

## *The Brotherhood of the Rosy Cross*

then, since and still—in several of our City Companies. It is certain that six years after the foundation of Grand Lodge there was a great movement in Ritual, a very important development. I am not going to discuss this thorny question, which after the debate of years may be said practically to have been settled by common consent. Prior to 1717 there was whatever attached to the process of making Apprentice Masons—simple, primitive, short, so far as it is possible to tell. It is evident also that there were Fellows as well as Apprentices, but there is nothing to shew that there was any ceremony by which to mark their advancement. According to his Diary, Elias Ashmole was made a Mason at Warrington in 1646, and sixteen years later when he was called to a Lodge at Mason's Hall in London, he was in his own words "the oldest Fellow present," though there is nothing in his Diary or elsewhere to indicate that he had attended any Meeting during the intervening period. The Lodge in those days was governed usually or frequently by a Warden or Wardens, though we hear also of a Master, especially in Scotland. When such an Officer was installed there was no secret procedure of any kind: whatsoever took place was in the presence and with the assistance—supposing such to be required—of Apprentices and Fellows. There was above all no Master-Grade in the sense which we now attach to the Third Degree. The three great Masonic events in Ritual which constitute Craft Masonry—meaning Entered Apprentice, Fellow Craft and Master Mason—in the present elaborate form of the First and Second and of the Third as to root and development—must and can be only, in the present state of our knowledge, relegated to post 1717, and most probably are the work of the period between 1724 and 1726. I have shewn elsewhere, and it is also of common knowledge, that in the literary, conventional and moral sense they carry the ineradicable marks and tincture of that period.

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So far on the historical and textual side ; but that which remains over is the question whether outside Ritual there are traces of a speculative element in the body general of Operative Masonry, as shewn by any documents, where-soever dispersed over the face of the United Kingdom, or the world at large. Was there any moralisation otherwise on building tools ? Were lessons drawn from square and compass ? Was there any allusion to a figurative meaning of stones ? The answer is yes—in a casual, scattered, sporadic sense—if we appeal to the literature of the ages, far and wide. They were obvious subjects for lessons in allegory and ethics ; I do not see how they could escape from the world-wide drag-net of the symbolists, and in any case escape they did not. But the answer is no, if we appeal to Operative documents—to the Old Charges and to the Constitutions, so termed. There are something approaching one hundred of these memorials now known to students and available to research almost without exception. They have been my subject of special study, in the hope that I should find some clear traces of an old system of morality, “ veiled in allegory and illustrated by symbols.” It would have served my general purpose far better to antedate the speculative element than observe it emerge at the dullest of all periods. To me and those for whom I speak this work of figuration must have appealed how far more strongly, had the great art and mystery of Gothic architecture been brought *sub specie æternitatis* in holy catholic times. So also here and now my hope for long was to find inexpugnable vestiges of the Rosy Cross long years before the protestant theologian Andreaæ, before that zealot who was Studion. I could wish that one or other of the vain dreams was true which have been shattered in my early chapters. But in either case there is neither trace nor vestige : the Old Charges and Constitutions are not less silent over an art of building symbolised than is *Ars*

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*Lulliana* over the union of Rose and Cross or the hidden city of Damcar.

It comes about therefore that we know certainly concerning a shadow of Ritual procedure in the Rosicrucian Laws of 1710, as published by Sigmund Richter, and that just as much and as little can be found in operative documents in respect of Masonic procedure. There was no reality in either case, and there was no borrowing one from another, since neither had aught to lend. There is yet a certain natural parallel, not alone in the fact that each institution administered a pledge to Candidates, but that both had something to impart which they would communicate only in secret to those who would keep it secretly. The Apprentice Mason learned the mystery of his trade, the things denied to a cowan, and the Novice of the Rosy Cross acquired Hermetic Secrets, to be hidden from the world at large, whatever their imputed or real value. The correspondence is slight enough and is common to all associations which work under a veil of secrecy. In any case this is how Masonry stood in relation to the Rosy Cross, until the former had earned its titles, had become a fashion and a certain power in the world—of that kind more especially which belongs to glamour and enchantment. The titles were earned by the high magic of Rites and there grew up an endless galaxy of these on the Continent of Europe—conceived, begotten and fostered there, but also destined to be carried over thence to the original home in England. There came a time when the Rosy Cross put up its own banner beside the manifold standards of Masonry; there came a time when in a certain sense, and for reasons proper to itself, it passed under the Masonic ægis; there came a time when it exacted the qualification of Master Mason from those who passed its threshold. The truth is, as we shall see in the next chapter, it had learned something from the great cohort of Orders which—secret,

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like itself—had developed suddenly about it. This lesson was the value of ceremonial procedure, the adornment and pomp of Rite.<sup>1</sup> After initiation of pupil by Master, after the simple bond sealed in the presence of an assembly or placed in the hands of a Hermetic Chief who ruled a particular House of the Holy Spirit, there came the day of Grades and of solemn reception and advancement, according to an established form. We shall find that the Rosy Cross, or at least one of its branches then most in evidence, underwent a great transformation in Ritual. There can be very little question that it was actuated by a spirit of imitation, that it followed the fashion of a time, but that which it did—as we shall see also—was done with a purpose in view.

The Rite of the Strict Observance—which originated in Germany—had practically overrun Europe and was out to capture all Masonry in the name of Unknown Superiors. There were also Écossais and Elect Grades by the score and hundred, making great claims on precedence. But all these things and Speculative Masonry itself were but younger sisters at best of the Rosy Cross. It came about therefore that the House of the Holy Spirit, with a time-immemorial line of alchemists, magi, kabalists behind it, with Hermes—older than Solomon—and all Hermetic Egypt in the dusk of grey ages, began to reflect upon its warrants. It found quite naturally that behind the Templar claims, the chivalrous origins, the Holy House of Solomon, there loomed in the dawn of time, “before the Olympiads,” the Temple of the Rosy Cross and its truly Unknown Masters. In all this panoply of tradition it

<sup>1</sup> It follows that if the Rosy Cross, under the ægis of Robert Fludd, gave anything to Freemasonry, the donor was recompensed and the advance refunded by gifts pressed down and flowing over in a great horn of plenty. The reason is that—as indicated in the text above—Freemasonry at a later period communicated to the Rosy Cross, out of its own dedications, a high passion for Ritual.

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entered the lists to compete, according to the fashion of the moment, for a prize more or less open to all comers, that of being the nursing mother of Speculative Masonry. On very different considerations indeed this claim remains among us as one of the possibilities on a remote horizon of scholarship.<sup>1</sup> So far as the records go, we shall see that it was put forward *in Ordine Aureæ et Roseæ Crucis* with the uttermost detachment and the indifference of complete certitude, as one who might say in his heart: *De minimis nor curat lex magna et occulta*. Of such is the Rosicrucian Order in its relation to Masonry during the second half of the eighteenth century. They stood otherwise apart. Of whatever kind or degree, a Hermetic claim or a theosophy arising therefrom could appeal only to Hermetic students, and though there were many at the period, the active—or most active—Masonic centre was in France, wherein the Rosicrucian Rite—though some of it existed on paper—never seems to have penetrated in any living sense—that is to say, according to its German form. Out of this qualification there arises, however, the next point of my story.

When rumours concerning the Order first passed over to France the German denomination was translated as *Rose-Croix*, *L'Ordre des Rose-Croix* and so forth. We have met with these renderings already, when it was unnecessary to dwell thereon. I recur to them of set purpose and specify that they denote either the catholic symbol of the Order or are the technical title of persons enrolled therein. From the beginning of things they have never meant anything else in the French language. Now, it happens that

<sup>1</sup> Those who are concerned with the pursuit of this thorny question further may consult, among several aspects of the debate, (1) Ossián Lang: REPORT TO THE GRAND LODGE OF THE STATE OF NEW YORK, 1918, on the Rosicrucian origin of Freemasonry, and (2) TRANSACTIONS of the Manchester Association for Masonic Research, Vol. I, 1911, containing a paper on the Relations between Freemasonry and the Rosicrucians, by F. Brockbank.

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in or about the year 1754 there arose in France a Masonic Grade entitled ROSE-CROIX—that is to say, a Rosicrucian Grade or Grade of the Rosy Cross. It is first heard of under the obedience of a Council of Emperors of the East and West, which either possessed from the beginning or acquired by invention or importation a sequence of twenty-five Grades, that of Rose-Croix being numbered eighteen in the series—Apprentice, Companion and Master, otherwise Craft Masonry included therein. It can be stated with absolute certainty that only the Eighteenth Degree or Grade had any Rosicrucian complexion,<sup>1</sup> and the question arises how did it originate or whence was it imported therein. I have explored in all directions and have found no answer, except by analysis of the Ritual in that form which I conceive to correspond most closely to an original that no one has seen. Before having recourse to this there is a preliminary consideration that should help to clear the issues. For at least one hundred years prior to 1754 there is no trace whatever of the Rosy Cross in France, nor can I remember even a sporadic allusion to the subject, outside encyclopædic dictionaries—like that, for example, of Bayle. I have no pre-judgment in the matter, no speculative cause at stake, when I say that antecedently the sudden appearance of a Rosicrucian Grade in France seems one of the most unlikely things that ever occurred in the course of Masonic history. Nothing led up thereto, and nothing followed therefrom, except variations of the Grade and developments, for it earned great repute.<sup>2</sup> It seems to me

<sup>1</sup> There are alchemical elements in old codices of the Twenty-third Degree, being that of KNIGHT OF THE SUN.

<sup>2</sup> The most important developments follow in the text above. See also Thory, ACTA LATOMORUM, I, pp. 335 *et seq.*, for a short tabulation, s.v. Rose-Croix, the heads of which are (1) Rose-Croix, being the fourth and final “Order” or High Grade of the French Rite. But at the present day—unless there have been recent changes—the French Rite comprises Seven Degrees, of which Rose-Croix is the last. (2) *Ibid.*, *i.e.*, Knight Sovereign

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therefore that the best provisional answer to the question—however speculative and tentative—is that it came from a Rosicrucian source. As it stands at the present day, as I believe that it stood then, it is the Christian answer to Masonry, the Christian intent and meaning impressed upon the Craft Grades, their completion and their crown. When twenty-three years later we are in a position to speak with certainty as to the Grade content of an established Rosicrucian Rite in Germany, we shall find that like the French ROSE-CROIX, it was almost militantly Christian and accounted, though after another manner, for the matter in chief of the Craft. How it stood with the Rosy Cross as regards Ritual immediately prior to the year 1777 we do not know; but the nine Degrees of that date—which was one of reformation—were not the growth of a moment, as may be inferred from internal evidence. It is probable that they grew up gradually within the secret circles. On the other hand, it is not probable that the French Ritual ever belonged to any German branch of the Rosy Cross: it

Prince, being Seventh Grade in the old system of the Royal York Lodge at Berlin. (3) Knight Rose-Croix, being the Third—read Second—Degree in the Order of Heredom and Kilwinning, meaning the Royal Order of Scotland. (4) Brethren of the Golden Rose-Croix, an Alchemical Society of 1777 founded in Germany, for which see my next chapter: Thory's title is inexact. (5) Rose-Croix of the Grand Rosary, being a Grade of the Primitive Rite—presumably that of Narbonne—and classified a second time in error by Thory, s.v., No. 10, as Rose and Gold Grade. (6) Knight Rose-Croix of Heredom, being 46th Grade of the Rite of Mizraim. (7) Philosophical Rose-Croix, an alleged German Grade in the collection of Pyron and in the archives of the Scottish Philosophical Rite. (8) Brother of the Rose-Croix, otherwise Adept Grade, in the archives of the Mother Lodge of the Scottish Philosophical Rite. (9) Sovereign Prince Rose-Croix, Eighteenth Degree of the Ancient and Accepted Scottish Rite, also and previously of the Chapter of Emperors of the East and West. The variants outside Thory's list are very numerous, but their recitation would serve no purpose. In 1787 we hear of a Chapter of Rose-Croix, called Sovereign Chapter of Savoy, said to have been established by the Loge Parfait Union of Chamberg. I may add that the great Paris Lodge of Philalethes is said to have included four Rosicrucian Chapters in its system of Degrees.

