

The Brotherhood of the Rosy Cross

the AMPHITHEATRUM of Heinrich Khunrath is concerned with the spiritual side; but at this present time I am acquainted with no canon of criticism which will enable us to speak with certainty as to Zosimus the Panopolite and the inward sense of his prolific contributions to the texts of Byzantine alchemy. So also in the Rituals of the Golden and Rosy Cross I confess to a sense of dissatisfaction over one point, and it remains in my mind as if the quest were yet unfinished. It abides in that solitary reference to the Eighth Degree which I have cited twice already and now recur thereto. From *decennium* to *decennium* the lower Grades might suffer a variation of concern, and there is nothing to assure us that the measure of change lay only between things astral and things metallurgical. But the Mastery of the Eighth Degree was without change or shadow of vicissitude, and the decades had no power thereon. To what did it belong therefore and in what medium did it work? Was it possible that the inferior ranks might be busy over that or this, and that they were like a series of sifting nets which brought a few only, chosen out of many, over a certain bridge built beyond the Grade of Adeptus Exemptus? Was it possible that this bridge gave upon the threshold of a Sanctuary where transmutation was wrought in souls, no longer *in re metallica*, where *res tingens* was Art of the Spirit of God and the Medicine administered was drawn from no other Pierian Spring than that of Eternal Life? There is nothing before us, not even a forlorn hope of light from the sifting of a false witness, and we may be never likely to know. Could it be said that there were chances they would be all against the view, so I leave this part of the debate concerning the Golden and Rosy Cross in that winter of discontent which comes from something remaining over and that something unknown.

The Grade of Adeptus Minor, according to the German Order of the Golden and Rosy Cross may be compared

The Rosy and Golden Cross

with an almost unknown French Ritual under the title of Brothers of the Rose-Cross, otherwise the Adepts. It is evidently part of a series, representing the same procession of Degrees, and is in fact termed the fifth. It is possible that it reflects the Rite prior to its reformation in 1777, or alternatively it may be a later variant. The following points are from sources outside the Ritual but attached thereto by way of annotation, and it will be seen that they are of considerable importance. (1) It is said that the renowned Order of *Princes Chevaliers de Rose-Croix* is classified in two distinct categories, corresponding to the two classes of Rosicrucian Science itself. (2) The Great Mystery is one, being the Stone of the Wise, which notwithstanding it is of two kinds, or Theological and Philosophical. (3) Theology—which calls to be understood here in the sense of *Theosophia*—has in view the transmutation of man from the state of sin and its corruption, according to the Law of Nature, into the state of perfect sanctity which qualifies for Eternal Life, according to the Law of Grace. (4) The Stone of the Philosophers gives health to diseased bodies—human, animal, vegetable and even mineral, thus procuring temporal felicity of being. (5) But the Stone of the Theosophists communicates eternal beatitude, to be preferred before all things else. (6) The Elementary Stone unfolds the greatest Mysteries of Nature. (7) The Theological or Theosophical Stone leads into the Most Sublime Mystery of Incarnate Divinity. (8) The majority of *Frères Chevaliers de Rose-Croix* are said to hold the temporal aspect of the work in disdain, while admitting its necessity, for which reason they belonged to both branches of the Order. It is said finally (9) that the ancient salutation was *Ave, Frater*, the answer to which was *Rosæ Crucis*, on the part of those who were Rose-Croix Brethren only, but subjoining *Auræ Crucis* in the case of those belonging to both classes. It will be seen that from

The Brotherhood of the Rosy Cross

this unexpected source we derive an intelligible explanation of the separation into two classes for which we looked in vain either in the account of Sigmund Richter or the Reformed Rite of 1777. My inference is that we might add substantially to our knowledge were the whole French series available.

It cannot be said that the Ritual procedure corresponds in any wise to the German Grade of Adeptship. The Candidate is counselled to lay aside all preconceived opinions, so that he may be free to receive the truth. Having been veiled and hoodwinked, he is placed between two Pillars on the threshold of the Sanctuary and is admitted after a battery of five knocks. The Temple is in charge of a Grand Master, to whom he is brought in ceremonial form and by whom he is asked (1) whether he is resolved to sacrifice life itself rather than reveal the least of those Mysteries, whatsoever they may be, which are now about to be communicated; (2) whether he will renounce cheerfully all his worldly possessions; or alternatively (3) whether he will accept with gratitude that which the Lord of Lords may permit him to retain thereof. Having assented, he is called upon to pray (1) for liberation from all sophistry; (2) for the kindling fire of Divine Love; (3) for the Gift of the Holy Spirit; (4) for knowledge of the true Mercury of Philosophers; (5) for separation from all aims except the glory of God, desire of the soul's salvation, the splendour of holy religion and the relief of the poor.

The Obligation is taken in the Name of the Holy Trinity and includes the following clauses: (1) To preserve inviolate whatever may be made known in this Sublime Degree; (2) To keep faith with the Sovereign and observe the laws of the realm; (3) To love all Brethren; And (4) to let them "share in the Great Work if God permits me to accomplish it." It follows that the adeptship of the Fifth Degree was nominal or symbolical in character

The Rosy and Golden Cross

and that its members were on the Great Quest but not in the Great Attainment. The Pledge is followed by that curious observance which has been met with in the Laws of the Golden and Rosy Cross, according to Sincerus Renatus. One of the officers cuts off seven locks from the hair of the Candidate, places them in separate sealed packets and the whole in a single packet, which is also sealed and handed to the Grand Master, the officer affirming that they are "seven branches from the head of that Tree which God planted in the Earthly Paradise." The Grand Master answers in taking them: "Every tree which bringeth not forth good fruit shall be cut down and cast into the fire."

It is now only that the hoodwink is removed, after which the Candidate is clothed with a linen ephod and girdle and is told that "these are symbols of that purity which gives entrance into the Sanctuary of God, for we are not only the elect but also priests of the Most High, even the priestly kingdom of Levi, into which we were adopted from the tribe of Judah."¹ It should be explained here that the Grand Master is himself clothed somewhat after the manner of a priest of the Old Law,² his Assistants representing Abiathar, son of Abimelech, "for the things which are of God," and Joab for those of the King.³ The salutation offered to the new Adept Brother is: "God be with thee, on the faith of perpetual silence, according to the promise of God, in the bonds of our Holy Society." A discourse on the nature of man follows and insists on the necessity of his transformation into a New Adam, the old body being destroyed.⁴ So only,

¹ As if from the Kingdom of those who are chosen in this world to the spiritual Kingdom of an everlasting priesthood.

² That is to say, with an ephod of white linen, but the Grand Master wore also an imperial crown, as one who is king and priest.

³ See, however, I KINGS ii, 26, 28.

⁴ It is difficult to see why the WISDOM OF SOLOMON is quoted in this connection as follows: *Occultum faceat manifestum, et manifestum occultum.*

The Brotherhood of the Rosy Cross

it is said cryptically, shall God give him the power to contain all things. The text presents what is done in a shortened form, and it is difficult to codify the next event of the Ritual, being a solemn Prayer on the part of the Grand Master. The heads of its thesis are seemingly (1) that Man is the Temple of God;¹ (2) that three worlds are within him, as they are also in God;² (3) that man moreover contains the true Matter from which the Stone is formed. It will be observed that this is important for the spiritual side of the Great Work. There is a final exhortation to the Brethren on the duties attached to the Grade, being the tenderness and charity of the Pelican towards all men but especially those who are within the sacred circle, and the uttermost secrecy not only in respect of the "profane" but also towards Masons who are not of Rosicrucian Grades. It is affirmed specifically that "we look upon Master Masons of the first three Degrees as but little above the profane." If they are "found worthy to search for the Truth at its source, which is God Himself," they are to be led into the light, but this failing the very name of Adepts must be concealed, the reason being that otherwise "we should be in danger of our lives." As regards the furniture of the Temple, I need say only that the Tracing-Board—as we should call it in Craft Masonry—represents the Sanctuary and Sanctum Sanctorum of the first Temple, with the things contained therein.

The Ritual concludes with a Catechism, according to the prevailing custom of Masonic and Super-Masonic Grades in France. Like the Lectures attached to the Craft Degrees, most of them covered the Ritual procedure for a second time, with occasional explanatory developments. In the case of the *Frères Chevaliers* there is another manner of instruction which is not only exceedingly

¹ Citing the testimony of St. Paul.

² Presumably an allusion to the Holy Trinity.

The Rosy and Golden Cross

curious, but so unlike anything amidst all the cloud of Rituals that I propose to append it in full.

