not altogether an idle rule in view of the previous clauses, as *ex hypothesi* a Brother of the Order would choose his wife warily. (8) As it may befall that several Brethren are tarrying in the same town, it is recommended, yet not enjoined, that wheresoever a Brother is staying on Whitsunday he shall proceed to the eastern end of the town and there hang up a green Cross if he be integrated in that branch which is denominated the Rosy Cross, or alternatively a Red Cross if he be a Brother of the Golden Cross. Having so done, he shall remain in proximity till sunset, in case another should arrive and exhibit his own symbol, when they shall exchange salutations as usual, make or renew acquaintance and advise the Emperor in due course. Here it should be noted that green is the complementary of red, but no such relation exists between red and golden. The complementary of the latter is purple, so that the colour-symbolism of the Rosy Cross, which became important in later days, seems doubtful at this period. (9) In travelling from country to country a Brother shall change his name in each, "to avoid recognition, always giving notice of his destination to headquarters and of the designation that he has selected. (10) He shall not be absent for more than ten years from his

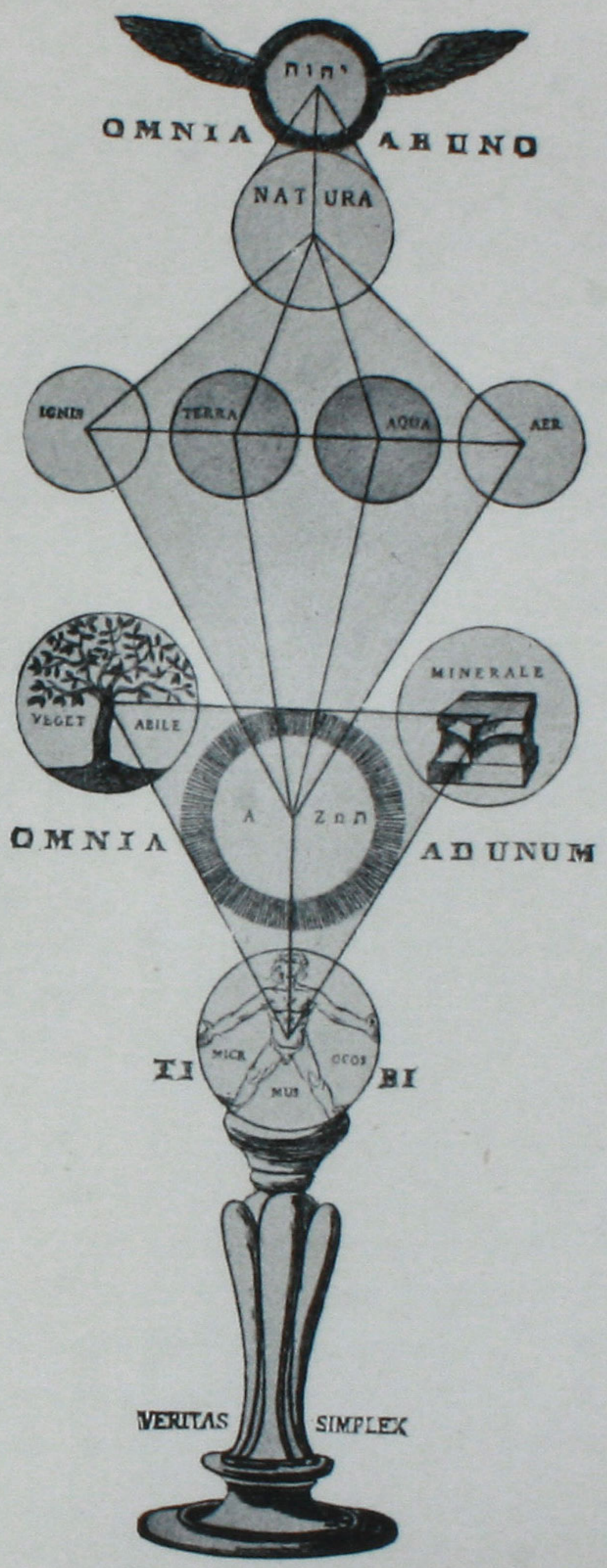
German Rosicrucianism

own land. (11) He shall not begin to work in any town till he has been resident there for a year and has come to know the inhabitants, taking care to avoid all dealings with ignorant professors of *chemia*. (12) In his work he shall select persons of sober years, rather than the young. (13) He shall have no intercourse or conversation with women, but shall choose one or two friends, "generally not of the Order." (14) On deciding to leave a given place he shall not disclose his destination to outsiders, neither shall he sell anything which he cannot carry away, but shall direct his landlord to divide it among the poor, failing his return in six weeks. (15) When Brethren dine together their host shall endeavour to instruct his guests as much as possible. (16) They shall assemble as often as may prove practical in the great Houses of the Order, but shall not remain therein more than two months together. (17) During this time it shall not be incumbent on anyone to make more than three "projections," the reason being that certain operations belong to the Masters. (18) The Brethren shall be known among themselves by their Sacramental Titles, but among strangers by their ordinary names. (19) Finally, a new Brother shall receive the Sacramental Name of him who is last deceased, and all and several shall be bound by these Rules from the moment of their acception by the Order and on taking the Pledge of Fidelity *In Nomine Jesu Christi Domini Nostri*.

The method by which I have grouped these Laws together for the sake of perspicuity presents them in a more favourable aspect than they exhibit on their own part. In the original German text they are set down in no other order than that in which they occurred to the maker, and the result is complete chaos. My notes shew further that they are by no means in harmony with each other, while the fact of their publication makes it certain—at least to my own mind—that they belong to an Association which was