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seems to me rather a reflection from that source, after it had passed through the alembic of a Masonic mind turned to spiritual things.

The Rosicrucian symbol-in-chief, otherwise the Rosy Cross, is for the Eighteenth Degree of the old Rite of Perfection precisely that which it was for Robert Fludd,<sup>1</sup> namely, the Cross of Calvary steeped in the mediatorial blood of Christ, and connected also with red roses, as Fludd himself connected it.<sup>2</sup> On this evidence alone it is certain that the Rose-Croix is a Rosicrucian Grade, either by reflection and borrowing from the Germanic Order or because the Mason who composed it belonged to one of the branches, as there is no difficulty in supposing that he did at the period of its origin. On either assumption, we are entitled further to remember that the Grade is denominated Rose-Croix of Heredom at the present day and also in the year 1761—if not *ab origine symboli*—as there is indisputable evidence to prove. But this emblematical and altogether figurative Mountain of Rose-Cross Masonry, which never existed on earth, connotes the Rosicrucian Mountain of Initiation, about which we have heard otherwise and which is equally symbolic in character. There is no object in labouring the question of source, because nothing follows therefrom. My sole concern is to establish that the Rosicrucian Order, which undoubtedly owed to Masonry its development by imitation into a Ceremonial Rite, gave something in return, and that which it gave happens to be a contribution to Christian Masonry at its highest—for long and how often denominated *ne plus ultra*. I am personally convinced that the whole arrangement of the Rose-Croix

<sup>1</sup> The recurrence to Fludd's name in my text above enables me to repudiate again a statement, according to which it follows from the Kentish philosopher's *CLAVIS PHILOSOPHIÆ*, folio 50, that the members of the Rosicrucian Order passed into Freemasonry. I only wish that it did.

<sup>2</sup> The heraldic emblem of the pelican is placed beneath the Cross, but in symbolical significance as in place is subsidiary thereunto.



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Grade, its clothing, its jewel, its entire *mise-en-scène*, the chambers in which it is worked are reminiscent of the older Order. The three Points are in crude correspondence with the Hermetic Work in Alchemy—blackness, death and finally resurrection into the red or perfect state, it being understood that in the Eighteenth Degree—as now known among us—the work is of course spiritualised, as all Higher Alchemy had done long before it.<sup>1</sup> I could carry these intimations much further and will do so elsewhere should a real need arise, exhibiting parallels drawn from Rosicrucian and Hermetic texts on the Cubic Stone, the seven mystical circles, the Rose of Sharon, the Lily of the Valley, the Eagle, and outside matters of symbolism, on Resurrection, Ascension and the Second Advent of Christ—all of which things belong, in one sense or another to Rose-Croix Masonry. It follows that the various Masonic writers who have denied any connection between the Eighteenth Degree and the Rosicrucian Order have either spoken with an extraordinary absence of even elementary

<sup>1</sup> The alchemical correspondences of Rose-Croix Masonry are developed especially in L'ÉMINENT ORDRE DES CHEVALIERS DE L'AIGLE NOIR, a Sovereign Chapter of which is claimed to have been established at the Orient of Marseilles in 1761. It was a Rite of two Degrees, the first of which offers a very curious blend of Kabalistic and Hermetic symbolism, while the second is a codex of the Eighteenth Degree, having marked developments to connect its emblematic period with the Death and Resurrection of Jesus Christ. In a Discourse attached to the First Degree, we hear of Raymund Lully, described as a great philosopher who accomplished the heavenly marriage of the Spouse with Six Virgins, from which union was begotten the Messiah by him expected, a perfect gold of transmutation. He presented this treasure to the King of England, who made coins thereof, bearing a Cross on one side and on the other a Rose. It is an old story and historically the truth is not in it; but it is useful for my purpose at the moment, which is to shew that when the Masonic Grade of Rose-Croix was explained in the past by Masons, they referred back, naturally and inevitably, to that for which the German Order stood in their own minds. In the case of the AIGLE NOIR it stood for the work of alchemy on its physical side. As regards the alleged treasure presented to an English king, see my RAYMUND LULLY, *Illuminated Doctor, Alchemist and Christian Mystic*, 1922.

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knowledge or with considerable want of sincerity. The bond of kinship lies upon the surface of the subject, and those who have eyes can scarcely fail to see.

I do not propose to consider at particular length the story of the Eighteenth Degree in its developments *à rebours* and its decadence. There seems reason to believe that as originally formulated it stood at its own value, making no claims upon the past and presenting no traditional history. It has passed through successive phases of corruption, owing to the modifications which it has suffered at the hands of the makers of Rites. There and here it has reduced or expunged altogether the Christian elements which constituted its titles in chief. It carries no longer the Craft Degrees to their completion by the finding in Christ of that Lost Word which is sought in vain by all Master Masons. In some cases it has forgotten that there is a Word at all. The old language-symbols have become shibboleths in several hands or when emptied of their proper meaning have been filled with dead expatiation. The speaking pictorial signs have been furnished with new *signata* and with the testimony which they now carry they may be likened to bells which having rung out the true are now ringing in the false. It is practically only under English obediences in Great Britain and its Colonies that the validity of the Grade is maintained, unless there may be something in the hiddenness of Norway, Sweden and Denmark, about which little seems known at first hand.

There is no need to say that most vestiges, such as they were, of the original Rosy Cross have disappeared in the course of transformation under the ægis of false Masonries. Yet an isolated remnant is met with at times in strange places, at an unexpected moment. When the "Ancient French Rose-Croix" was set aside, *circa* 1850, in favour of a spurious Philosophical Grade, the mystic formula

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I::N::R::I:: was rendered no longer *Jesus Nazareus Rex Judæorum*,<sup>1</sup> and one of its familiar Hermetic alternatives was adopted, namely, *Ignis Natura Renovatur Integra* = All Nature is renewed by fire. A gloss, however, was added and reads curiously enough: I = India, considered as a chief source of knowledge; N = Nature, the safeguard and guide of those on the quest of science; R = Regeneration, which comes to those who know, but it is not understood spiritually; I = Ignorance, being that which it is the business of seekers to combat and overcome. As regards the Lost Word, it is explained that the sun at autumn has lost its power and Nature is rendered mute, but the star of day at the springtide resumes its vital force, and this is the recovery of the Word, when Nature, with all her voices, speaks and sings, even as the Sons of God shouted for joy in the perfect morning of the cosmos. It is like the dead and forgotten Boulanger testifying from the tomb of his Deism. But after all the verbiage the Password of the Grade is formulated with the response thereto, and these are *Deus nobiscum, Pax profunda*. It is the old Rosicrucian salutation: "Peace profound, my Brethren: Immanuel, God is with us."

After such ways was the Eighteenth Degree rectified, and there seems no end to the story of its radical and casual variations. We have seen how France scouted and libelled the supposed Order prior to 1650, but it would seem that in the High Grade movement of the eighteenth century it could scarcely do enough to atone and reverse, as it were, the judgment. The Rite of Memphis was launched in the early part of the nineteenth century, and its ninety-four Degrees did not fail to include a *Maçonnerie des Chevaliers de Rose-Croix*, which produces a Rosicrucian

<sup>1</sup> Dr. Franz Hartmann suggested, now long ago, that the Rosicrucian reading was *In nobis regnat Iesus*, for which I should like to find the authority that he fails to give.—See *MAGIC: WHITE AND BLACK*, pp. 294-96.

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history at large in the course of a Catechism.<sup>1</sup> The heads of it are worth noting on the score of fantastic invention.

(1) It distinguishes several Orders of the Rosy Cross, of which the first has been known in Europe onward from the twelfth century, being formed of Hermetic Philosophers who came from the East to propagate the occult sciences. (2) Three of them established a Philosophical Athenæum in Scotland, denominated Masons of the East. (3) Many members of the Academy which arose in this manner joined the Crusaders in the attempt to conquer Palestine and hence they obtained the designation of Knights. (4) In connection with this branch, it is added, however, that there were Rosicrucians prior to the twelfth century, that their origin is lost in the night of time and that they were devoted to natural philosophy. (5) There was also the German Order or Rite of Princes Rose-Croix founded by Christian Rosencreutz, whose traditional history is subjected to various modifications. (6) At Damascus he had conferences with Chaldæan sages; he mastered the occult sciences and perfected himself in the Lodges of Egypt and Lybia. (7) On his return he instituted the system of Princes of Rose-Croix, in three Degrees. (8) Their doctrine turned upon the attainment of human perfection and ascent to the Divine by virtue, the science of hidden things and mystical theology. (9) It is stated that this Rite had affinity with the Mysteries of Eleusis. (10) The decorations of the Rite were a golden compass suspended from a large white ribbon, and a silver ring engraven with the letters I :: A :: A :: T ::, signifying *Ignis, Aer, Aqua, Terra*. (11) The chief symbols were the Sun, Moon

<sup>1</sup> There is also the Antient and Primitive Rite of Mizraim, comprising ninety Degrees, the forty-sixth of which is called Sovereign Prince Rose-Croix of Heredom and Kilwinning. As on the one hand it has no likeness to the Eighteenth Degree of the Scottish Rite, so on the other, amidst many curious inventions, it reflects the Royal Order of Scotland.

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and Double Triangle, emblazoned with a Rose. (12) It is said that this Rite claimed to be the depository and custodian of Masonic dogma. (13) There is further some account of an Alchemical Rite of Rose-Croix established at Padua at the end of the thirteenth century for the discovery of the Philosopher's Stone and the Elixir of Life; but it was in search also of the Lost Word by means of oracles, meaning "magnetic science." From which of these branches the Memphis *Maçonnerie des Chevaliers de Rose-Croix* elects to descend does not appear in the reverie, which is a blend, in about equal proportions, of antecedent fables and inventions peculiar to the Rite.

It is necessary in the present connection to mention the Degree of Rosy Cross appended to that of Heredom of Kilwinning and constituting therewith the ROYAL ORDER OF SCOTLAND. It is, however, a mere shadow of procedure, reflecting nothing from the Eighteenth Degree in any of its codices and nothing from the non-Masonic Rosicrucian Rites. It is mentioned therefore to set aside. As much may be said of *Chevalier de La Rose Croissante* which still lingers, I believe, in the purlieus of French High Grade Masonry. It is a system of three Degrees.

Having mentioned on the authority of the Order of Memphis an Alchemical Rite of Rose-Croix which is purely mythical, it may be added that in the records of French Hermetic Masonry, there is a Degree denominated *SUBLIME OR UNKNOWN PHILOSOPHER*, otherwise *KNIGHT ROSE-CROIX*. It was dignified by the title of Order and included three classes of members: (1) those who were dedicated to the work of healing; (2) those who were students of the stars; and (3) those who were said to contemplate the secrets of the Deity. It is certified, however, that all indifferently followed the quest of the Philosopher's Stone. It is obvious that by intention at least this alleged Order reflected the original Rosy Cross, and perhaps made claims

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thereon, rather than on the Eighteenth Degree, to which it bears no likeness, except in its alternative title, for according to this it is ranged among the putative Masonic chivalries. The procedure of the Grade is a mere nothing and the consequences are also *nil*: there are few things more negligible in all the cloud and mist of Masonic Ritual, but it is another illustration of my root fact, that the makers of Rose-Croix Grades never put them forward or thought of them as anything else than Grades of the Rosy Cross, in other words, that they were making a definite levy upon the one source which originated the symbolic denomination, and that the Eighteenth Degree is a palmary case in point, for we have seen that it draws from Robert Fludd and interprets its characteristic symbol in his very words.