(1) Are you of the number of the Reformed?¹—That is my belief, because I know the Truth. (2) What is Truth?—It is the Great Architect of the Universe. (3) What has declared it unto you?—His works, and the work of my hands. (4) How in His works?—All His creatures testify concerning Him. (5) How by the work of your hands?—Because I have seen the likeness of His creation.² (6) Who taught you this work?—Our Excellent Master. (7) What did he teach you?—That in Salt and Sol we have all things. (8) What is this Sun?—It is the Work of the Philosophers. (9) How many Principles do you recognise?—Three, that is to say, Salt, Sulphur and Mercury. (10) In what are they contained?—In one only thing. (11) What is this one thing?—It is that Matter out of which all things, Man included, are formed. (12) What is its name?—APHAR-MIN ADAMA.³ (13) How can this be the First Matter?—If it be not, it at least contains it. (14) It is not then the First Matter?—It is the Second, which contains it. (15) How do you describe it?—As a Circle encompassed by a Square.⁴ (16) What does the Circle symbolise?—Unity, from which the Quaternary Number results. (17) What does this enigma signify?—That from One there were made Four. (18) What are these Four?—They are the Four Elements. (19) What do these become?—A Triangle, and this must be enclosed in a Circle. (20) What does this become in

¹ This appears to connote the Reformation of *circa* 1777, but there is no certitude on the subject. There may have been an earlier development of Ritual under Masonic influence, and it would have constituted an earlier reform.

² The progress of the Great Work in the crucible was often likened to the work of creation, and the generation of the spiritual man is in analogy with that of the natural man.

³ A parenthesis explains that this signifies Adamic Powder.

⁴ This part of the Questioning should be followed in comparison with some important symbolism of the Holy Royal Arch.

The Brotherhood of the Rosy Cross

its turn?—It suffers no further change, for this is all. (21) Have you any other Mystic Figures?—We have the Blazing Star and the Interlaced Equilateral Triangles. (22) What is symbolised by the Blazing Star?—That subtle Quintessence which penetrates all things in a moment by its moist and temperate fire, and so communicates its virtues. (23) What is signified by the Interlaced Triangles?—Our ALKAHEST. (24) What is your ALKAHEST?—It is our Fire. (25) And what is this Fire?—It is our Water and very powerful Dissolvent. (26) What is this Water?—It is our Salt. (27) What is this Salt?—It is our Sulphur. (28) What is this Sulphur?—It is our Mercury. (29) You are speaking to me of incredible things.—I could tell you more if you were older. (30) What is your age?—It is like that of Methuselah. (31) Yet you appear to be very young.—It is the effect of the King crowned with glory, even of Him Who died and rose again perfect. (32) Do you know the Root?—I know its Bath, being that of its Spouse, and I have seen him naked therein, bathing with his Wife. (33) Why do you speak so obscurely?—So that only the Sons of God may understand me. (34) Who are these?—They are those who do His will. (35) How long have you been born?—From the moment that I died. (36) What is the hour?—It is a great day which knows no darkness. (37) Why do you answer my question indirectly?—How can I determine the hour of a perpetual day? (38) Where did you find the Light?—In Darkness. (39) When do you work?—When I take my rest. (40) What is your Wage?—The perfection of my work. (41) What ambition do you cherish in view of all this wealth?—The joy of supplying the needs of men of good report. (42) Have you no further wishes?—Only to be ignored by the world, only to live for God, Who is the sole aim of our true Brethren.

It will be seen that this Catechism combines the symbolical language of Alchemy with the geometrical

The Rosy and Golden Cross

emblems of Craft and Arch Masonry, but that it abandons both in the end and passes to the terms which veil a purely mystical research, pursued in the experience of mystical death and the illumination which follows thereon. The work that is performed in rest is an intimation of the activity at the centre, and it is known that the realisation therein is the plenary reward thereof.

It remains only to say that whether the Grade of *Frères Chevaliers* derived approximately or remotely from Rosicrucian sources prior to 1777 or whether it represented a variant in Ritual from that epoch of reform, it was subsequent to the Rite of Perfection and to that Eighteenth Degree which developed out of Rosicrucian elements a Grade of princely knighthood.

In the year 1785 there began to appear at Altona a work of extraordinary interest under the title of SECRET SYMBOLS OF THE ROSICRUCIANS OF THE SIXTEENTH AND SEVENTEENTH CENTURIES.¹ The text included AUREUM SECVLUM REDIVIVUM—otherwise THE GOLDEN AGE RESTORED of Henricus Madathanus—and the TRACTATUS AUREUS of an anonymous German Adept. Both had been translated into Latin and published previously in MUSEUM HERMETICUM REFORMATUM ET AMPLIFICATUM at Frankfurt so far back as 1678, and prior to this in the original edition of the same work, which belongs to 1625, and contains nine tracts against twenty-two of the enlarged collection. Both also had appeared originally in German. They were reissued under the Rosicrucian auspices as if made public for the first time, but adding a reference to the Brethren of the Golden Cross in the sub-title of *The Golden Treatise* and describing Mada-

¹ The fore-title of Part I reads GEHEIME FIGUREN DER ROSENKREUZER AUS DEM 16TEN UND 17TEN JAHRHUNDERT. The title itself is as follows: DIE LEHREN DE ROSENKREUZER AUS DEM 16TEN UND 17TEN JAHRHUNDERT, Oder Einfaltig A B C Buchlein für Junge Schüler so sich taglich fleissig üben in der Schule des H. Geistes, etc. Part II, which was not issued till 1788, has no fore-title and appears in the full title as GEHEIME FIGUREN, etc.

The Brotherhood of the Rosy Cross

thanus as *Theosophus, Medicus et tandem Dei Gratia Aureæ Crucis Frater*. Whereas also he subscribed his preface "to the worthy and Christian reader" as "written at Taunenberg, March 23, 1622, it is represented in the *Secret Symbols* as *datum in Monte Abiegno, die 25 Martii, anno 1621*, as if put forward by authority from the Holy House of the Brotherhood. The original text of Madathanus had certain Order references,¹ and it is the subject of allusion in the preface of the anonymous German. It points out rather cryptically that he "could more easily have composed this treatise" and made himself "known to the Brethren of the Golden Cross," if he had not verified his references for the convenience of his readers. His address concludes with an appeal to "the Beloved Brethren of the Golden Cross, who are about to learn how to enjoy and use this most precious gift of God in secret"—presumably owing to his instruction. The appeal is: "Do not remain unknown to me," adding: "If ye know me not, be sure that the faithful will be approved and their faith become known through the Cross, while security and pleasure overshadow it." These allusions are valuable as a further testimony to the fact that Rosicrucians had begun so early to be known no longer under their original title but under that of the Golden Cross. I need add only that *THE GOLDEN TREATISE* is an interesting collated catena of alchemical authorities, with a parable placed at the end, while *THE GOLDEN AGE* is an allegorical story to which is attached an Epilogue, wherein Madathanus beseeches "the Creator of this Art" that he may not "speak of this Mystery or make it known to the wicked" lest he be found "unmindful" of his vow, "a breaker of the Heavenly Seal, a perjured Brother of the Golden Cross, and guilty of the sin against the Holy Ghost.

It follows that this tract is important to our purpose

¹ It described the author, moreover, as *Aureæ Crucis Frater*.

The Rosy and Golden Cross

from the standpoint of its own hypothesis, as speaking from the seat of authority on the subject of Hermetic Doctrine and Practice.¹ It is unfortunately by the hypothesis only, for *THE GOLDEN AGE RESTORED* is the story of a dream and a waking in which the matter of dream continues. It tells of a virgin in the court and harem of Solomon who is described in the terms of the *SONG OF CANTICLE OF CANTICLES* and is therefore all beautiful; but her garments—which lie at her feet—are “rancid, ill-savoured and full of venom.” The virgin is “Nature bared and the most secret of all secrets that is found beneath the sky and earth.” The duty imposed on the dreamer was to cleanse the garments with a certain lye, the recompense of which would be the hand of the virgin, together with “a flowing salt, an incombustible oil and an inestimable treasure.” At this point the dreamer awakes and finds the foul garments in his chamber. As he does not know how to proceed he changes his room and leaves them untouched for five years, when he is on the point of burning them but is hindered by another dream, in which he is reproached bitterly as having caused the virgin’s death. Having protested his innocence, he is told of a box beneath the garments and of great treasures therein. He discovers it in the waking state and after further failure as the fruit of ignorance he is able to open the casket and gaze upon “brilliant lunar diamonds and solar rubies.” Thereafter the dawn breaks, which is that of the restored Golden Age; all who see it rejoice in the Lord, while the dreamer kneels down and glorifies His Holy Name.