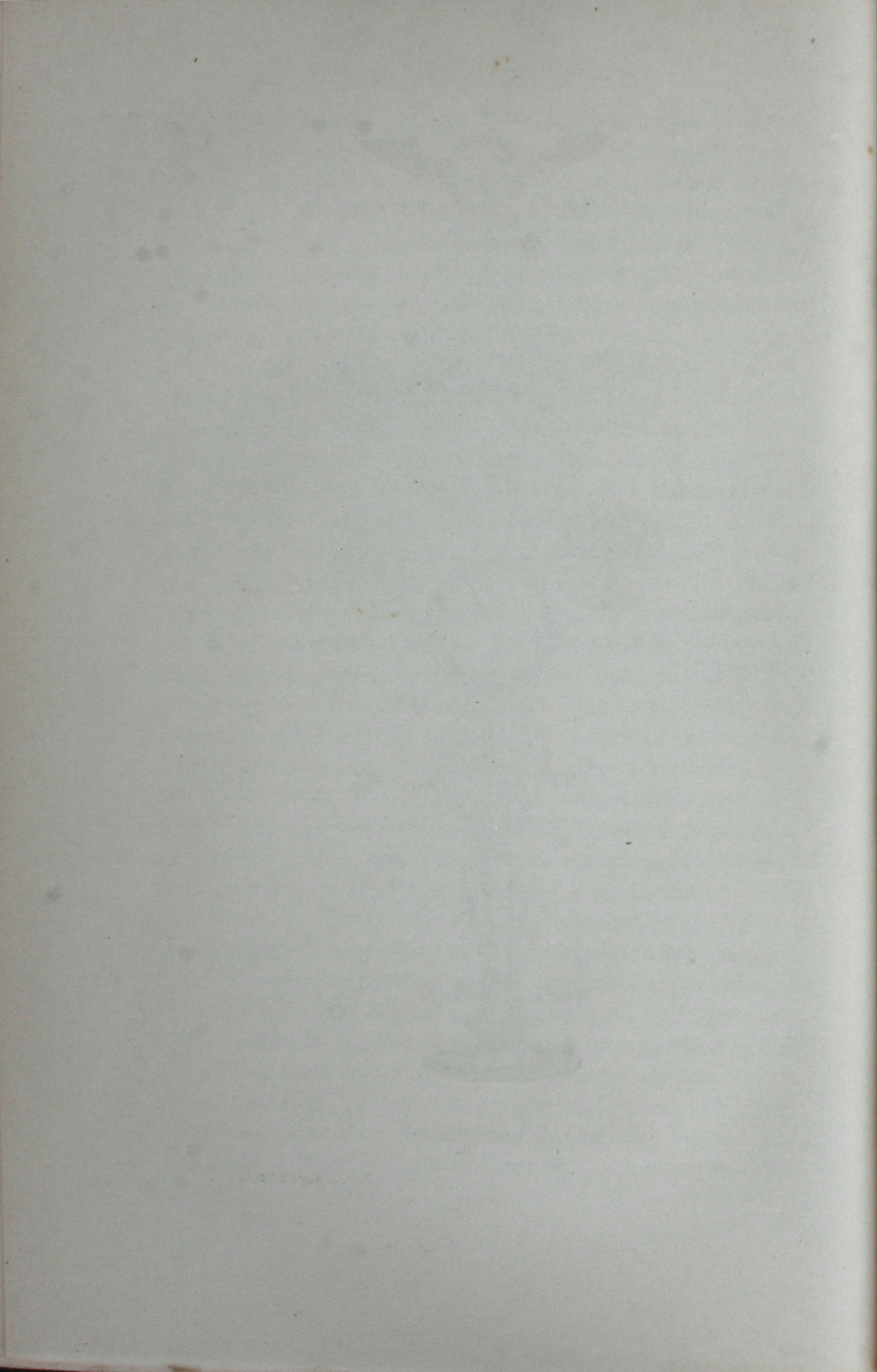
The Brotherhood of the Rosy Cross

not in a literal sense that which it claimed to be. About the last course that would be taken by a Congregation of *Adepti* in possession of the Philosophical Stone would be to publish their Rules of Membership, while there is nothing that lends colour to the hypothesis that Sigmund Richter had stolen the documents or betrayed his trust by printing them. If he belonged to such a Brotherhood, in possession of such a treasure, no purpose of his own could be served by a renegade course: he had everything to lose thereby and the gain was nothing. My conclusion is that he followed an agreed policy; but this is of course tentative and must stand always as such, since we are never likely to know. Out of it arises the idea that the published claims of the Order call for drastic reduction. On the other hand, it does not connote untingered and complete imposture. It is not unreasonable to suppose that secret chemistry at the beginning of the eighteenth century had tonic and recuperative medicines, the value of which was exaggerated, though in the case under notice we have seen that sickness and death were not overcome thereby. In like manner it is by no means improbable that there were means of producing colourable imitations of precious stones, which the ill-instructed minds of the makers may have thought of as corresponding in Art to the work of Nature and as genuine therefore in their way, even if the experienced jeweller could apply some fatal tests. In this connection we shall observe the prudence which forbade manufactured gems to exceed the average size. As regards the transmutation of metals, though there is one reference to projections and one injunction never to expose treasures of gold and silver to profane eyes, the Laws are otherwise silent on this subject, as we have seen, and the Stone appears in the main as a human medicine. In the first projection it was a safeguard of errant *adepti*, and was reserved in the sixth for the use of sick Brethren, or as a preservative against poison.



POCULUM PANSOPHIÆ