There is no question that the Eighteenth Degree, in its valid and orthodox form as the Word discovered and communicated, carries on the Rosicrucian claim to possess the Key of Masonry, to be actually its *fons et origo* and to deliver its final message. It would be unreasonable to suppose that at the beginning it did not transmit consciously and with full intent. Its great success is to be accounted for (1) by the fact of this claim; (2) because that which it had to communicate was eloquent and convincing within its own measures; and (3) in view of the talismanic magic which has always and everywhere encompassed the title of Rosy Cross. It was not only annexed by the great majority of Rites which worked a sequence of Degrees but led to a multitude of developments, making great claims on exclusive truth and authenticity. It is this which lies behind the assertion of Barruel as to the number of Prussian Lodges which worked Rosicrucian Grades before the German *Illuminati* made a bid for recognition at their hands.<sup>1</sup> It is the vogue of Rose-Croix Masonry which must perhaps

<sup>1</sup> Abbé Barruel: MEMOIRS OF ANTI-JACOBINISM, English edition, II, 324.

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be understood more especially when Von Andrée says that about five per cent of the entire German population belonged to the Freemasons, Rosicrucians and "other allied societies," among which must be included of course that Reformed Order which is the subject of my next chapter and the circle of adeptship which preceded it, a presumable continuation of the Sincerus Renatus establishment, or something derived therefrom.<sup>1</sup> The fashion of the time which made possible such claims as were advanced in and on behalf of Ritual led naturally and almost inevitably to many of a personal kind. An example sufficient for my purpose is that of the Austrian "Rosicrucian and Freemason," named Seefels or Sehfeld, represented or representing himself as one of "seven true adepts" who were to appear in Europe during the course of the eighteenth century.<sup>2</sup>

The Rosicrucian claim in respect of Masonic origins obtained an extraordinary currency, as if envoys of the Order were at work in Lodges,<sup>3</sup> Chapters and above all at Conventions. Moreover, after 1777, it passed into writing by means of a few works unfolding the Secret Tradition in Freemasonry from this point of view. Seeing also that the alternative fashion of hypothesis and invention put forward a Templar origin the Rosicrucian interest was strengthened by a fantastic marriage between the

<sup>1</sup> FREIMAUER, *Hefst* I, p. 10, 1789.

<sup>2</sup> C. C. Schmieder: *GESCHICHTE DER ALCHEMIE*, 1832, pp. 527-42. Mackenzie mentions a Masonic impostor of about the same period whose pretensions connote false Rosicrucian claims. This was Magnus Paulus Schindler, son of a physician at Nurnberg, but he is said to have been born at Baireuth. He represented himself as belonging to the Directory of the Order at Cologne and posed as possessing the Philosophical Stone. He is reported as having been unmasked by Gerhard von Swieten and having died at Innsbruck.—*ROYAL MASONIC CYCLOPÆDIA*, p. 652.

<sup>3</sup> The important French Loge des Amis Réunis is said to have had a strong element of true Rosicrucian tradition, owing to the presence of members belonging to both Orders.

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Hermetic Order and the Christian Chivalry. As time went on the claim acquired a kind of traditional atmosphere and was tolerated or adopted early in the nineteenth century by serious writers. In addition to Böhle and Nicolai, Mr. Wigston mentions Meiners, Gatterer, Dornden and Semler as holding the Rosicrucian view respecting Masonic origins, as also Fustier, Peuvret and Pyron, but on I know not what ground as regards these industrious collectors of Grades.<sup>1</sup> Gould is most certainly correct on the point of fact when he speaks of the view being held widely that the mystical knowledge or symbolism of the Masonic Craft was "introduced into Lodges by the Hermetical Philosophers or Rosicrucian Adepts."<sup>2</sup> In more recent days it has afforded abundant material for the reveries of uncritical minds. Yarker regarded it as certain that prior to 1700 there were two Societies more or less related and eventually merged together<sup>3</sup>: (1) Accepted Masonry, which he believed even in those days to have had three Degrees, and (2) the Hermetic Order of the Rosy Cross, which was kept distinct from Freemasonry in the German Fatherland until a period vaguely denominated modern times.<sup>4</sup> In his opinion the FAMA legend has symbolical

<sup>1</sup> W. F. C. Wigston: *THE COLUMBUS OF LITERATUR*, p. 203E.

<sup>2</sup> C. F. Gould: *CONCISE HISTORY OF FREEMASONRY*, p. 62. Compare Clavel: *HISTOIRE PITTORESQUE DE LA FRANC MAÇONNERIE*, p. 181. He affirms that Rosicrucians introduced their "vain practices" into Freemasonry.

<sup>3</sup> See Yarker's organ of the Antient and Primitive Rite, entitled *THE КНЕПН*, No. 45, February, 1886.

<sup>4</sup> We may compare the views of Reghellini, another and earlier fantasiast who had less opportunities for knowledge. (1) He accepts implicitly and affirms as matter of fact that the Rosicrucians first became known in the fifteenth century. (2) His evidence is apparently that *anno* 1459 is written at the head of the *CHEMICAL NUPTIALS*. (3) He is aware, however, that according to Nicolai, the romance was antedated and is the work of Andreae early in the seventeenth century. (4) He says on his own part that it exhibits the manners of the earlier period, exposing the vices of theology (*sic*) and the abuse of the power of the popes, a statement which proves that he is confusing its contents with that of *CONFESSIO FRATERNITATIS*. (5) He



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points of contact with the Degree of Master Mason and was indeed "an allegorical way of recording that the Brethren established the Masonic Rite," his reasons in either case not, however, emerging. The Rite in question was one of Seven Degrees, which of course is pure romance, but we are saved unprofitable speculation by the fact that they are not enumerated. As regards the Royal Arch it was a revision of some Rosicrucian Grade, while that late invention called Sovereign Prince Adept was extant unaccountably in the elusive period prior to 1700 and was Rosicrucian pure and simple. The Degree of Templar Priest is "an embodied expression of the Rosicrucian Robert Fludd." The Rosicrucian Order itself had apparently Seven Degrees, as from 1618 onward, the evidence being (1) the Heptagonal Vault of Christian Rosy Cross

sees traces also of doctrines ascribed to Crusaders, but does not specify on the subject. (6) In his view the fifteenth century saw the birth of several Rosicrucian Societies, under different denominations and distinguishable by the sciences which they cultivated. (7) There were Mystics or Theosophists, in opposition to "the dogmatic intolerance of the Roman clergy," and these based their doctrine on FAMA FRATERNITATIS, though it is legend pure and simple, not to speak of its historical position as a post-Reformation document. The branch in question had only three Grades originally, though these were subdivided at a later time. They were concerned with the study of Nature and her secret virtues, and with research into supernatural things. Their Mysteries are said to have been in striking analogy with those of Eleusis, but the exhibited symbols were identical with those of Rose-Croix Masonry, unfolding the universal harmony by which man is united to man, as man is united to the universe and the universe to God. They were called—in virtue of doctrine and science—the Brahmins of the North, though this happens to be a post-Baconian catchword expression. These Brahmins claimed to be the depositaries and preservers of Masonic dogma. (8) Philosophical Doctors, whose system came from Gnostics and Kabalists. The ethics of Jesus and Manes were side by side therein. They followed Paracelsus in medicine, though he does not happen to have been born. Their teaching was made public by Fludd, and indeed certain Germans are affirmed to have maintained that this Rite derived from England and went back to King Arthur. (9) Theosophical Alchemists, who were diffused widely under the name of Rosicrucians of the East, and these worked Nine Degrees, but they are a confused version of the Reformed Rite belonging to 1777, an account of which will appear in my next chapter.

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and (2) an alleged intimation, not otherwise specified, in NUPTIÆ CHYMICÆ. The first four corresponded to the four elements and the fifth to the ether. They began with Theoricus [*sic*], proceeding thence to Junior, thus reversing the sequence which we shall meet with under date of 1777—not to speak of the logic of things. The three highest Degrees represented a triangle. The teaching is said to have been communicated under a triple veil of languages—operative, philosophical and religious. The Secret Mystery of the Order claimed transmission from the time of the Apostles. THE WISE MAN'S CROWN of John Heydon is quoted at second hand on the law of silence and so also is the Oath from the BREVIARY OF PHILOSOPHY in THEATRUM CHEMICUM BRITANNICUM, but the second is not Rosicrucian and the first is fraudulent. It may well appear incredible that speculations like these and many others which I have omitted are piled one upon another as matters of pure certitude when they are not only devoid of authority but are contradicted by all that is known. But Yarker was a man of muddled information, with a mass of confused inferences from reams of undigested materials, and I suppose that the things which he evolved from notebooks and clouded memories passed in his mind for true.

I must omit his lucubrations on floor-cloths, tracing boards and banners in Rosicrucian Lodges, as also on the aprons worn by the Brethren. His decisions are recited in another place and may be summarised shortly thus: (1) The High Grades of Freemasonry derive from the Rosicrucians who claimed in turn to draw them from Thoth or Hermes Trismegistus, and more remotely from India.<sup>1</sup> (2) The word Heredom, as applied to the Rosy Cross, signifies inheritance. (3) Certain Hermetic Philosophers came from the East to propagate their secret doctrine under pledges. (4) There were originally three Degrees or Classes, advance-

<sup>1</sup> THE KNEPH, Vol. III, No. 10, October, 1883.

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ment from one to another being a reward of merit. (5) The Candidate for the First Degree must have received preparatory instructions and must have rendered service to humanity. It inculcated an ardent desire for perfection and sought to shield the studies of enlightened men from the hostility of vulgar prejudice. (6) The qualifications for the Second Degree were sincere chivalry of heart and enthusiasm for true philosophy. (7) The Third Degree was bestowed on those who united wisdom of spirit with nobility of soul, constancy, morality and firmness.

After such manner was the Rosy Cross manufactured at Withington in the last quarter of the nineteenth century and issued with the *imprimatur* of the Antient and Primitive Rite of Freemasonry. I have only to add that—*ex hypothesi*—it flourished in the thirteenth century at Padua and is otherwise of the highest antiquity. On the whole I prefer M. Oswald Wirth, who affirms that the most striking analogies with Masonry are presented by Philosophical Alchemy, as this was conceived by the Rosicrucians of the seventeenth century.<sup>1</sup>

<sup>1</sup> See SYMBOLISME HERMÉTIQUE, p. 86.

## CHAPTER XVI

### THE ROSY AND GOLDEN CROSS

WE have seen that according to the evidence of Sigmund Richter there existed in Germany prior to the year 1710—as doubtless then and thereafter—a dual Rosicrucian Order, denominated respectively the Brotherhood of the Rosy and Brotherhood of the Golden Cross, that they flourished under one headship, whether or not they worked for one end. It is to be wished that it were possible to suggest on the basis of this division that there was a dual understanding and pursuit of the MAGNUM OPUS, respectively on the spiritual and physical side ; but in the absence of all evidence such a hypothesis is likely to prove intolerable. In the simple nature of things it is more colourable to suppose that the dedications of one branch were represented by ELIXIR VITÆ, the Medicine of Men, and of the other by the Medicine of Metals ; but the Laws published by Richter offer no warrant for inference in this or any other direction. We have seen also that according to the same Laws there was a certain manner of acception—presumably into the joint Order—and it was so simple in character that it can be scarcely called ceremonial. It was comparable—as I have said—to the method of conferring the Liveries still prevalent in certain City Companies of London ; it was probably not unlike the mode of making an Entered Apprentice and communicating the Mason's Word in Scotland ; finally—*cæteris paribus*—it recalls exactly the procedure indicated by some of the OLD CHARGES of

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English origin. But Sigmund Richter wrote and his Rosicrucian Orders worked prior to the foundation of the first Grand Lodge of Freemasons in 1717, and it was subsequent to this date that the Speculative Art or Science developed in the mode of Ritual and raised up that great beacon of the Craft Degrees which has since filled the world with its speaking light of ceremonial.