An Epilogue explains that this is the Great Mystery of the Sages, “the power and glory thereof and the Revelation of the Spirit.” It is otherwise an exposition of “the Most Precious Philosophical Stone and the Arcanum of the Sages.”

¹ According to Sédir, Madathanus gives accounts of Rosicrucian statutes and jewels. but he has been misled by materials which he did not collect himself.

The Brotherhood of the Rosy Cross

On the surface at least it is concerned with the work on metals, and the Preface derides those who seek the Blessed Matter among animal or vegetable substances and anywhere indeed apparently except in the House of the Seven Metals. But it is difficult to say, for all the processes and apparatus of Alchemy are condemned as plausible impostures—the purgations, sublimations, putrefactions, solutions, coagulations and so also the athanors, alembics and retorts. Nature, it is affirmed, “delights in her own proper substance” and “knows nothing of these futilities.” The work is not therefore performed by processes comparable to those of chemistry and would not seem to be a material work. Yet an Epigram at the end of the Preface affirms as follows: “I have sought; I have found; I have purified often . . . I have matured it. Then has followed that Golden Tincture which is called the Centre of Nature. . . . It is the Remedy . . . for all metals and for all sick persons.” On this understanding it can be only a physical Elixir, and Madathanus testifies: that he has “seen with these eyes and handled with these hands.” We are therefore in the usual medley of words and symbols which are all at issue with each other. I note only as regards “the Centre of Nature” that it was shewn to the dreamer “in the Triangle of the Centre” by Solomon, when accompanied by all his queens, concubines and virgins, while in the course of a later episode “his whole harem was stripped naked,” expecting that in this manner some light on the Great Mystery would come to the dreamer. If therefore AUREUM SECULUM was issued as pretended from a House of the Rosy Cross, it would look as if that House were at work on a mystery of sex and that owing to its nature Madathanus may have been justified in saying that “the laws which obtain in the Republic of the Chemists forbade me to write more openly or plainly,” the reason being that “many evils would arise from a profanation of

The Rosy and Golden Cross

the Arcanum ” and that it “ would be manifestly contrary to God’s will.” He intimates further that in the enjoyment of such “ hidden fruits of philosophy ” the “ Brethren of the True Golden Cross and the elect Members of the Philosophical Communion are and remain joined together in a great Confederation.”

So far as regards the main texts of *THE SECRET SYMBOLS*, but the work opens with an untitled section concerning the Magistry of the Philosophical Stone, the Universal Tincture of all metals, the cryptic language and parables of the Art, the First Matter, the Three Principles, the putative Elements and the several processes which succeed one another in the course of the Great Work. Stress is laid upon the innate Sulphur of Mercury, by which the latter is stilled and fixed. It is said to be a secret and hidden fire which—according to Crebrerus—digests the cold and moisture of Mercury in the long procession of time. This preface, if it may be so called, is followed by eleven elaborate plates in colour, the majority of which are closely set about with German text. The next item is an octosyllabic poem on the Emerald Table of Hermes, after which comes *THE GOLDEN AGE RESTORED*, succeeded by thirteen further plates, coloured in like manner and also inscribed heavily within and without. They complete the first part, published at Altona in 1785. The second part followed at the same place in 1788 and it opens with *THE GOLDEN TREATISE*, to which are appended twelve final plates. The entire work is said to have been found and translated by J. D. A. Eckhardt, about whom I can report nothing.

As regards the scheme of colour there are certain broad lines less or more followed, but in several cases it is difficult to see that there is any real order at all or that the arrangement—if any—is not a matter of fantasy. The four elements, Fire, Air, Water and Earth are respectively red, yellow, green and blue, which obtains generally, but not

The Brotherhood of the Rosy Cross

without exceptions, for on one occasion Water is represented white. The Holy Trinity in Its relation to temporal things is referred to elemental colourings, the Father to the Red of Fire, the Son to terrestrial blue, the Holy Spirit to yellow and Air, while the circle which represents Jesus Christ as God and Man, Alpha and Omega, is coloured green and is thus attributed to Water. The allocations in respect of the Son and the Son of Man are explicable only on very fantastic lines. Among other attributions there are some which are not explicable at all, as for example the Cross in one of its representations to a drab cinnamon-brown, minerals to blue and the Light of Nature to blue also. In fine there are some and many which call for no interpretation, being plain upon the face of their symbolism because it draws from the nature of things. All things which connect with the Sun and with gold, its metallic correspondence, are coloured golden yellow: so also are the Sun of Righteousness and other types of Christ. Salt, Sulphur and Mercury, the three Philosophical Principles, are Blue, Reddish and pale Yellow. So also there are traditional grounds for connecting Saturn with Indigo, Jupiter with Blue, Mars with Red, the Sun with Orange, Venus with Green, Mercury with Brown and the Moon with White. The subject and its variants could be pursued further but it would serve no purpose here. I am acquainted with other Rosicrucian schemes of colour which have been developed in a logical order, and there is one of them which I regard as important because of certain analogies with the modes and gifts of grace; but they are not those of the *Secret Symbols*. However they are allocated and whether reflecting tradition or not, it must be said that they are all arbitrary in the last resource, and their eloquence—such as it is—is that of agreed signs.

I have dwelt at some length on the subject of THE SECRET SYMBOLS, because of that which is intimated by their

The Rosy and Golden Cross

letterpress, apart from the text of the work. Whether it was issued by the same House or Temple which adopted the Reformation of 1777, it is impossible to say, but it may be observed that there is no trace of Emblematic Freemasonry. We are in the presence of a school or system which drew in part from Paracelsus, in part from Jacob Böhme, which did not despise the secret of *Tinctura Philosophica*, but regarded this evidently as the least of its accredited treasures. It may or may not have been acquainted with the eloquent memorials of Robert Fludd, but it was carrying on the tradition established or adopted by him. It has the aspect of a text produced by an occult and theosophical Church in Christendom, and it reflects so closely the mystical House of Election pictured by Eckhartshausen a few years later on that when we remember his dedications in Alchemy, the higher Magia and the mystery of numbers it seems by no means impossible either that he was the concealed author or alternatively that it emanated from a foundation to which he belonged and about which he wrote otherwise subsequently. However possible, it must be understood at the same time that there is nothing overt in his acknowledged writings to connect him with the Rosy Cross.¹

It remains to be said that in 1888 and at Boston, U.S.A., Dr. Franz Hartmann produced an English edition of THE SECRET SYMBOLS, stating that it was "copied and translated from an old German MS." Dr. Hartmann added material of his own, outside the original text, which represents the views and speculations of modern Theo-

¹ In THE THEOSOPHIST, Vols. 8 and 9, there appeared long ago certain ROSICRUCIAN LETTERS, signed F.H. and H. in the case of the last. It is affirmed that No. 6 was addressed to Eckartshausen. They have been republished since in an American periodical, the initials suppressed and the whole series described as written to Eckartshausen between 1792 and 1801. It is claimed that they are translated from the Spanish. The initials suggest obviously the hand of Dr. Franz Hartmann.

The Brotherhood of the Rosy Cross

sophical schools, and which can hardly be held to accord with the Rosicrucianism of the eighteenth century. It is just, however, to add that the colour-printing is much better than was the case in the original work. About a third of the plates are omitted, and part of the German text is wanting in the translation.

CHAPTER XVII

SAINT-GERMAIN AND CAGLIOSTRO

THE romance of the Rosy Cross has formed for generations which have almost passed into centuries a prolific fund of suggestion in the fact that its early history obtained for the Brethren a title as mysterious as that which they had assumed on their own part. They were called—as we all know—the Invisibles. It mattered little to romance that the denomination was applied originally by way of derision, for those who manufactured and those who marketed in that creative world carried a hallowing wand. All the problematical personalities who emerged for periods or moments from the background of history, carrying a knapsack or wallet of strange pretensions, were sealed by imagination with the symbol of the Rosy Cross. The apparitions and occultations of the Comte de Saint-Germain would have earned him the title had he made only a small percentage of his imputed claims. It is interesting to note how the myth has grown concerning him, till at this day he has received his crown and nimbus in the form of a cultus. We shall see that there is no cultus which is so utterly its own and no other as that of Saint-Germain. For the purpose, however, of this sketch, the most notable reports concerning him can be reduced within a small compass. It is by reason only of his growing importance from the cultus point of view that it is desirable to notice him at all.