To face page 412



German Rosicrucianism

On the whole, I am inclined to think that the BOOK OF PREPARATION, according to the method of the Golden and Rosy Cross, was meant to indicate a certain stage of real or supposed progress in the occult arts concerned, and that it was put forward by Sigmund Richter and his associates from a genuine anxiety to incorporate other secret chemists, sons of the doctrine, philosophers by fire, and so forth, in the hope of securing its own position on the basis of extending knowledge. Having regard to the period, it is at least a hypothesis which seems entitled to toleration. The Laws may not only have been published with this object in view, but may have been framed or modified on account thereof. The PREPARATION is, of course, an impossible book to dream of presenting in English at this day. I could wish that it were otherwise, because it would exhibit it as a work of sincerity within its own lines, amidst all extravagance of process and the flush of its hectic claims. Those who see imposture or unrelieved delusion only and everywhere in such cases are no better than the occultist who descries great adepts and hidden Masters in all the highways and byways of the "secret sciences." Speaking generally, I believe that in those days there were numbers of ardent seekers after Mysteries of Nature and Science in the paths of *chemia*, and that they strove by every means in their power to reach an end therein. Secret association was obviously a not unlikely means, and it is possible that the Golden and Rosy Cross was brought over from the seventeenth into the eighteenth century; ¹ that it may have taken some steps in chemistry; and that in its own opinion there was work in the world to do when its Laws were

¹ Kieswetter affirms that the work of Sigmund Richter was issued to commemorate "the centennial jubilee" of the Order and its work, from the time of the great impetus given thereto by the publication of FAMA FRATERNITATIS. But the PREPARATION appeared in 1710 and not, as Kieswetter states, in 1714, and it follows that the centennial was not due for another four years.