After what manner it was propagated and to what additional Rites it gave rise I have shewn elsewhere and recently. The continent of Europe, but above all France and Germany, was like a garden planted everywhere with exotic flowers of Ritual. Between 1737 and 1777 the growth of Masonic Rites and Grades, and of Grades and Rites which passed under the name of Masonry, however little they belonged thereto in the facts of their purport and symbolism, is a thing without precedent in history. The Ancient Mysteries were numerous and widely spread, but in comparison herewith they were few and far between. During the sixty years which elapsed between Sigmund Richter's publication of the Laws of the Brotherhood in 1710 and the next epoch in the German Rosy Cross, which belongs to 1777, there is no evidence before us as to the nature of the secret workings in the Holy Houses,<sup>1</sup> but as regards that year there is the fullest material in print and rare manuscript to shew that the Rosicrucian Brotherhood had developed ceremonial forms and had

<sup>1</sup> Particulars of any nature are few and far between. According to the German SPECTATOR, Vol. VI, No. 17, p. 198, the Society of True and Ancient Rosicrucians became extinct in the Fatherland after the death of a leader named Abraham von Bruna or Brun in 1748. It is not to be supposed, however, that the Order was represented by a single group; the existence of several independent bodies is antecedently probable and there may be said to be vague traces. For example, the record which I have just quoted refers—at least on the surface—to another foundation than that of Sigmund Richter, while the Reformation of 1777, with which I am about to deal, represents by its hypothesis a change in an organisation then in being, as it might be, that of Richter, the denomination of which was preserved.

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passed, moreover, under the Masonic ægis. I shall give in the first place an account of the palmary Rite and its content, proceeding thence to a brief consideration of its historical aspects, so far as materials are available.

The Association still flourished as the Brotherhood of the Rosy and Golden Cross, but the denomination was generic and there is no evidence of division into two branches. It is termed otherwise the Most Laudable Order and the Sublime, Most Ancient, Genuine and Honourable Society of the Golden Rosy Cross, abiding in the Providence of God. In the documents on which I depend there is a traditional history, otherwise a Legend of Foundation, presented in various forms to authenticate the Rite, and it may be summarised thus: (1) That Adam received immediately from his Creator the Gift of Wisdom, in virtue of which he understood universal Nature. (2) That this is intimated by Genesis when it is said that he gave names to all creatures. (3) That such knowledge was transmitted by him to his children. (4) That it has descended through all generations to the Brotherhood of the Golden and Rosy Cross and will remain in their custody, seeing that they are the chosen Sons of Wisdom. (5) That many are called but few elected, for few only are inspired by a valid fear of God and enlightened by the science of Nature. (6) That the succession of Wise Masters included Noah, Isaac, Moses, Aaron, Joshua, David, Solomon, as well as Hiram Abiff and Hermes Trismegistus. (7) That the Keepers of the Secret Tradition separated themselves from the profane multitude and that a law of deepest silence was established in Egypt and Arabia in the days of Moses. (8) That the secret association flourished in those of Solomon and Hermes. (9) That it continued to exist in Syria during the Babylonian captivity. (10) That in course of time the hidden science which it connoted was spread over the whole globe. (11) That this diffusion led,

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however, to its deterioration through the wickedness of mankind. (12) That on such account it was reformed in the sixth century, A.D., by Seven Wise Masters and was brought in fine to its present position and development. (13) That the better to conceal their real purpose the Superiors of the Order established those lower Degrees which pass under the name of Freemasonry. (14) That they served, moreover, as a seminary or preparation for the higher curriculum of the Rosicrucian Order and as a kind of symbolical prolegomenon. (15) That at the same time Masonry has deteriorated on its own part and has passed almost beyond recognition, being profaned and adulterated by so many idle and useless *additamenta*. (16) That all this notwithstanding it remains the preparatory school of the Rosy Cross and from this source only can the Order itself be recruited.<sup>1</sup>

<sup>1</sup> See ARCHIVES MYTHOHERMÉTIQUES. It will be observed that the twelfth clause of this traditional history passes over twelve hundred years in a sentence. It happens, however, that the work entitled DER ROSENKREUTZER IN SEINER BLÖSSE, under the name of Magister Pianco, fills part of this great gap with supplementary legend which belongs to the same source, and these are the heads of its instruction: (1) That a time came when the Confederacy of Initiates—being those otherwise described in the text above—began to feel the need of a general unification, in which Christian teaching should be joined to the old wisdom of the Magi; (2) that a new alliance arose in this manner and framed its laws in accordance with the doctrine of Christ; (3) that under this form it suffered many changes and adopted many names; (4) that in 1115 it was known as the Magical Alliance of Magical Brothers and Associates; (5) that this was the period of the Crusades and that the Knights Templar were formed with the help of the Alliance; (6) that the Templars were associated with the Magical Brothers and shared their secrets; (7) that they stood, however, in the same rank as the last and youngest Grade of the Secret Knowledge, under the rule of the Alliance; (8) that when the Templars were practically exterminated in 1311 these Apprentices or Neophytes were “overlooked in the cruelties of the time” and escaped the evil days; (9) that they incorporated subsequently with the remnant of surviving Templars and founded a permanent Brotherhood, with definite rules for its maintenance; (10) that like the Magical Alliance at large—which recedes into the background and is said to have suffered a decline—this institution assumed different names at different epochs; (11) that it was called the Order of the Cross, the Brothers of the Cross,

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Those who are acquainted with the broad elements of the Secret Tradition in Israel and what may be called its charter of transmission will see that this Legend of Foundation is varied but slightly therefrom, the Brotherhood of the Rosy Cross being substituted for other equally mythical keepers, such as the Sons of Doctrine in the ZOHAR. The Legend is notable otherwise as formulating for the first time, and on the authority of the Order itself, what may be called the once familiar and even popular thesis which represented Speculative Masonry as emerging from a Rosicrucian centre. Assuredly those writers of the early nineteenth century, such as Böhle and Nicolai, who put forward this view were unacquainted with these unprinted sources from which my account is drawn, and it is interesting that they were forestalled by the Brotherhood some twenty-five years at least. It should be added that the

Noachites, and finally Freemasons; (12) that under the Masonic guise the headquarters were situated at Berlin; (13) that in the capacity of a Head Lodge it promulgated the true and fundamental system of Masonry, but the statement is worded so vaguely that the significance of the affirmation escapes; (14) that in addition to the three Craft Grades which were of universal recognition there were also High Grades subsisting from time immemorial and involving apparently many local differences of practice, claim and privilege; (15) that the High Grade Masons included many earnest students of the Secret Knowledge, who knew that Freemasonry was rooted in the Ancient Mysteries; (16) that an incorporation was formed by these for the extension and application of knowledge derived from those sources and from the Magical Alliance of antiquity; (17) that it was known as the Alliance of the Wise and then as the Golden Alliance, in succession to the Templars and the fallen Magical Brotherhood; (18) that it received only the highest class of Master Masons or Masters of the Appearance of Light; (19) that the foundation of this Alliance belongs to the twelfth century; (20) that by reflection on the Jewish and Christian Scriptures in conjunction with 72 MSS. and other writings of the Magi transmitted from the past of ancient wisdom, they produced a new book, "adorned with the halo of religion"; (21) that they assumed another title thereupon, to mark, as it were, a new epoch or dispensation, and became in this manner Brothers of the Golden and Rosy Cross, otherwise true Freemasons; (22) and that they have been known under this denomination since 1510. It must not be thought that this involved fable is the invention—so to speak—of a moment or of a single person: it grew up out of several reveries, and, so far as



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qualification required for JUNIORES of the Rosy Cross was that of Master Masons, who were termed Masters of the Appearance of Light, otherwise Masters of the Dawn of Light and of the Lost Word. At the beginning of his experience as a Novice the Candidate received a summary explanation of the Craft Grades in the light of Hermetic science. The Pillars J.: and B.: are significant of far more than simple Beauty and Strength: they connote eternity and time, the male and female principles, the two everlasting seeds, the active and passive which rule in all created Nature. The Sun, Moon and Stars represent the Three Philosophical Principles, being Salt, Sulphur and Mercury. These are clear issues at their value, but it is said also—and in a more strained, artificial manner—that the seven steps set forth the wisdom of Solomon in his recognition of the Trinity and the four active qualities. They are typical also of the seven planets and seven metals. As regards Masonic tools—the gavel, compasses, trowel, square and so forth—they do not refer to the building of any earthly temple but to the work of erecting furnaces and the making of vessels which are necessary to the science of physics. In the Third Degree the dead body of Hiram alludes to philosophical putrefaction; the three lights

Rosicrucianism is concerned, the roots of it go back to Michael Maier and his *SYMBOLA AUREÆ MENSÆ*. The work from which I have quoted appeared at Amsterdam in 1781, just prior to which Count Hans Heinrich Ecker und Eckhoffen is said to have been expelled from the Rosicrucian Order, but under circumstances which do not seem to affect his honour in any real sense. We shall see that in the same year he founded a new association called the Asiatic Brethren—as it is affirmed, by way of reprisals. He is credited also with the authorship of *THE ROSICRUCIAN UNVEILED*, as part of his alleged policy of revenge, because it is a revelatory work. It is a difficult and very dubious question on several accounts and among them because he has been regarded alternatively as having written a reply to Magister Pianco. I suppose—in the absence of direct knowledge concerning it, as there is no copy available—that this is the work which appeared at Leipsic in 1782 under the title of *A ROSICRUCIAN SHINING IN THE LIGHT OF TRUTH*, and I am in the same position regarding *DAS GANZE ALLER GEHEIMEN ORDENSVER-*

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mean God, Christ and Man, the beginning, middle and end of all things, and finally soul, spirit and body. As regards the Substituted Word in the Third Degree, the Novice is taught thereby that the inferior Brethren—who walk in parabolic darkness—have lost the Word, which is the Name applied to the true matter of the Stone, connoting also the valid understanding thereof and how it is to be sought and found, namely, through God and His wisdom, according to the blessing of Jacob<sup>1</sup>—that is, in the dew of heaven and the fat of the earth. The philosophical matter is said further to bear record of those who are three and one, yet not God, but the principle of the world and the end of all things. I conceive that this is an allusion to the three alchemical principles already mentioned, embroidered on Rosicrucian vestments.

The validity of these interpretations is not a question at issue, but the fact that they were communicated to neophytes as of faith in the Order, combined with the Masonic qualification and the claim that Speculative Masonry originated within the secret circle, are obvious warrants for affirming that whatever Grades were administered by the Golden and Rosy Cross can be regarded only as superposed on the Craft Degrees.<sup>2</sup> It was therefore

BINDUNGEN, Leipzig, 1805—otherwise a FULL ACCOUNT OF ALL SECRET ORDERS, which is said to contain particulars of Magister Pianco. It is alleged also alternatively that THE ROSICRUCIAN UNVEILED—or literally, “in all his nakedness”—was the work of Friedrich Gottlieb Ephraim Weisse. According to Findel, this is on the authority of Hans Heinrich, who also wrote a pamphlet denying his own connection with the work. By whomsoever written it is notable as a record of revelation, and I have drawn from it there and here. Among the qualifications of a Candidate for the Rosy and Golden Cross it is said that he must be a man of honour, of true spiritual power and considerable knowledge, because so only could he be of service to the Sacred Alliance—a clear indication, as it seems to me, that the Order was hoping to attain its objects by the help of its members. By the hypothesis it was the donor, but actually it hoped to receive.