I will make a beginning with unquestioned matters of fact, contained in certain diplomatic correspondence

The Brotherhood of the Rosy Cross

preserved in the British Museum under the title of MITCHELL PAPERS. (1) On March 14, 1760, Major-General Joseph Yorke, English Envoy at the Hague, wrote to the Earl of Holderness, reminding him that he was acquainted with the history of an extraordinary man, known as the Comte de Saint-Germain, who had resided some time in England, where, however, he had done nothing. Since that period, and during a space of two or three years, he had been living in France, on the most familiar footing with the French King, Mme. de Pompadour, M. de Belleisle and others. He had been granted an apartment in the Castle of Chambord and had made a certain figure in the country. More recently he had been at Amsterdam, "where he was much caressed and talked of," and on the marriage of Princess Caroline he had arrived at the Hague, where he called on General Yorke, who returned his visit. Subsequently he desired to speak with the English Envoy, and the appointment was kept on the date of Yorke's letter. Saint-Germain produced two communications from Marshal Belleisle, by way of credentials, and proceeded to explain that the French King, the Dauphin, Mme. de Pompadour and practically all the Court, except the Duc de Choiseul, desired peace with England. They wished to know the real feeling of England and to adjust matters with some honour. Madame de Pompadour and Marshal Belleisle had sent this "political adventurer" with the King's knowledge. The conversation with Yorke lasted for three hours, but we are concerned neither with the generalities of the English Envoy nor with the needs of France.

(2) On March 21 the Earl of Holderness informed General Yorke that George II entirely approved the manner in which he had conducted the conversation with Comte de Saint-Germain. The King did not regard it as improbable that the latter was authorised to talk as he had

Saint-Germain and Cagliostro

done by persons of weight in the Councils of France, and even possibly with the King's knowledge. Yorke was directed, however, to inform Saint-Germain that he could not discuss further such "interesting subjects" unless Saint-Germain produced some authentic proof that he was "being really employed with the knowledge and consent of His Most Christian Majesty." On that understanding only King George II would be ready to "open himself" as to the conditions of peace.

(3) On April 4 General Yorke reported that Saint-Germain was still at the Hague but that the Duc de Choiseul had instructed the French Ambassador to forbid his interference with anything relating to the political affairs of France and to threaten him with the consequences if he did.

(4) On May 6 the Earl of Holderness wrote to Mr. Andrew Mitchell, the English Envoy in Prussia, referring to all that had passed between General Yorke and Comte Saint-Germain at the Hague; to the formal disavowal of Saint-Germain by the Duc de Choiseul; and to Saint-Germain's decision that he would pass over to England "in order to avoid the further resentment of the French minister." The Earl mentioned also the fact of his arrival; his immediate apprehension on the ground that he was not authorised, "even by that part of the French Ministry in whose name he pretended to talk"; his examination, which produced little, his conduct and language being "artful"; and the decision that he should not be allowed to remain in England, in accordance with which he had apparently been released and had set out "with an intention to take shelter in some part of his Prussian Majesty's Dominions," which intention Mr. Andrew Mitchell was desired, on the King of England's part, to communicate to the King of Prussia.

The Mitchell papers by no means stand alone. There is also extant in the French Record Office of Foreign Affairs

The Brotherhood of the Rosy Cross

certain correspondence on the same subject at the same period between the Duc de Choiseul and Comte d'Affry, who will be distinguished in the following summary by the letters A and B. (1) The Hague: February 22nd, 1760. From B to A. Saint-Germain is reported at Amsterdam, claiming to be entrusted with an important mission on the financial position of France. He is said to have spent a long time formerly in England and to affect many peculiarities. (2) March 7th. From B to A. It is said that Saint-Germain "continues to make the most extraordinary assertions in Amsterdam." (3) March 10th. From B to A, stating that Saint-Germain had visited him at the Hague, using much the same language as he was said to have used at Amsterdam on the state of French finances and his intention to save the kingdom, in part by securing for France the credit of the principal bankers of Holland. (4) March 14th. From B to A, stating that he had seen the scheme of Saint-Germain and intends to tell him that affairs of the kind have nothing to do with the Ministry with which he—A—is honoured. (5) Versailles: March 19th. From A to B, enclosing a letter from Saint-Germain to the Marquise de Pompadour, which is described as sufficiently exposing "the absurdity of the personage." He is an adventurer of the first order and seems also to be exceedingly foolish. B is to warn Saint-Germain that if he chooses to meddle in politics "he shall be placed for the rest of his days in an underground dungeon." He is to be forbidden B's house, and all the foreign ministers as well as the Amsterdam bankers are to be informed. (6) April 3rd. From B to A, reporting that M. de Bentinck, "no longer seeing M. de Saint-Germain coming to my house, and knowing that I have openly discredited him, is ready to disavow him." (7) April 5th. From B to A. Reports a visit from Saint-Germain, to whom B communicated the instructions which he had received from A. Saint-Germain

Saint-Germain and Cagliostro

is said to have been overwhelmed, and the two parted, meeting only on one occasion further by the request of B. (8) April 8th. From B to A. Saint-Germain is reported as continuing to see Bentinck and as claiming to have a place in his French Majesty's councils. Saint-Germain is said otherwise to be absolutely discredited. (9) Versailles: April 11th. From A to B. The latter is required by the King to discredit the so-called Comte de Saint-Germain in the most humiliating and emphatic manner; and to arrange for his arrest "through the friendliness of the States General," so that he may be transported to France and "punished in accordance with the heinousness of his offence." (10) April 17th. From B to A. Reports the flight of Saint-Germain by the help of M. de Bentinck, and expresses a belief that he is sorely pressed for money, having borrowed two thousand florins from a Jew on the security of three opals. (11) April 25th. From B to A. Expresses a belief that Saint-Germain has gone to England and reflects upon the conduct of Bentinck. (12) May 1st. From A to B. The writer doubts that the Comte de Saint-Germain has gone to England, where he is already too well known. (13) May 12th. From B to A. It transpires that Saint-Germain did reach England but was met by a State messenger who forbade him to proceed further and caused him to re-embark on the first vessel outward bound, it being the English minister's opinion notwithstanding that the displeasure of French diplomatists against Saint-Germain was simulated and that he was in reality sent to assist the cause of France in London. (14) May 14th. From B to A. Contradicts the report specified in the previous letter. Saint-Germain was not stopped at Harwich but was arrested in London under an order from Pitt; but having been examined by one of this minister's chief clerks, the latter regarded him as a kind of lunatic who had no evil intention. Saint-Germain was therefore taken

The Brotherhood of the Rosy Cross

back to Harwich and warned to quit the English shores. He was now thought to be on his way to Berlin. (15) From B to A. March 23rd, 1762. Recalls the Comte de Saint-Germain, says that he is again in Holland under assumed names, that he has purchased an estate in Guelders and suggests that he is making dupes of people, with chemical secrets, in order to earn a living.

It will be seen that the papers in the French Record Office of Foreign Affairs give the inner significance of facts and proceedings to which the Mitchell papers bear witness. It remains to say concerning the French documents that my knowledge is derived from Appendix II of a work entitled *THE COMTE DE SAINT-GERMAIN* published at Milan in 1912 by Mrs. Cooper-Oakley. It contains also some very full abstracts from the Mitchell papers, but these have been examined on my own part at the British Museum, as well as other important documents cited by her at various points of her monograph. It is obvious that their subject-matter lies far away from the concern of the present work; but in view of modern theosophical claims concerning Saint-Germain and his alleged place in the history of the Rosy Cross it is desirable to shew under what circumstances and in what environment we begin to meet with authentic particulars concerning him.

There is full documentary evidence for the fact that Louis XV assigned him the Castle of Chambord in 1758 as a place of abode and that he was actually installed thereat in the month of May. There is also extant a letter from Saint-Germain to the Marquise de Pompadour, dated March 11, 1760, which most certainly exhibits his relations with the Court of Versailles in no uncertain manner and justifies what is said upon this subject in the Mitchell correspondence. Furthermore, it presents the writer as anxious to act in the cause of peace apart from personal interest. It does not shew, however, that he was

Saint-Germain and Cagliostro

accredited by Versailles after any manner, however informal. This notwithstanding, at the value of such a tentative view, it seems to me quite possible that he had a private verbal commission to see if he could arrange anything in the matter of peace with England behind the back of the Duc de Choiseul, and that when his attempted intervention became known to that minister he was thrown over by the French King, after the best manner of Louis XV. Whether Saint-Germain shewed any considerable ability and tact on his own part is another question. Experience in these later days tells us that the rôle of the professional occultist is seldom set aside by those who have once adopted it, and it would appear that he had failed signally at an interview with Pitt's clerk. However this may be, Saint-Germain comes before us as an unsuccessful political emissary who was used at best as a cat's-paw, and it must be added that when he addressed the King's mistress it was not *ut adeptis appareat me illis parem et fratrem*, or

Lofty and passionless as date-palm's bride,
Set on the topmost summit of his soul.