The Brotherhood of the Rosy Cross

published at Breslau in 1710, under the ægis of Sigmund Richter. Such work was to extend the circle of initiation and at the same time that of the lore and practice, on the hypothesis that the great treasure—*Magnalia Dei et Naturæ*—would in this manner, and perhaps soon, be committed to their hands.

Such is the speculative but not exaggerated position at the date in question, and the other memorials are few. We hear of the great Houses, but the chances are that they were erected only in the hearts of those who made the Laws, though there must have been places of meeting. They are not otherwise in view, even in any scheme of texts. The Hague gave forth no sign; that city of great encounters and magnetic associations which is Nuremburg put up no banners of the Rosy Cross, and the echo of *adepti* was not heard through its streets and waterways. The period of general suspension is not of course without mythical rumours and more or less dubious records, among which a brief selection may be made. (1) It is said that Michael Sendivogius, pupil of Alexander Seton and reputed author of *A NEW LIGHT OF ALCHEMY*, spoke of Sincerus Renatus as one of the Brethren and also of an alleged admission by Philalethes that he had not received the secret of the Order. This is given on the authority of J. Michael Faustius, of Frankfurt-on-the-Main, in his preface to *PHILALETHA ILLUSTRATA*, 1706. But there is something seriously at fault with both sides of the statement, for Sendivogius died at Parma in 1646 and could have known nothing of Richter, who was probably unborn, and he could have known nothing of Philalethes, whose first printed testimony belongs to the year 1667. Moreover, the great pseudonymous alchemist never mentioned the Rosy Cross in any of his writings. The allusion applies probably to Thomas Vaughan, Eugenius Philalethes, who stated in 1659 that he knew nothing of the Rosicrucian Brethren "as to their persons";

German Rosicrucianism

but Sendivogius at this date had been dead for thirteen years.¹ (2) We hear on the authority of M. Sédir² that there was renewed activity in Rosicrucian Lodges about 1730 and that the Ram appeared on the jewel, recalling the Golden Fleece of the CHEMICAL NUPTIALS; but no authority is given, and I have found no evidence on my own part. (3) The same French historian quotes Hermogenes: SPAGYRISCHER UND PHILOSOPHISCHER BRUNLEIN, 1741, and ARCA APERTA as reciting the history of a certain Adolphus Magnus, who was Emperor of the Rosy Cross in Cambodia and had attained the age of 967 years. As unfortunately neither text is available for reference, I need only add that M. Sédir recognises in both the intervention of a tale of faërie. (4) Duke Ernest Augustus of Saxe-Weimar brought out some THEOSOPHICAL DEVOTIONS in 1742,³ in which work he is said to have affirmed that he had been received into the Order and refers to "the last great union of Brethren." We may be approaching here a question of historical fact, and I regret my inability to carry it any further, having failed to find such a statement anywhere in the work cited. (5) There is the evidence at its value of Nicolai that after the Society of Jesus was dissolved in 1744 by Pope Clement XIV it began to permeate the Rosicrucian Order, but opportunity is wanting to check this statement. (6) The *fabulator magnus* Kieswetter testifies that in 1762 his great-grandfather was admitted into the Order by one Tobias Schulze, who was Imperator at that date and was resident in Amsterdam; that in 1769 the ancestor in question himself became Imperator; that

¹ See my LIVES OF ALCHEMYSTICAL PHILOSOPHER, pp. 179, 180, for the fabulous account of a visit received by Sendivogius, in his castle of Groverna, on the part of a Rosicrucian deputation, bearing their warrants and proposing his reception into the Order.

² HISTOIRE DES ROSE-CROIX, p. III.

³ *Zu dem hoechsten alleinigen JEHOVAH Gerichtete THEOSOPHISCHE HERZENS ANDACHTEN.*

The Brotherhood of the Rosy Cross

he—Kieswetter—possessed a seal belonging to his progenitor in the alleged official capacity, but that it was destroyed by fire in 1874, a characteristic fatality in stories of this kind ; that the seal was of brass about the size of a mark, shewing a shield within a circle, a cross on the shield, a rose of five petals at the foot of the cross, while at the top, bottom and sides of the shield appeared the letter C, signifying: *Crux Christi Corona Christianorum*.