<sup>1</sup> See GENESIS XXVII, 28.

<sup>2</sup> At the Masonic Convention of Paris, held in 1785, Baron de Gleichen

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within its own measures and subject to its distinctive characters a High Grade movement, comparable as such to the Rite of Perfection, the Scottish Philosophical Rite and others by scores. Like genuine Rose-Croix Masonry, it was also Christian and maintained the doctrine of the Blessed Trinity, as we have indeed seen otherwise. The Grades were nine in number, being (1) *Fratres Zelatores vel Juniores*, (2) *Fratres Theoretici*, (3) *Fratres Practici*, (4) *Fratres Philosophici*, (5) *Adepti Minores*, (6) *Adepti Majores*, (7) *Adepti Exempti*, (8) *Magistri*, (9) *Magi*. The authority for this sequence rests in part on the documents, to some of which I have alluded, and in part on that work under the name of Magister Pianco, entitled *THE ROSICRUCIAN UNVEILED*, published at Hamburg in 1782, the content of which has been discussed in my previous note.

The Masonic qualification was not in itself a sole and sufficient warrant for reception into the Rosy and Golden Cross. The petitioner having made his formal application for admission, and this having been entertained by the Directorate of the Order, he was supplied with a list of questions designed to test his fitness, and put by some texts in the following terms: (1) What in your opinion are the ends of this Sacred Order and in virtue of what motives do you seek admission? (2) Are you acquainted with the aims and dedications of our laudable Brotherhood and

affirmed (1) that the Rosicrucians claim to be the Superiors and Founders of Freemasonry; (2) that they explain all its emblems Hermetically; (3) that it was brought in their hypothesis to England during the reign of King Arthur; (4) that Raymund Lully initiated Henry IV, King of England; (5) that the Grand Masters of the Order—then as now—were designated by the titles of John I, II, III and so onward; (6) that the jewel was a golden compass suspended on a white ribbon, as a symbol of purity and wisdom; (7) that the emblems of the “floor-cloth,” or Tracing Board in modern parlance, included Sun, Moon and Double Triangle, with an *Aleph* placed in the centre; (8) that the Grades at this period were three in number; and (9) that the Master-Grade, as practised now among us, is the shadow of something which was then of great significance.

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what are those qualities by which, in your own expectation, you hope to be found worthy to share therein? (3) Have you diligently examined your own capacity? (4) Are you conscious of such courage and firmness as will enable you to withstand those trials by which the Superiors of the Order may search your heart and prove your strength of mind? (5) Do you commit yourself with confidence to the Venerable Superiors of the Order, putting trust in their wisdom and love, notwithstanding that they have the power of life and death over those who are under their obedience? (6) Do you confess that the Holy and Worshipful Order is endowed with knowledge and wisdom, that it possesses the highest secrets of Nature, including true cognition of the image of our Principle, and that it can communicate them to zealous disciples, according to their abilities and desert? (7) Do you believe that the elevation of base metals into gold and silver can be performed by the processes of the Order? (8) Have you made any study of the works which treat of true physics, the high science of chemistry founded thereupon, and Natural and Divine Magic? What books do you know—meaning obviously on Hermetic subjects—and what are your views concerning them? (9) Have you made any practical experiments in chemistry, in which case what was the object in view and what was the result attained? (10) Do you enjoy any secret knowledge whatever, and if so in what does it consist? (11) Are you ready and willing to attain the truth and to learn the refinement of metals by operative practice? (12) Are you pure in your intentions? Are you solely in search of wisdom, knowledge and virtue, according to the good pleasure of God and for the service of your neighbour? (13) Have you, in fine, resolved, of your own free will and apart from all compulsion, to petition for admission to the Genuine, Most Ancient and Laudable Order of the Rosy and Golden Cross, submitting to its Laws and Bye-Laws,

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pledging yourself to inviolable secrecy and unconditional obedience, that you may become a true Son of Wisdom?

As regards the Form of Application which preceded the communication of these test questions, it appears to have been brief and informal, the postulant being left to express it in his own terms. A typical example is as follows: "I, N.:N.:, being a Master of the Shadow of Light and of the Lost Word, do petition hereby and herein, and by the Holy Number of the Order, to be received into the most Ancient and Genuine Order of True Rosicrucians, according to the old System." In respect of the questions themselves, supposing that the particular Order of the Rosy Cross, whether of the old or another system, were veridic *Adepti*, familiar with the secrets of transmutation, it is—as we have seen in the case of the Sigmund Richter foundation—an incredible hypothesis that they should have been anxious to receive members and should have devised an elaborate system for the initiation and advancement of Candidates. They had nothing to gain thereby and they ran a considerable risk in respect of the Great Secret, which all alchemists were supposed to guard so jealously, while it was obviously possible that their science could be transmitted in a simpler and safer manner, according to the old traditional method of communication from master to pupil, and could in this way be kept alive equally in the world. I am led therefore to conclude that as this particular branch of the Rosy Cross was at least concerned mainly with the physical work on metals, it was an association on the quest and not at the term of attainment. Its position, in other words, was similar to that of Sigmund Richter, whether or not it had made a certain progress during the intervening sixty years.<sup>1</sup>

<sup>1</sup> Compare Thory's ACTA LATOMORUM, which affirms that the Brotherhood of 1777 promised the Secret of the Great Work and the Universal Medicine. It would be the current report of the period.

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I pass now to the Rituals of the several Grades, of which there are five codices within my own knowledge, premising that they present the earlier stages at full length, while they disclose nothing whatever as regards the status of *Magistri* and *Magi* or the method of induction into these exalted positions. Concerning postulants for the Novitiate, otherwise the Grade of Zelator, it is laid down (1) that the special qualifications are intelligence, sincerity, a disposition towards peace, desire of knowledge and the virtue of willing obedience ; (2) that each applicant must be warned against fostering false and illusory notions ; (3) that there must be no thought of riches or greatness ; (4) that the heart must be set on the path of quickening virtue, realising (5) that it is the duty of one and all to carry the doctrines of the Order by their own diligence into practical experience. On the day for reception, the Candidate was provided with Bread and Wine in a vestibule and was required to wash his hands. There also he was asked whether it was his sincere wish to become a humble Apprentice of the True Wisdom and a zealous Brother of the Rosy Cross. Having satisfied his conductor, he was led into a second room and was called upon to affirm (1) that he had no vain or evil purpose in view ; (2) that he was not covetous of material wealth ; (3) that he thirsted after wisdom, virtue and the secret art for the better fulfilment of Christian duty. He was then bound with cords about the hands and neck, a white veil being also placed over his head. In this condition he was led to the third and innermost apartment, where he was presented as one whose spiritual being was imprisoned by an earthly body, which however could be rendered perfect and thus justified by the spirit. He was subjected to further questioning and placed within a fourfold circle to take the pledge of the Grade. The circles were respectively coloured black, white, yellow and red, by allusion to the successive states and stages which appear in the Philosophical

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Work, being (1) Putrefaction ; (2) Albation ; (3) Gradation ; (4) Rubification, or the achievement of the Highest Arcanum of Nature. But the fourfold circle as a whole is said also to be a symbol of eternity—compare the Masonic Grade of ROSE CROIX—and of the everlasting covenant into which the Candidate enters with God and the Brethren.

The Pledge was taken on the New Testament and—according to one of the codices—was couched in the following terms : “ I, Brother X, Y, Z, in the Name of the Triune God, Omnipotent and Omnipresent, in the presence of this Illustrious Order, and before its Worshipful Masters, do hereby and hereon vow, promise and swear : (1) That I will work steadfastly in the fear of God and to His honour ; (2) That I will never cause distress to my neighbour of my own will and intent ; (3) That I will maintain inviolable secrecy in all that concerns the Brotherhood ; (4) That I will always pay due obedience to my Superiors ; (5) That I will act with perfect faith in respect of the Order ; (6) That I will reserve no secret from the Honourable Fraternity which belongs to the business thereof ; (7) And finally, that I will live for the Creator, His Divine Wisdom and for the Order. So help me God Almighty and His Holy Word.”<sup>1</sup>

*N!*  
<sup>1</sup> One alternative version was as follows and was taken on the Gospel according to St. John : I, N. N., of my own free will and accord, after due and mature consideration, do vow hereby and hereon to worship the Eternal Jehovah from this day forward, even to my life's end, in spirit and in truth ; so far as in me lies, to seek out the Wisdom of God Almighty in Nature ; to forego the vanities of this world ; to strive for the welfare of my Brethren ; to love them ; to aid them in their necessity with my counsel and consolation ; and finally, to maintain inviolable secrecy. As God is everlasting. See H. G. Albrecht : SECRET HISTORY OF THE ROSICRUCIANS, 1792, p. 103. We may compare also a Pledge which seems to have been written and signed by the Novice with his own hand after Reception : “ I, A. B., of my own free will and accord, in sincerity and truth of heart, do obligate and dedicate myself, soul and body, to God and to the Most Ancient and Venerable Fraternity of the Golden and Rosy Cross, dwelling under Divine Protection. I acknowledge my integration therein by virtue

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It is obvious that this undertaking lies within the general measures of simple piety and good faith, there being nothing—on the surface—of an occult and much less of a Hermetic character, except in so far as the latter is connoted by the reference to “business” of the Order. In respect of Ritual procedure the Golden and Rosy Cross has not made any signal advance upon the Laws published in 1710, for the matter of its First Grade is practically before the reader. That which remains is concerned with the communication of Official Secrets, the Symbolic Name, the Arms bestowed on the Novice, and the payment of fees.

Reception to the Grade of Theoreticus is even more like a shadow of procedure. The Candidate is led into the place of convocation, where he undertakes to maintain the Pledge of the Order and submit to all its Laws, after which he receives the Word and Token, together with a special Cipher, the necessity or reason of which does not appear in the text. The Grade of Practicus was important, at least, by its name; therein it was the duty of a Superior to instruct the lower Brethren and to prove all their mental powers, because the praxis of true philosophy must rest on a sound theory. On the day and in the place of his

of reception into the First Degree of *Juniors* and that the same has been ratified in the Supreme Degrees by the Secret Name and Coat of Arms conferred upon me. I submit myself cheerfully and with my whole heart to the ordinances and commands of my Superiors. I undertake to maintain the Seven Points of Obligation, as imposed already upon me, to the best of my ability; and to act as a true Son of Wisdom, deferring to my Director with all patience and obedience. I will keep inviolable the Laws and Regulations of the High Illustrious Brotherhood. I will love and be true thereto. I will preserve everything concerning it in profound and eternal secrecy, in accordance with the third sworn Point of Obligation. So help me God and His Holy Word.—See OSTERR. FREIMAURER ZEITUNG. It is probable that this post-initiation Pledge was dictated to the Novice, thus accounting for its correspondences and variations in several cases. It is on record that one new member was required to keep silence about certain aberrations and differences, referring presumably to those events which I have cited already as having caused a revolution in the Order *circa* 1777.