He tells her that he has spoken to Bentinck of "the charming Marquise de Pompadour" from "the fullness of a heart" whose sentiments have been long known to herself, reminds her of the "loyalty" that he has sworn to her and alludes to Louis XV as "the best and worthiest of kings." It is not at such cost that adeptship repays the favour even of a palace at Chambord. Let us now glance briefly at some other records.

(1) December 9, 1745. Horace Walpole writes to Sir Horace Mann, stating that "the other day they seized an odd man who goes by the name of Count St.-Germain." He is said to have been in England for two years and had confessed that he was not passing under his real name, while refusing all information as to his origin and identity.

The Brotherhood of the Rosy Cross

Walpole acknowledged his great musical abilities but testifies otherwise that he was mad.¹ We hear from a later source that he was arrested because some one who was "jealous of him with a lady slipt a letter in his pocket as from the Young Pretender . . . and immediately had him taken up." It is said that his innocence was proved and that he was discharged. See Read's WEEKLY JOURNAL OR BRITISH GAZETTEER, May 17, 1760, the reminiscence of 1745 arising out of Saint-Germain's second visit to England. (2) He is heard of next at Vienna, "from 1745 to 1746," with Prince Ferdinand von Lobkowitz, "first minister of the Emperor," as his intimate friend. He became acquainted with the Maréchal de Belle-Isle, who "persuaded him to accompany him on a visit to Paris." The authority is J. van Sypesteyn: HISTORISCHE ERINNERUNGEN, 1869. (3) On his own testimony at its value he was in India for a second time in 1755. (4) It would appear that he revisited Paris about 1757 and according to Madame de Genlis her father was a great admirer of his skill in chemistry.² (5) April 15, 1758. Writing to Frederick the Great, Voltaire mentions Saint-Germain, "who will probably have the honour of seeing Your Majesty in the course of fifty years. He is a man who never dies and who knows everything."³ (6) Notwithstanding the events of 1760, Saint-Germain is said to have been in Paris in 1761, and when the Marquise d'Urfé mentioned the fact to the Duc de Choiseul the latter answered: *il a passé la nuit dans mon cabinet.*⁴ (7) Saint-Germain is

¹ LETTERS OF HORACE WALPOLE, EARL OF ORFORD, TO SIR HORACE MANN, 1833, Vol. II, pp. 108, 109.

² Comtesse de Genlis: MÉMOIRES INÉDITS POUR SERVIR À L'HISTOIRE DES XVIII^e ET XIX^e SIÈCLES, 1825, p. 88.

³ See Beuchot's edition of Voltaire: ŒUVRES, Vol. LVIII, p. 360. The letter is numbered cxviii.

⁴ F. W. Barthold: DIE GESCHICHTLICHEN PERSÖNLICHKEITEN IN JACOB CASANOVA'S MEMOIREN, 1846, Vol. II, p. 94. The Marquise d'Urfé's story seems evidently mythical.

Saint-Germain and Cagliostro

reported at St. Petersburg, presumably *circa* 1761-2, and according to the Graf Gregor Orloff he "played a great part" in the Russian Revolution.¹ (8) In 1763 he was at Brussels, as appears in a letter of Graf Karl Coblenz, who regarded him as the most singular man whom he had ever seen, affirms that he witnessed his transmutation of iron "into a metal as beautiful as gold," his preparation and dyeing of skins, silk, wool, etc., all carried to an extraordinary degree of perfection, as also his composition of colours for painting.² There is no need to particularise further: considerable evidence exists for the fact that Saint-Germain had signal skill in chemistry. (9) If we can trust the MEMOIRS of Casanova, and research has placed them in a better position than criticism had assigned formerly, Saint-Germain was at Tournay at some later time in the same year and permitted the famous adventurer to visit him, when Casanova found him wearing a long beard and an Armenian dress. (10) Between 1763 and 1769 we have the authority of Dieudonné Thiébault for the fact that Saint-Germain spent a year in Berlin, where he became acquainted with Abbé Pernety, who was a considerable figure in Hermeticism and High Grade Masonry at that period and later.³ (11) The Graf Max von Lamberg met him in Venice under an assumed name, engaged in experiments on flax, and in July, 1770, they were staying together at Tunis.⁴ (12) He is said also to have been at Leghorn in the same year during a visit of the Russian fleet, when he wore a Russian uniform "and was called Graf Saltikoff by the Graf Alexis Orloff." I have not met

¹ C. A. Vulpius: CURIOSITÄTEN DER LITERARISCH HISTORISCHEN VOR UND MITWELT, 1818, pp. 285, 286.

² A. Ritter von Arneth: GRAF PHILIPP COBLENZ UND SEINE MEMOIREN, 1889. See annotation to p. 9.

³ See Thiébault's SOUVENIRS DE VINGT ANS DE SÉJOUR À BERLIN, 1813.

⁴ See von Lamberg's MÉMORIAL D'UN MONDAIN, 1775.

The Brotherhood of the Rosy Cross

with confirmation of this story.¹ (13) According to Von Sypesteyn, 1770 is another year in which the Count revisited Paris, being after the fall of the Duc de Choiseul.² (14) The same writer states that Saint-Germain was again at the Hague in 1774, after the death of Louis XV, and proceeded thence to Schwalbach, where he carried on alchemical experiments with the Markgraf, but their nature and results do not appear. (15) In 1776 it is certain that he was at Leipzig and at Dresden in the following year, when Graf Marcolini offered him an important post in that city, which, however, Saint-Germain refused. According to a letter of Baron von Wurmb, written on May 19, 1777, the Count was at that date between sixty and seventy years old. There is also extant a communication in his own hand which shews that he was acquainted with Baron de Bischoffswerder,³ whom we shall meet with again as an active member of the Rosicrucian Order at the Court of Frederick William II of Prussia. (16) In or about 1777 Saint-Germain was at Hamburg and afterwards on a visit to Prince Karl of Hesse, with whom he engaged in experiments, presumably on various herbs, but the particulars are vague. (17) The last authentic record is that of the Church Register of Eckrenförde, which has this entry: "Deceased on February 27th, buried on March 2nd, 1784, the so-called Comte de St. Germain and Weldon—further information not known—privately deposited in this Church." On April 3rd the Mayor and Council of the town certified that "his effects have been legally sealed," that nothing had been ascertained as to the exist-

¹ There is no authority in this case beyond that of Mrs. Cooper-Oakley *op. cit.*, p. 60. It is one of the few instances in which she fails to provide a reference.

² Cornelius Ascanius von Sypesteyn: *VOLTAIRE, SAINT-GERMAIN, etc.*, 1869.

³ Karl von Weber: *AUS VIER JAHRHUNDERTEN*, 1857, pp. 317 *et seq.*

Saint-Germain and Cagliostro

ence of a will, and that his creditors were called upon to come forward, "with their claims," on October 14th. The result of this notice is unknown.¹

There are foolish persons who challenge the truth of these later records, because, according to the protestant Anti-Mason Eckert, Saint-Germain was invited to attend the Masonic Congress at Paris in 1785 and that of Wilhelmsbad in February of the same year, according to another account. It has not occurred to them that such invitations could be issued without knowledge that a mysterious and unaccountable individual, ever travelling under assumed names, and ever vanishing out of view with great suddenness, had at last departed this life in a private manner.² There are other uncritical persons, and Mrs. Cooper-Oakley is among them, who take the Comtesse d'Adhémar's *SOUVENIRS SUR MARIE-ANTOINETTE*³ seriously, instead of as an exaggerated and largely fictitious narrative, no important statement in which can be accepted, unless it has been checked independently. They certify among other marvels innumerable to the appearance of Saint-Germain and to the fact that she saw him with her own eyes (1) at the execution of Marie Antoinette; (2) "at the coming of the 18th Brumaire"; (3) on the day after the death of the Duc d'Enghien; (4) in the month of January, 1813; and (5)

¹ Louis Bobé: *JOHAN CASPAR LAVATER'S REISE TIL DANMARK I SOMMEREN*, 1793, published at Copenhagen in 1898, Vol. III, p. 156, cited by Mrs. Cooper-Oakley, who refers also to *BERLINISCHE MONATSSCHRIFT* for June, 1785. It may be added that no less a friend than Prince Karl of Hesse is said to have been not only acquainted with the fact of Saint-Germain's death at Eckrenförde but that his illness began while pursuing experiments in colours, his own apothecary preparing innumerable medicaments for his cure in vain.—See *THE THEOSOPHIST*, May, 1881, reproducing an article from *ALL THE YEAR ROUND*.

² It may be mentioned that Louis Claude de Saint-Martin was certainly invited to these Conventions and as certainly did not attend, though many unequipped writers have said that he did.

³ Published in 1836.