CHAPTER XV

THE RITUAL AND MASONIC PERIOD

THERE is nothing to shew that the Order of the Rosy Cross had entered into the Sacramental Kingdom of the Rites during its earlier epochs. We know by *FAMA FRATERNITATIS* that the master who chose a pupil sent him in one instance to the House of the Holy Spirit, where he took a "solemn oath of fidelity and secrecy" and thereafter served a novitiate, or—as it is said—"performed his school"; but there is no account of ritual procedure in any real sense of the term. Now, in the year 1717 there was put up—a great omen and sign—the banner of Speculative Masonry among the tavern-haunts of London, and under circumstances with which we are all or may be well acquainted the taverns became Temples and London like a City of the Great King in symbolism. How it came about is a mystery in respect of nothing else but the unaccountable likelihood of things. Yet a greater wonder followed when the Masonic banner passed over the English Channel and began to be erected there and here in France, as elsewhere on the Continent, in the rapid succession of time. I have treated this subject at large in an immediately preceding work,¹ and it shall stand as my witness when I say here and now that the Craft of Masonry underwent a transmutation abroad which seems to me not less strange and unaccountable than anything that was hoped for by Benedictus Figulus when *Deo volante* he expected shortly to reach the desired goal

¹ A NEW ENCYCLOPÆDIA OF FREEMASONRY, Vol. I, pp. 290-9.

The Brotherhood of the Rosy Cross

in Philosophy and Medicine, or Sigmund Richter propounding as *Sincerus Renatus*—him who is reborn—that perfect and true preparation of the Philosophical Stone which he looked to achieve in the hermitages and mystical retreats of the Golden and Rosy Cross. Assuredly Speculative Masonry—*Ars Latomorum*—was *Ars renata sincere*, in France and the Germanic kingdoms, under Écossais and Elect Rites, Rites of the Strict Observance, Councils of Emperors, Princes of the East and Grades of Perfect Masonry.

In the volumes to which I refer there is a critical survey of the various hypotheses by which it has been proposed to explain the origin of Emblematic or Speculative Freemasonry, since there began to be an approximate scholarship of the subject after several generations of romance and reveriè. The conclusion which I have reached is that justifiable evidence for accepting any of them must be declared wanting, though a considerable inherent probability attaches to one at least. I believe that this conclusion, left to stand at its value, will take rank in respect of sincerity the more readily as I have had no personal axe to grind in the form of a counter-hypothesis put forward on my own part with any claim upon novelty. I have shewn that the practice of assuming the presence of a speculative element in Masonry prior to the year 1717 is not connoted by the fact, otherwise beyond question, that the doors of Operative Lodges had been opened to reputable persons of all kinds unconnected with the building trades. Long prior to the so-called Revival at the date just cited those Lodges had to all intents and purposes survived their *raison d'être*. They remained in considerable numbers, scattered there and here over the whole country, Scotland and parts of Ireland included; but they were mostly in a languishing state, and in the natural order of things there is sufficient reason to believe that they would have been numbered sooner or

The Ritual and Masonic Period

later among memorials of the past. That which came forward and saved them from such extinction was the pregnant event of 1717, when four London Lodges, neither more nor less obscure than the rest in South Britain, thought to improve their position by the unprecedented act of forming themselves into a Grand Lodge and proclaiming their intention to restore the quarterly communications. There had never been a Grand Lodge previously, and if there is very full evidence of an Annual Assembly as a rule in the Old Charges there is neither practice nor statute to quote as regards the more frequent meetings. The intention seems therefore to register that the four Lodges were accustomed respectively to meet at those periods but had fallen into such a state of inanition that the procedure was not maintained. This speculative explanation is rendered the more probable by the further fact that after Grand Lodge had been established its activities were so desultory, and the inanition so far from ended, that several years elapsed before the communications were actually restored and maintained in continuity thenceforward.

It was not, however, the fact of a Grand Lodge, and much less of its Meetings held according to law, that saved itself or Masonic Lodges at large from extinction. Nor is an explanation to be sought in the somewhat later fact that Freemasonry began to be a thing of public knowledge, coming into a certain repute and favour, when peers of the realm accepted the position of Grand Master, however indifferently or not they may have filled the office. The element of redemption, of awakening, of new life is to be sought in the Ritual element. So far as there is evidence before us—it has to be gathered from many quarters—ceremonial procedure prior to 1717 was a mere vestige; it corresponded no doubt to the trifling so-called “Mystery” enacted at the admission of Candidates—