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reception the Candidate certifies (1) that in his experience of the Order he has found nothing in opposition to the commands of God, the love of others or the welfare of the State ; (2) that he will abide by the customs of the Fellowship ; (3) that he desires to be numbered among the Practici ; (4) that this is of his own free will and (5) that he covenants once more to maintain inviolably the Seven Points Major of his original Pledge. These undertakings are sealed by the threefold Grip of the Grade and the corresponding Secret Words. When the Grade of Philosophus is worked in ample form there is an elaborate arrangement of apartments and furniture therein, but the essential procedure in most versions lies within a moderate compass. The Candidate is caused to partake of Bread and Wine, and is reminded that the medial or vegetable kingdom of Nature produces nothing more exalted than are these gifts of Heaven, by which also God made and confirmed an Eternal Covenant with the race of man. He is then directed to wash in pure water and to remember in so doing that the Portals leading to the Higher Wisdom are closed to the impure and open only to virtuous and spiritual men. He is asked in formal terms whether he will become a Philosophus, is instructed in that case to pay the fee of the Grade and is welcomed by the Philosophical Brethren, who pray that wisdom, peace and joy in God may be with him. He testifies that he has looked for promotion, as on the previous occasions, that he may attain Wisdom, Art and Virtue, for the service of God and his neighbour. He repeats the Pledge of the Grade, which is one of obedience to the particular Laws thereof, and is anointed with oil in confirmation of his covenant, made with God and with the Order. It is prayed that the Spirit of Wisdom may strengthen his senses, enlighten his mind and rule in all his heart. He is given a new Word and another manner of token, after which he offers incense to the glory of God and

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His wisdom and for the welfare of all the Brethren. In fine he is declared a Philosophical Brother in the name of the whole Order and is embraced by all present.

The Candidate for Rosicrucian advancement passes from the Grade of Philosophus to that of Adeptus Minor. It is the taking of an important step and preparations in all cases are made with solemn care. The President or Superior of his district makes known to him the fact of his election, or a messenger, who is himself an Adept, may be sent to him from the general centre. On the eve of the day of advancement he devotes himself to pious meditations on the Divine Goodness, on the immortality of the soul and its royal race. When the day itself arrives he repairs to the place of assembly in his richest vestures. The Ceremony in most codices, but not throughout the series, recalls that of the Eighteenth Degree in the Scottish Rite, otherwise ROSE-CROIX OF HEREDOM, and in the summary account which follows I shall omit all descriptions of interiors by reason of this resemblance. In the part which belongs to the Portal: (1) The Candidate certifies in the presence of chosen *Philosophi* that he has been called to the rank of *Adeptus*; (2) The Brethren give him God speed and bid him remember them, even in the Higher Wisdom. (3) The Spokesman of *Adepti* enters in full regalia and with his face veiled. (4) He wishes all present the blessed fruits alike of eternity and time. (5) He informs the *Philosophi* that they have been cited as witnesses of a great and holy event, being the transit of one of their number from the fourth to the fifth Grade. (6) He invites them to testify concerning him. (7) They give expression to their approval and bear good witness. (8) The Spokesman of ADEPTI places a gold circlet on the table, puts his right finger therein and directs them to do likewise. (9) They swear to keep secret all that has been performed so far and all that remains to be done. (10) He bids them close the Hall

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of Assembly in the Philosophical Grade. (11) Thereafter he says that they are about to be deprived of a beloved Brother, but he leaves them in the certain hope that each of them shall be called to advancement in his due turn. (12) The *Philosophi* are dismissed, and here ends the First Point. In the Second Point the Spokesman of *Adepti* is alone with the Candidate and what takes place is discourse between them. (1) The Spokesman dwells upon the symbolical contrasts of Darkness and Light, Death and Life, Corruption and Resurrection or Rebirth, Time and Eternity. (2) He speaks of the righteous man and of the state in which all creation becomes an open book, revealing past, present and future. (3) He affirms that the Grade of Adeptus Minor gives increased knowledge of Nature. (4) There is also philosophical and theosophical contemplation, leading to the attainment of the Blessed Stone. (5) The Stone is triune. (6) It proves the existence of God and the Divine Transmutation of Souls in Christ by the regenerating illumination of the Holy Spirit. (7) The Candidate is asked whether he has sinned against the Order, its Holy Covenant and the Seven Points of Obligation. (8) In the event of him making acknowledgment, the free confession is taken as a sign of goodwill and he is asked whether he repents. (9) Supposing that he has nothing to confess he is invited to be sorry in respect of all human errors. (10) The required acknowledgment being made in either case, the Spokesman of the *Adepti* pronounces absolution in the name of the Order and seals the Candidate in a particular manner on forehead, mouth and breast, after which he is declared made pure and entitled to the Fifth Degree. Here ends the Second Point. The Third takes place in the presence of all the *Adepti*, amidst incense, lights and the offering of praises to the Glory of God in the Highest, all present being veiled, the Candidate only excepted. (1) The Spokesman of *Adepti* testifies concerning

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his charge. (2) The Master of the Temple welcomes him as one who has been created, called and chosen for the work of their Holy Assembly. (3) He is exhorted to manifest the Christian man within him and to unite with them in the praise of the Most High. (4) A curtain is drawn aside from a Representation of the Most Holy Trinity, before which they kneel and worship. (5) The Candidate is pledged in respect of the Fifth, Sixth and Seventh Degrees, which would seem to be like a trinity in unity of Ritual. (6) He promises to esteem Divine Wisdom above all earthly treasures, applying the riches of this world to the Glory of God and the salvation of his soul. (7) All present unveil and the Candidate is clothed in the vestments of an Adept, which include an apron, after the Masonic manner, to which a special explanation attaches. (8) He receives the Official Jewels. (9) He is told that during the present Decennium the High Superiors have suspended the Astral Works because of their great difficulty and that they abide in the Mineral Realm. (10) So far as the wording of this observation goes, it appears to apply only to the Grades of Adeptship. (11) Above these there is the eighth, which we know—on other authority than the MSS. from which I derive—to be that of *Magistri*. (12) It is said concerning this that the Eighth Degree can never be changed, for therein is the great and unique work which is called Treasure of Treasures, otherwise *Lapis Philosophorum*. (13) It is the magnalian Jewel of Nature, and as such it can be understood why the High Superiors have placed this *Mysterium Magnum* at the summit of so many steps—a reference to the staircase of Degrees. (14) The last words addressed to the Candidate, now an Adept of the Golden Rosy Cross, pray that he may be blessed, directed, ruled and crowned with the fear of God, love of humanity, long life, health and wisdom, to the Glory of the Eternal Name, for the salvation of his own soul and to

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the honour of the Order, through Christ his Lord and Saviour.

An Adeptus Minor had a right to petition for advancement to the Sixth Degree, in which there is no Ritual procedure that can be said to deserve the name. It is wanting in some codices. As a fact, he is pledged simply, receives the Grip or Token and hears the Secret Word. There is a Cipher attached to the Grade of *Adeptus Major* and another to that of *Adeptus Exemptus*. So far as records are concerned this and a New Word are the sole communications received on attaining these exalted positions. The mode of Opening and Closing the House or Hall of Assembly is identical in the Three Grades of Adeptship.<sup>1</sup> *Ex hypothesi* at least, the Eighth Degree is a Grade of the Mastery, and there is no other reference thereto than that which I have cited, either in manuscript or printed sources. The Ninth is the Grade of Magus, which by a colourable supposition may represent solely the status of the Headship and is therefore a Degree in numeration, but without procedure. It would be comparable in this case to the last and highest Grade of the Swedish Masonic Rite, being that of *Vicarius Salomonis*, held by one person only, who is the King of Sweden. It

<sup>1</sup> According to Clavel, the Reformation of 1777 was comprised in three Grades, the inexactitude of which statement is now evident and is characteristic of the HISTOIRE PITTORESQUE in all its sections. Probably the author had heard a report concerning the Grades of Adeptship. He makes four statements otherwise, which must be left to stand at their value: (1) that the Golden and Rosy Cross spread into Sweden; (2) that it claimed to be under the direction of Unknown Superiors, thus recalling the Rite of the Strict Observance; (3) that these Superiors were said to be located at Cyprus, Naples, Florence and Russia; and (4) that in 1784 one of the known chiefs was at Ratisbon and was in fact that Baron de Westerode of whom we have heard otherwise. He acted certainly as if in the capacity of an Envoy at the Convention of Wilhelmsbad. As regards the alleged abodes of Superiors they may be compared with those published by Magister Pianco in THE ROSICRUCIAN UNVEILED and reproduced in a folding plate facing p. 218, Vol. II, of my SECRET TRADITION IN FREEMASONRY. It should be added that according to Pianco the Brethren of the Ninth Degree—i.e., Magi or Wise Masters—gave instruction in Divine Things.

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would appear, however, that there were several Superiors ruling the Rosicrucian Order in that particular branch or obedience with which I am at present dealing. It will be remembered that we hear of an Emperor as sole and supreme head in another and earlier school.

Were any reader at this point to intervene and advance that the "Sublime, Most Ancient, Genuine and Honourable Society of the Golden and Rosy Cross," as it is called in the extracts cited by the FREIMAURER ZEITUNG, was alchemical on the evidence of its Rituals but that its alchemy was of a spiritual and moral kind, it must be admitted that so far as my analysis has proceeded the presumption may seem in this direction, notwithstanding some physical allusions, nor is it reduced by the reference to *Lapis Philosophorum* as the *Summum Bonum* reserved to the Eighth Degree, for we may compare at need all that has been cited on this subject from the testimony of Robert Fludd. But as it is important above all to reach a clear issue hereon the analysis has been arranged with this purpose in view, and we must now proceed further. The Ritual content of the Order is before us, with its references—few and far between—to the Three Alchemical Principles, the matter of the Stone and the stages through which it passes in the process of the Great Work. There are, however, certain documents connected with the earlier Grades, and there are certain things which were communicated to *Adepti* outside Rituals: the intimations concerning these and their analysis may perhaps afford us light. (1) The *Zelatores* received an instruction concerning the four elements and the familiar symbols by which they are represented in old physics. The origin of these characters is referred traditionally to Solomon in the lectures attached to the First Degree. According to that wise king and the Kabalists, the primal manifestation of God originated in a first movement of the Eternal Being. This movement is