The Brotherhood of the Rosy Cross

“on the eve of the murder of the Duc de Berri,” in 1820. According to his alleged promise, she was to see him yet once more and was not to wish for the meeting, meaning evidently on the eve of her own death. In any case, on the basis of these statements Saint-Germain survived his recorded burial in Germany by at least thirty-six years, and by as many more as we may choose to imagine after 1820. He may have even attended his own funeral in 1784. It is also on Madame d’Adhémar’s unsupported authority that we hear of Saint-Germain being present at the Court of Versailles long before herself—that is to say, in 1743. Notwithstanding her absence she is able to give an almost microscopical account of his appearance and especially of his apparel.

We may compare the *CHRONIQUES DE L’ŒIL DE BŒUF*,¹ which is equally explicit on appearances and not less mendacious after its own manner.

We hear of a Countess von Gergy, who met him at Venice in 1710, looking about forty-five years, and fifty years later she talked to him at the Court of Louis XV, no older to outward seeming by a single day. When she said that he must be a devil he was “seized with a cramp-like trembling in every limb, and left the room immediately.”² The Baron de Gleichen bears witness also to the Count’s presence in Venice at the date in question but makes it clear in his sincerity that he has derived it at second hand.³

There are other fables besides those which have been

¹ Published in 1845 under the name of G. Touchard-Lafosse.

² *Loc. cit.* *RÈGNE DE LOUIS XV*, chap. xxii, tome III, pp. 407 et seq. Much as the supposed authoress of these memoirs, La Comtesse Douairière de B, is acquainted with the Court of Louis XV, she has heard nothing of Saint-Germain’s residence at Chambord or of his political mission. In her story of the *Règne de Louis XVI*, cap. 4, pp. 450, 451, there is an account of his death, with fabulous details, especially regarding the terrors of his last moments.

³ *MÉMOIRES*, published at Paris in 1868.

Saint-Germain and Cagliostro

quoted, and when all have been set aside as accretions which accumulate invariably about occult and mysterious personalities, the facts which remain are (1) that Saint-Germain was a wanderer for a considerable period over the face of Europe; (2) that he had the entrée to most courts in the countries which he visited, and this could not have been the case apart from personal and other high credentials; (3) that although there are no occult sciences there are secret arts, and there is very full evidence that he was versed in these; (4) that for twenty-six years he was an occasional figure on the stage of public affairs and that this period was closed by his death. Here is the plain story, which invention has coloured to its liking. The inventions are much more interesting than the plain facts, and I should be very glad if there were evidence of their truth. There is none, however, and their rejection is inevitable on this ground, quite apart from *a priori* considerations of the possible and probable, in which I have no concern when I write as an historian.

I am of opinion otherwise that Saint-Germain was not an adventurer in the ordinary sense of the term, that he was not living by his wits, that during the whole period of his known activities there is no evidence of dishonourable conduct and that he was a gentleman of his time who acted throughout as such. Those who represent him as making preposterous claims on his own behalf are those precisely whose accounts in particular and in general cannot be accepted on their own warrants and no others are forthcoming. At the same time it is well within possibility that he may have claimed considerable occult powers and may perhaps have possessed some, seeing that such powers exist. Voltaire's scoffing allusion indicates the kind of rumours that were abroad, and whatever they owed to invention their opportunity could have been provided only by Saint-Germain himself. His chemical and herbal

The Brotherhood of the Rosy Cross

knowledge is vouched for fairly well, but does not enter into the consideration. On the other hand, there is also no evidence that he was a man of spiritual experience and much less a mystic in the sense, let us say, of Saint-Martin. He was an occult personality of his period, and whatever his faculties of this kind—if indeed he had such faculties—they could count for nothing on the mystic path of adeptship. For these reasons and on these grounds I do not accept the judgment of his personal friend, the Landgrave Charles, Prince of Hesse, when he affirms that Saint-Germain “was perhaps one of the greatest philosophers who ever lived”:¹ it is open to question whether the deponent had any valid canon of distinction on such a subject. But as nothing can be found to the contrary in authentic records of the past, and as it postulates nothing that is in the least unlikely or the least uncommon, I accept and welcome the judgment when the Prince of Hesse affirms otherwise (1) that Saint-Germain was “the friend of humanity,” desiring money only that he might give to the poor; (2) that he was a friend to animals; and (3) that “his heart was concerned only with the happiness of others.” For the rest, it seems to me that his own account of himself, which is not wholly unsupported and has reasonable inferences in its favour, may be accepted provisionally, and according to this he was a son of Prince Rákóczy of Transylvania. It seems fairly certain also that in his earlier life he was under the powerful protection of the Duc de Medici. He adopted innumerable aliases during his life-long travels, and some of them may have been dictated by prudence, but others are more readily explicable by the love of mystery for its own sake. It is inalienable from the professional occultist, especially of that period, and if its connotation is a passion for pose, it must be said that Saint-Germain had dispositions of this kind. They are significant of

¹ MÉMOIRES DE MON TEMPS, 1861.

Saint-Germain and Cagliostro

folly, but I have followed the tracks of occult adeptship through all the Christian centuries and I have not found wisdom.

Saint-Germain was a man of his period and a figure in the great world. As such in the eighteenth century he was of course a Freemason. I have quoted elsewhere Casanova's shrewd advice to those who in his time—being that time—had an ambition to make their way: if they were not Masons already, they must become such; it was a condition of future prosperity. Saint-Germain had obviously no way to make, but he had a position to maintain, being that of a great occult virtuoso and master of his period, and all sorts and conditions of occultism were gathered in that day under one or other of the Masonic banners. He is described as an "eager" Freemason by the Landgraf von Hessen-Phillips-Barchfeld, but I find no record of activities, except in suspicious sources. There is nothing to shew that Cadet de Gassicourt was speaking from first-hand knowledge when he describes Saint-Germain as travelling for the Knights Templar, to establish communication between their various Chapters or Preceptories—a reference either to the Rite of Perfection or the Strict Observance. On the other hand, the great vogue of the Strict Observance makes it not antecedently improbable that he belonged to it as part of his concern, though I cannot regard as genuine a letter which he is supposed to have written to Count Görtz and in which there is reference to this Rite. If, however, Saint-Germain was drawn into Masonry as part of his business, it must be confessed that he would be attracted still more strongly by the Rosicrucian Order, and there is evidence that on one occasion he appeals to Bischoffswerder, a militant member of the Fraternity, as one who knew and would speak for him. There is nothing to be inferred from this except a precarious possibility, and otherwise there is a complete blank in all the

The Brotherhood of the Rosy Cross

records, which never mention the Rosy Cross, in connection with Saint-Germain or otherwise.

The lacuna thus created has been filled, however, to the brim by occult speculation, expressed as usual in terms of more or less complete certitude. We know too well already that whensoever it has proved convenient every one who practised alchemy was *ipso facto* a Rosicrucian, every one who wrote about elementary spirits or was supposed to have commerce with these belonged to the Order. The flagitious rule obtained naturally enough in the case of Saint-Germain, but the myth of his membership has been the subject of special effort in the forcing-house of modern theosophy. Out of a casual and unsupported affirmation of Madame Blavatsky, who says that Saint-Germain was in possession of a Rosicrucian cipher-manuscript, Mrs. Cooper-Oakley leaps to the conclusion that he occupied a high position in the Brotherhood and talks vaguely of his connection with alleged branches of the Order or developments therefrom in Bohemia, Austria and Hungary. She maintains that these things are proven, but how or by whom does not appear in the statement. It is presumably the kind of proof which she met with in a German occult periodical, according to which Vienna at that period was swarming with Rosicrucians, Illuminati, Alchemists and Templars, whence it follows that during his visits to that city he could not fail to come in touch with many "mystagogues," especially in a certain Rosicrucian laboratory, where he is said to have instructed his Brethren "in the science of Solomon." She may have remembered also that LE LOTUS BLEU (1895), a French Theosophical Review, described the Rosicrucians as "perhaps the most mysterious Fraternity ever established on western soil," and obviously therefore a fitting asylum for a professional man of mystery.