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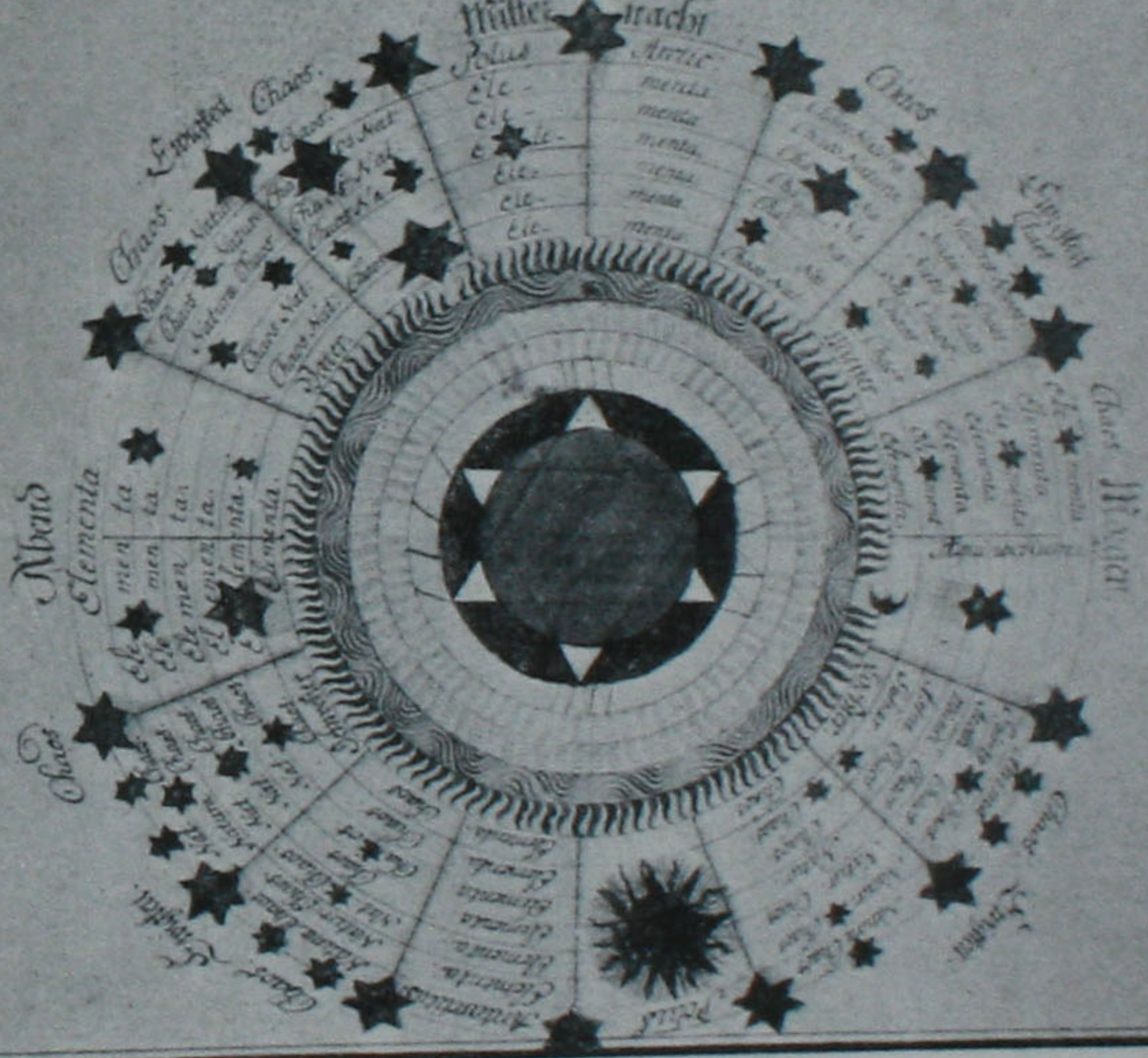
represented by  $\backslash$ , and the Divine Name belonging thereto is ADONAI, held to signify Creator and Omnipotent. The next event was the fall of the rebellious angels, represented by  $>$ . The Divine Name ELOHIM is connected therewith, and is said to mean Judge and Just. The third epoch was the creation of Adam and the promise of a Deliverer to come, represented by  $\Delta$ . Hereunto is referred the Divine Name JEHOVAH. The Triangle signifies also Beginning, Middle and End. It was adopted afterwards as the *Signum Magnum* of creation and was taken by ethnic philosophy to denote celestial and earthly fire. The discourse goes on to affirm that fire produces smoke, steam and air; that air  $\Delta$ , if caught up, changes to water  $\nabla$ ; and that water separates itself in earth  $\nabla$ . Air and fire lie occult in water and earth. If this is Rosicrucian physics in the year 1777, it must be characterised as raving mania. The reverie is developed on the cosmic side by affirming that the Lord God kindled a mighty fire, that a dreadful steam went forth therefrom, and the same was changed into water. These opposing elements—meaning fire and water—were united by Omnipotence in a chaos  $\star$ , from which air and earth were separated. As regards the Hermetic side of the thesis, it is said that he who understands the four elements, who can bring forth therefrom Salt, Sulphur and Mercury, who can also recombine the three, he it is who stands on the seventh step—a reference to the Grade of Exempt Adept—but it is to be known that the Mastery is reserved to a higher Degree. (2) In a General Regulation which is attached to the First Degree, it is affirmed that the fundamental law of the Order is to seek the Kingdom of God and not Mammon, to strive after wisdom and virtue rather than to abide as mere Midas Brethren. This is to be impressed upon every Candidate, who shall be promised no more at reception than he may attain (a) by the mercy of God, (b) by the instruction of his

# Die unendliche Ewigkeit und unerforschliche Primum Mobile.

Das erschaffene Licht  
und der Geist Gottes.  
Prima Natur durch gewisse  
Eintönig in höchstgäbeu be-  
ständig  
Aufferlich groß und klein un-  
wendig  
Noch wollen meine Kinder mich  
nicht lernen können  
Ob ich mich schon mit Naht  
von ihm nennen

Sehst du mich schweig  
Stille balts in geheim  
Der Prophet gilt nichts  
in seinem Vaterlande

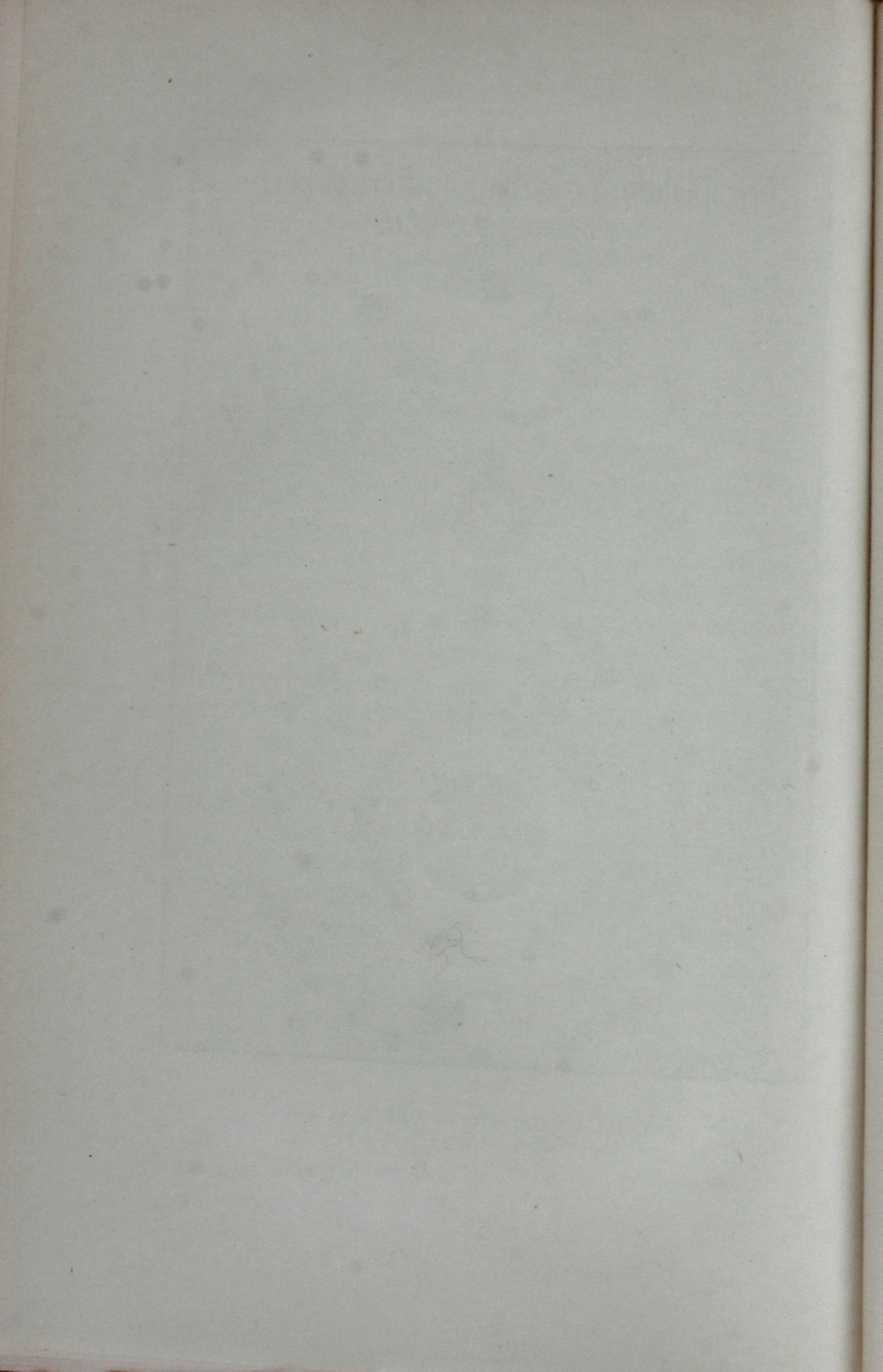
Primum Mobile, Fiablos  
Schwebet auf dem Wasser.  
Alle möglichen man  
Der maachform ist in einem  
Hand  
Lichtung widerstandig sein  
und Licht  
Sind nicht er mit ihm  
ter Anzeig  
Der nicht mit ihm  
In dem Welt und seine Kunst



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Superiors, and (c) by his own industry. He shall above all and for ever be refused the sight of any other transmutation than that which is prepared by himself. (3) It is laid down otherwise that the cost of experiments undertaken in any House of Initiation shall be on a restricted and economical scale so that the material resources of members may not be imperilled, above all by extravagance on the part of individuals, working with others in the circle. The infringement of this rule is to be visited by heavy penalties, including suspension and expulsion.

So far in respect of *Zelatores*. The *Fratres Theoretici*, as the title of their Grade implies, were concerned with instruction, that they might formulate a theory of the work, but they were entrusted with no apparatus. Basil Valentine and his TRIUMPHAL CHARIOT, the ROSARIUM MAGNUM and other notable texts of Arnold de Villanova, the AUREA CATENA HOMERI, and the works of the great master Raymund Lully were commended to their studious care. The convocation of assemblies apart from advancements took place in this Grade, when such authors as these were read and discussed, or there were conversations on the physical sciences, all being intended as preparations for the work awaiting members when they attained the status of *Practici*. The sole point of theosophical doctrine which emerges in connection with the *Ars Theorica* is that the fire of Divine Love prepared the Heavenly Quintessence and Eternal Tincture of Souls from the cosmic cross of the four elements, and that by this *Medicina Catholica* the whole human race is liberated from the yoke of hell, delivered from death and transmuted by spiritual regeneration, so that the soul is clothed with the splendour of everlasting being. It will be seen that this is the doctrine of the radiant or resurrection body of adeptship, about which we have heard briefly in connection with Thomas Vaughan, but it is expressed here in language which is curiously

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reminiscent<sup>3</sup> of Jacob Böhme in those moments when he reflects from Hermetic writers.

A Rosicrucian instruction concerning the seven planets and metals corresponding thereto in old physics is more particularly developed. (1) Quicksilver is in familiar analogy with the planet Mercury, but as it is not to be identified with the star shining in heaven, so it is to be distinguished most carefully from Philosophical Mercury, the true *Mercurius vivus*. Common quicksilver is called the Flying Slave, and this *ignis fatuus* has led sophists and unlettered amateurs into every kind of marsh and pitfall. Its true nature is well indicated by the character which represents it in chemical formulæ.

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The crescent denotes its lunar part, which is feminine and volatile in nature: this is the *Spiritus Mercurii*. The medial circle has no point in the centre, signifying the immature state of mercurial *Sulphur Solis*: this is the *Anima Mundi* of quicksilver. The cross at the base represents the volatile body of this metallic substance. It is the Water of Quicksilver, otherwise *Aqua Permanens*; it is also the *Sal Centrale* and *Menstruum Naturale*.<sup>1</sup> In a word, quicksilver is an immature metal, an extremely volatile *ens*, separated from a fixed state as pole from pole. As regards *Mercurius Philosophicus*, it is not described in the text, but the fact emerging from a cloud of Hermetic verbiage is that the so-called work of the wise is really a work in quicksilver, which must be separated from its *Humidum Superfluum* and must be animated by its *Homogenium*. It is said further that whosoever can prepare its medium, so that it becomes *Mercurius Duplicatus* and *Mercurius Animatus* shall be able to combine therewith that which is *Res Perfectissima* and will so produce *Lapis Mineralis*, the end of all research,

<sup>1</sup> Compare Dee's *MONAS HIEROGLYPHICA passim*.