It would serve little purpose to quote the fantastic memorials at large, but they have grown from more to

Saint-Germain and Cagliostro

more with the effluxion of time, and so it comes about that in the foolish account of the Order published as No. 2 of the Golden Rule Manuals¹ we hear of the hand of Saint-Germain being traceable in the formation or guidance not only of Mystic and Masonic, but of many Rosicrucian bodies, as it would seem, anywhere and everywhere at the end of the eighteenth century. The source of these inventions is not in the records of the past which are known to history but rather in those Akasic Records to which I have referred in my first chapter. They must be left or taken as such, remembering the kind of deponent who skries in that psychic sea. If the Graf Rákóczy is known to certain theosophists at this day in a physical body ; if he testifies that he is the Comte de Saint-Germain ; if Saint-Germain was Francis, Lord Verulam ; and if Verulam was Christian Rosy Cross ; it is obvious that the French occult personality of the eighteenth century knew better and more about the mysterious Order than any one else in the world and must have come into his own in every Lodge and House of Initiation that he happened to visit. But outside the Akasic Records there are those of German Rosicrucianism at the close of the eighteenth century, and they have not one word to tell us on the presence or activities of the Comte de Saint-Germain. In this dilemma I am content to leave the issue.

I have now to consider for a moment the case of Count Cagliostro. Whether he is to be identified with Joseph Balsamo—that cheerful Sicilian rogue—as affirmed by the Holy Inquisition, or whether he appeared suddenly in France and London in the rôle of an occult personality, his antecedents and identity unknown, as Mr. Trowbridge has tried earnestly to prove,² are not alternatives which call

¹ THE ROSICRUCIANS, already cited on several occasions.

² This apologist for Cagliostro weaves a thin romance of his own about the Rosicrucians and has scarcely a vestige of evidence for anything that he

The Brotherhood of the Rosy Cross

for discussion in this place. The question is whether he also, like Saint-Germain, came out of the hiddenness as a Master of the Rosy Cross, for this is the story concerning him, and though it has been in no wise invented by modern occultists it is cherished near to their hearts. The original of the mythos is to be found in a sensational romance, published anonymously but attributed to the Marquis de Luchet.¹ It belongs to the year 1785, and the scene of the episode is Holstein, where Cagliostro and Lorenza, his wife, are represented as visiting Saint-Germain and being received by him into the "sect" of the Rosy Cross. That which they learned, however, was (1) that the Great Art is the government of men; (2) that its secret is never to tell them the truth; (3) that they must get wealth but dupes above all. In a word the account is a comedy, but it set in motion a belief that Cagliostro claimed connection with the Order. There is no particle of evidence that he did. On the contrary the Rosy Cross would have dissolved for him in the higher and more ancient light of Egyptian Mysteries, and what he actually pretended was that he had been initiated at the foot of the Pyramids into the secret wisdom of Osiris, Isis and Anubis. His Rite of Masonry drew, by its hypothesis, from these sources and owes nothing to the later institution. When a catechism attached to its Second Degree describes the Sacred Rose as a symbol of the First Matter of Alchemy we are far removed from the field of Rosicrucian symbolism.

Having disposed in this manner of the chief occult personalities who figured in France during the second half of the eighteenth century there remains only Martines de

says, as, e.g., concerning their far-reaching influence. He explains that "contentment" was the Philosophical Stone of the Order, which is taking Addison's rather dubious story literally.

¹ MÉMOIRES AUTHENTIQUES POUR SERVIR À L'HISTOIRE DU COMTE CAGLIOSTRO.

Saint-Germain and Cagliostro

Pasqually, whose Rite of the Elected Priesthood had at least one Rosicrucian Grade high up in its Ritual sequence. We know practically nothing concerning it, though John Yarker in one of his most confused moments seems to suggest that he has seen it.¹ In such case, the procedure included a baptism and apparently a rank in chivalry, for the candidate became in his reception a Knight Rose-Croix, as in the Eighteenth Degree. There was also an Historical Discourse in which it was affirmed (1) that natural philosophy was the object of research in the Order; (2) that its origin was lost in remote time; (3) that the Rose and other symbols, displayed in the Lodge or Temple, represented the vivifying light which renews itself incessantly, but also the everlasting benevolence of the Divine Source; (4) that the Rose in union with the Cross signified the mixed joys and pains of life, "indicating that our pleasures, to be lasting, should have delicacy, and that they are of short duration when delivered over to excess." I think better of Pasqually than to believe that these puerilities entered into the highest Grade of his Rite. They have the flavour of Memphis or Mizraim in the annals of Masonic folly. I should add that Pasqually claimed to derive from Unknown Superiors and at the beginning of his Masonic career he carried a hieroglyphical charter. It may be mere speculation to suggest that it had a Rosicrucian source, but it does not offend probability, and at need I should take this view rather than conclude that a man of his blameless life sought to make capital out of a forged document. Otherwise he drew from elsewhere, and in such case his Rose-Croix Grade may have been one more item added to the long list of developments from the Eighteenth Degree. It would doubtless owe much also to

¹ This at least is the inference to be drawn from an account of the Rite which appeared in *THE KNEPH*, No. 45.

The Brotherhood of the Rosy Cross

himself, a suggestion which obtains in respect of his Rite at large.

It follows from my whole consideration that France on the eve of Revolution knew little of the Rosy Cross except by filtration through Masonic channels.

CHAPTER XVIII

FRATRES LUCIS

I HAVE met with no first-hand memorials of the Golden and Rosy Cross in the second half of the eighteenth century, excepting the Rituals which arose out of the Reformation of or about 1777.¹ We do not know certainly whether that reform came about in the course of a natural development, as for example in exchanging the astral workings for those of alchemical experiment, or whether it was the result of disruption. It was a stormy period, and the history of Secret Societies—Masonic or otherwise—indicates that titles of adeptship may have had many claims on the good pleasure of Divine favour and recognition but they had few upon the peace of God. I conclude that the Golden and Rosy Cross underwent a revolution which it characterised by a different name. There is another point of uncertainty. We have no means of determining whether the circle about which we have

¹ My reference is to official documents, actual or assumed. An important memorial belonging to the period itself, although at the last end, is H. C. Albrecht's *GEHEIME GESCHICHTE EINES ROSENKREUZERS*, from their own documents, published at Hamburg in 1792. It is concerned entirely with the *post 1777* period and in particular with (1) the revelations of a certain Cedrinus; (2) the history of Freemasonry; (3) the Order of the Temple; (4) the Convention of Wilhelmsbad; (5) a Rosicrucian romance called *DON SYLVIO*; (6) an *ADDRESS* to the Rosicrucians of the Old System, belonging to the year 1781 and connected with an attempt by Fraxinus to establish or revive the Rosy Cross in Vienna, the nature of which experiment was exposed by Cedrinus; (7) the activities of Theoretical Brethren; and (8) the *PHYSICA MYSTICA* and *PHYSICA SACRA SANCTISSIMA* of Johann Gottfried Jugel.

The Brotherhood of the Rosy Cross

learned so much owing to the survival of its Rituals was the only one of its kind in Germany and elsewhere on the Continent of that period. There may have been several branches admitting no allegiance to one another, but following their own path. In any case the Order survived, and there came a time when two of its important members—who were not, however, Supreme Superiors within the initiated circle—were the chief advisers of Frederick William II, with their hands on the helm of the Prussian ship of state. I refer to Johann Rudolf Bischoffswerder and Johann Christoph Wöllner.¹ The King himself had been received within the ranks, and for a period of eleven years there was the strange spectacle of a Rosicrucian triad ruling over the destinies of an European kingdom. But this period began in 1786 and the initiation of Bischoffswerder must have taken place—under whatever Obedience of the Order—prior to 1773; that of Wöllner is altogether uncertain; it may have been subsequent to the King's reception, which is referable to *circa* 1780. I do not propose to pursue this subject because it offers nothing to my purpose and information concerning it is available in many quarters.² We are told that the King was a tool

¹ Bischoffswerder was a native of Saxony, and was born on Nov. 13, 1741. He had been in the service of the Duke of Courland prior to that of the King, and before he became a Rosicrucian he belonged to the Strict Observance and many of the Secret Rites. He died in 1803. Wöllner was born at Dobritz in 1732 and belonged to the Lutheran ministry. He entered the service of the Prussian King in 1786 as Privy Councillor of Finance. He died on September 11, 1800.