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otherwise *Aurum plusquam perfectum*. The chemical sign of *Mercurius Currens* stands also for *Mercurius Astralis*, meaning on the surface the planet Mercury, but there is an intimation behind this, the key to which must be sought in the astral workings followed by the Brothers of the Golden and Rosy Cross in the *decennium* or period which preceded 1777. Finally, there are *Mercurius Animalis* and *Mercurius Vegetabilis*, because there is its own Mercury in every *genus* and *species*. There is, moreover, an attainable adeptship in the three Kingdoms of Nature, and those who wear its triple crown can produce in all *Mercurius Duplicatus*, *Mercurius Triplicatus* and *Mercurius Philosophicus*. This is physical alchemy *in excelsis*, and it must be acknowledged that the *Fratres Theoretici* received a rare instruction, whether or not they proved able, at a later stage, to proceed thereby to the practice. It is missing in several versions.

(2) Mars is in correspondence with iron and the chemical sign of this metal shewing an arrow emerging sideways

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from a circle, signifies that the *Sal Martis* is celestial rather than terrestrial, while its cross—or sign of corrosion—has been broken up into an open angle, and this is a symbol of fire. On such basis it is affirmed that the inward nature of iron is fiery, active and magnetically attractive, all which appears to indicate that Hermetic operations can be performed thereon with at least comparative facility. Now, in the work of wisdom the task before the Adept is to purify the externally adherent Celestial Salt from the Terrestrial Sulphur and locate it within the circle. There will appear a great star which is said in the confused imagery to devour all its brethren, transforming their shapes into its own, then raising them—as it were—from death and crowning them with highest honour. For the Mars of the philosophers has earned such rank on its own

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part by the spiritual power resident in its sword of fire. This process is like a *chaos magnum informatum*, but an undertaking is given that it will be demonstrated *manipulando modo* in the Grade of *Practicus*.

(3) The character of Venus, to which copper corresponds, is explained in *la grande manière* and is shewn to exhibit the supreme operation which must be performed thereon in alchemy. The sign indicates that copper is an imperfect metal, for the point of perfection within the circle from which gold cannot err has been removed from the circle of Venus and has changed into the cross which appears in the lower part of the symbol. This cross signifies the

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corrosive salts which render copper of a perishable nature. Whosoever can purify these salts will reduce the cross to a point and if he can place that point again within the circle, he will see the sun at its meridian, instead of the Morning Star, and possess a treasure of gold instead of Venusian copper. One text speaks of Divine attainments.

(4) The chemical sign of Jupiter bears witness to the great immaturity of the metal tin, which is in correspondence with this planet. The crescent or half circle indicates

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that it is essentially of lunar nature, while the cross attached thereto, which is the invariable sign of the *sal centrale et fundamentum subjecti*, points out that the earth of this metal is mercurial and lunar, the salt arsenical and the sulphur volatile. It follows that the *corpus totum* can be brought with considerable facility to a state of liquefaction.

(5) Lead is in correspondence with the planet Saturn and is described in the text as an odd and morose fellow, whose disposition is exhibited by his symbol. We learn in this manner that the salt of lead is mercurial and lunar,

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as also pure and celestial, while the sulphur is terrestrial and

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solar. It is said further (a) that the *pars salis* liquifies all bodies, but can neither fix nor render them volatile; (b) that the *pars sulphuris* devours all metals—gold and silver excepted—penetrating them by the help of Vulcan-like lightning, purifying and imparting the highest splendour, but again leaving them; (c) that Mercury is coagulated by the *fumus Saturni*, while *vitrum Saturni* renders it fixed and fire-proof. The *corpus Saturni* is actually a conglomerated and exsiccated Mercury and can be easily changed back thereto. The Hermetic Secret of Saturn is formulated in the following terms: (a) Salt, Sulphur and Mercury; (b) Separate these Three Principles in *Subjectum Saturni*; (c) Make out of the Salt a menstruum; (d) Dissolve the Mercury therein; (e) Fix it by the *principium* of Sulphur. Whosoever can perform this operation conjoins the two crescents or half-circles in the character of Saturn, inserts the cross therein, concentrates the cross into a point within the circle and transmutes  $\text{h}$  into  $\odot$ —i.e., lead into gold.

(6) The point within a circle denotes the state of perfection. In the character of the Moon and silver the circle is broken, and as the text says confusedly the missing half is put inward but the point is still in the vicinity. The

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explanation is that silver is like unto gold, as woman is like unto man; but gold as the male part is hot and dry, while silver, the female part, is moist and cold. The imperfection of silver is indicated by the ease with which it blackens, but gold is free from this failing. It is, moreover, the Child of the Sun, while silver is the Daughter of the Moon, the light of which is borrowed from the solar orb. The Hermetic Arcanum is this: Communicate the male *Sperma Solis* to the female matrix of the Moon, or in other words turn the light inward and draw out the inward half-circle. The artist who so does kindles an independent

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fire or light and transmutes ☽ into ☉—i.e., silver into gold. The true meaning of this emerges in one case.

(7) Gold is *Principium Solis* and the end of all metals is gold, the great intent of Nature in the work of mines.



The character of the Sun and gold is also that of eternity. As the visible Sun in the heavens is the most splendid of all the luminaries, so is gold—otherwise the terrestrial sun—most noble among all metals. The point within the circle of eternity denotes Divinity; but when this circle is used to signify the precious metal the connotation is imperishable and pure being. The Son of the Sun is the product also of profoundly concentrated fire.

The Rosicrucians were neither the first nor last among philosophers by fire to dismember the planetary signs or analyse them as they stand and discover mysteries of alchemy therein, but the work has never been performed so well and attractively as in this text. After such manner the *Fratres Theoretici* were prepared for the Grade of Practicus, but they were expected moreover to be well acquainted with the three kingdoms of Nature and the harmony which subsists between them. This is a clear issue, but when it is added that they must also have knowledge of manipulations, stones, vessels and so forth, we are reminded of the fact that, as recorded already, they were entrusted with no apparatus. Presumably they fared as they could, and when they became *Fratres Practici* they had the use of a *Laboratorium* in the particular House of the Order to which they were attached, making up a common purse for the costs of experiments, under the guidance of their Superior. They were instructed also in the following official processes: (1) Preparation of the Mineral Radical Menstruum; (2) Preparation of the Vegetable Radical Menstruum; (3) Preparation of the Animal Radical Menstruum; and (4) The preparation of an Universal Menstruum. By the

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hypothesis, each of these Menstrua contains its three principles, from which the Stone could be prepared, according to the nature of the kingdom. It was *Lapis Mineralis*, *Lapis Vegetabilis*, or *Lapis Animalis*, as the case might be. There was in fine *Lapis Universalis*; but as to their properties, uses and effects there is no indication whatever, except in respect of the first, which belongs to the transmutation of metals.

There were general and special instructions on the Hermetic Operations which took place in the Grade of Practicus, but I have met with mere vestiges, whether in printed or private sources. In the Fifth Degree, which is that of Adeptus Minor, the Candidate, at the end of his reception, is handed a process drawn up by the Most Worshipful Superiors at the last reformation of the Order. It is certified as true and concordant according to the agreed scheme of procedure adopted at that time. It enables those who possess it to discriminate respecting previous operations and to prepare under favourable circumstances for those which are designed to follow. There is no indication whatever concerning its character. In the Grade of Adeptus Major there is another process presented, and it is affirmed concerning it (1) that it is a secret which has never been obtained and much less examined or worked, except by a few exalted Brethren of the Order; (2) that it is an approved masterpiece discovered to *Adepti Majores* on account of utility and exactitude. It must be applied and dedicated to the glory of God, for the welfare of others and one's own benefit. It does not appear that *Adepti Exempti* received anything but the peculiar cipher attached to that Grade, and the general instructions on procedure in the alchemical experiments pursued therein. It may be presumed that from the lowest to the highest stage of his advancement a Rosicrucian Brother was taught throughout in symbols and that it depended on his own



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perseverance, skill and ability whether he decoded the formulæ. If he did a title was earned to the Eighth Grade, or that of Mastery: alternatively he remained where he was.<sup>1</sup>

When the message of these instructions is compared with that of the Rituals it emerges with considerable clearness that the concern of the Golden and Rosy Cross in the year 1777, notwithstanding the spiritual and religious atmosphere by which it was encompassed, had no other purpose than the physical medicine of men and metals. The archives of the Order fall after this manner into their proper place as a part integral of alchemical literature. To the alchemist in his laboratory, among alembics and Mary Baths, the work of chemistry was in consanguinity with the work of prayer. *Laborare est orare*. The quest was a divine quest; it called for a pure heart and a devout mind; success therein was peculiarly a gift of God, and good intention on the part of the operator was the first and an essential qualification. When therefore the Superior in the Grade

<sup>1</sup> The question of good faith is assumed in this statement, and it is of course the point at issue. I am not affirming it, having no evidence before me on either side. The case is supposed for a moment. In the contrary event it is obvious that there would be no advancements. Hostile criticism is likely to suggest that the whole Ritual scheme was astutely arranged to lead its dupes onward, always left to their own devices, always failing of the desired term, and permanently ignorant that the ruling headship occupied no better position. I have indicated already my own view that it may have been a headship of ardent alchemists with generations of processes behind them, on the threshold—in their own opinion—of the great, unrealised secret and hoping that the activities in the lower Grades might bring the quest to its issue in the accident or providence of things. There is no need to add that I hold this view fluidically and that it is speculative, like its alternatives. But I am very certain that among the errors and enthusiasms of criticism there must be included that disposition which sees knavery or advanced mental delusion only in the highways and byways of all occult history. We have found that the early memorials of the Rosy Cross offer eloquent and valuable testimony to the frauds of alchemical literature, but their authors knew that there was another side of the subject, and I have certified to its existence on my own part there and here in these pages.

## *The Rosy and Golden Cross*

of Adeptus Minor informed the Candidate that the astral workings of the preceding *decennium* had been suspended in favour of operations in the mineral realm for the advancement of metallurgical knowledge, it follows that this statement is to be taken in its literal construction, whatever we may elect to understand by astral processes, and however we may interpret that "highest secret of Nature," in virtue of which it is affirmed that the Master Grade can suffer no change. It was always alchemical and (or) always divine. In later days it became wholly spiritual.

This is probably my last word on the purely alchemical subject in the course of the present volume, and as it belongs hereto only in an incidental sense, it must be left unavoidably at a loose end. It may be possible barely at some later date and in yet another work that I can throw some light on the comparative problems of spiritual and physical alchemy, albeit in the natural order it might be said that the day is far spent for the planning of great undertakings. But He Who overwatches undertakings and is the Warden of those which are conceived and done in His service is the Judge in this respect and *in spiritu humilitatis* I commend it therefore to Him. There is but a word to add here. To the fact that there are two alchemies in Hermetic literature I have borne witness in many writings; but although they are sufficiently distinct from one another, alike as to path and term, their use of the same symbolism, in a varied sense, of necessity creates a difficulty in respect of their memorials. It is possible to discriminate broadly and to reach a grade of certitude about the comparative position and intent of certain texts, but the difficulty in other cases is either insuperable or I have failed in my own endeavours, at least for the time being, to take it out of the way. Those who are entitled to speak on these branches of Hermetic literature know that the Latin Geber belongs to physical alchemy and that