² Mr. Gilbert Stanhope's *MYSTIC ON THE PRUSSIAN THRONE*, 1912, gives an excellent general account, with a long list of authorities; but it should be understood that the writer neither has nor claims acquaintance with Rosicrucian history, outside the place and period with which he is concerned. As regards these the following summary particulars will clear up the chief issues, and those who are concerned further may be referred to Mr. Stanhope's work. (1) Bischoffswerder had served during the Seven Years' War and again in the Bavarian campaign, at the end of which he was attached to the suite of Frederick William, then Prince of Prussia. (2) He had attained already a high position in the Rosicrucian Fraternity and was

Fratres Lucis

in the hands of his brother-adepts and that Wöllner in particular must be called his evil genius. In both cases, however, they were working for their own ends and not for those of the Order. This point seems perfectly clear from all that we know of their history. I set aside, of course, the bare possibility that the King's treasury might at need have furnished money to the heads of the Rosy Cross through the influence of his two advisors, but no suggestion of the

a firm believer in the healing power of an elixir known to the Order. (3) It was used in an illness which befell the Prince, and his recovery was attributed to its virtues. (4) Bischoffswerder thereupon induced him to join the Order, concerning which it is said that the real leaders worked in secrecy, exacting implicit obedience: in a word, they were Unknown Superiors. (5) Delighted as they were—this is of course speculation—at the advent of a royal recruit, they imposed on him a year's probation—as it is said, “to impress him more deeply with the sanctity and seriousness of their authority.” (6) On their own part, as stated at an Order-Convocation and mentioned in the text above, they looked upon his advent from the standpoint of its possible spiritual profit, in view of his exalted position. (7) Bischoffswerder is regarded as sincere, at least at that time; but Wöllner, the son of a pastor, had belonged to the rationalistic party which flourished under Frederick the Great, and is thought to have entered the Order for the furtherance of his own schemes. (8) When Frederick William ascended the throne in 1786 he desired a return to the “orthodox religion,” and Wöllner cooperated. (9) The number of Rosicrucians and mystics multiplied about the new King, and their influence was resented by many of the German princes, including Duke Frederick of Brunswick and Prince Eugène of Würtemberg. (10) Such was the *entourage* of Frederick William II, so far as occult circles were concerned; but if the Rosy Cross in Prussia does not shine in any favourable light, there is nothing to shew that its representatives at the German Court were doing anything but play for their own hands. Mr. Stanhope says that the reactionary tendency of Austria made it sympathetic to Bischoffswerder, who regarded it as “a bulwark of monarchical and ecclesiastical authority against the approaching tide of liberalism in religion and politics.” But this at least exhibits a Rosicrucian on the less intolerable of two sides when neither made for goodness. Moreover, the case against Wöllner may call for amendment. It is possible for a rationalist to be sincere when he turns to things represented by the religious side of the Rosy Cross. When he said in a Circle of the Order: “O my Brethren, the time is not far off when we may hope that the long-expected Wise Ones will teach us and bring us into communion with High and Invisible Beings”—it is scarcely fair to suggest that this was a mere pose. In any case the statement is valuable for my own purpose, as it shews that he was addressing a Lodge of Expectation, a Lodge of Quest, not one of attainment.

The Brotherhood of the Rosy Cross

kind has been made from any direction. On the contrary, it would seem that the advantage of a royal patron and member was regarded in another light, for—at the value of such records—it is in evidence that the Master of a House or Temple at Hamburg, speaking in the name of the Highest Superiors, welcomed *in absentia* a Brother, then newly joined, under the name of Ormesus Magnus, as one who might be able to advance the Kingdom of Christ and the spread of the Order—presumably as a herald of His reign to come. Now Ormesus Magnus was the mystic name of Frederick William II as a Brother of the Rosy Cross.¹

Meanwhile the Reformation of 1777 had by no means eliminated undesirables or malcontents.² The impostor

¹ That of Bischoffswerder was Farferus Phocus Vibron de Hudlohn, while Wöllner was known as Chrysophon in outer circles and Helioconus at the ruling centre. The King's sacramental title, having regard to its claim on fabulous inventions of the past was most certainly provided or conferred and not chosen by himself. It indicates the hope of the Order in his respect.

² Though Findel knew little of the Rosicrucian subject, and in view of his Masonic hypotheses found little reason for knowing, he has drawn facts belonging to the period under review from various quarters and aids in the extension of our knowledge. (1) We hear of Dr. Schluss of Löwenfeld, Sulzbach, Bavaria, called Phocon in the Order, and Dr. Doppelmayer of Hof as "stars of the first magnitude" in what is denominated "the new Order"—otherwise in "the latter half of the eighteenth century." (2) As regards Schrepfer, who was a native of Nürnberg, it is said that he was the first who became a public apostle of the "Golden Rosicrucian Order," but this was before the Reformation—an event with which Findel seems unacquainted—and before it is possible to speak, even incorrectly, of a new Order. (3) Schrepfer shot himself on October 8, 1774, at the age of thirty-five. (4) He is said to have confessed previously that he was an emissary of the Jesuits, Findel having a mania in this direction, and almost anything served as evidence. (5) There is a story of Schröder—but I know not which is intended of the two Masonic celebrities who bore the name—and according to this he became acquainted with the Rosicrucians and "their first three Degrees" through an unknown alchemist. (6) He is said to have propagated the Order zealously till he lost the address of the person with whom he was directed to communicate. (7) This is on the authority of Lenning, and if the story is not a myth, the Schröder in question can hardly be he whom we shall meet with in the next chapter. (8) The activities of the

Fratres Lucis

Schrepfer is an example of the first class: his pretended evocations made him the comet of a season and there must be some ground on which he called himself a Rosicrucian, for he seems to have been acknowledged by Bischoffswerder, who ought to have known a fellow-initiate. The malcontents also were in evidence, and this fact led to the establishment of other Rites and Orders by what may be called a process of segregation. They were made in the likeness of their original and advanced corresponding claims, e.g., to hold the key of Masonic Symbolism, possessing therefore all its secrets, or to represent the true and original Order of the Rosy Cross. We have seen that there were similar pretensions in France, but they owed nothing to each other and in all probability knew nothing of each other's existence. Three years after the Reformation, or

Brotherhood caused the Order to take root in Lower Germany—especially Hamburg; it appeared in Silesia *circa* 1773, at Berlin in 1777, and soon after at Potsdam, which became its headquarters. (9) The members claimed direct derivation from the old establishment, and the inheritance of all its secrets, including the only solution of Masonic symbols. (10) About 1782 it is stated that Wöllner placed himself at the head of the "new Order," using three different names in the three different Degrees: this is exceedingly doubtful and Findel has admitted previously that the Degrees were nine. (11) According to certain MSS. in the possession of a Dr. Puhlmann, Wöllner corresponded with members at a distance and promoted greatly the extension of the Order. (12) But the *BERLINER MONATSSCHRIFT* exposed the propaganda and declared the whole thing an invention of the Jesuits. (13) In addition to attacks like this, the Order is affirmed to have carried within it the seeds of its own destruction—of what kind does not appear. (14) But when it became evident that the subjection of German Masonic Lodges to its yoke was beyond all expectation, a command went forth in 1787 from Southern Germany, enjoining the suspension of activities. (15) The event coincided with the time when "the credulous were anticipating the last and most important disclosures of that new and general plan which had been promised them." (16) In the North the Rosicrucians survived till the Prussian crown "changed hands," dying out in 1797-98. (17) I can see no reason for reliance upon these statements, which indicate a Rosicrucian headship in the South apart from that of the North, after placing Wöllner in charge of the whole Order. (18) As a fact, there seems no evidence for regarding Potsdam as the Rosicrucian headquarters or Wöllner as more than the chief of a single province.

The Brotherhood of the Rosy Cross

circa 1780, Clavel says that a last schism in the Order produced the Initiated Brothers of Asia in Austria and Italy, but coincidentally therewith or proceeding immediately therefrom was an association of *Fratres Lucis*, otherwise Knights of Light, and this shall be the subject of investigation in the first place as considerable consequence has been attached to it in some modern occult circles. It has been named by a few continental historians of Freemasonry and has figured in a few lists, like those of Ragon, but there was no knowledge concerning it till the late Mrs. Isabel Cooper-Oakley took up the subject with that earnestness which always characterised her excursions in research. She had unfortunately no critical faculty and her sense of evidential values made her judgments worthless, but she was to be trusted implicitly about facts within her first-hand knowledge, and if she said that a document was in her hands, it was most certainly there. The point is of vital importance in the present connection.

Her study of the *Fratres Lucis* was based by Mrs. Oakley on one of many rare MSS. which were once in the library of the late Count Wilkoroki of Warsaw. In connection with the Rosy Cross in Russia, we shall see that this library was looted by Catherine II, but Mrs. Oakley found access to the collection, which is or was in the Imperial Library at Petrograd. It would seem also that she was permitted or found it possible to make extracts or a transcript in full, for she states that the documents belonging to the *Fratres Lucis* passed—apparently from herself—into the charge of a member of the Theosophical Society, “having been committed to his care for possible future use.” Many years have elapsed, however, and it does not appear that any result has followed. The original MS. claimed to comprise or embody the system of the Wise, Mighty and Reverend Order of the Knights or Brothers of Light, working five Degrees, the titles and

Fratres Lucis

content of which will appear immediately.¹ It was either divided formally or falls naturally for purposes of consideration into two main sections—otherwise the Laws of the Order and the Rituals worked thereby.

The second division of the manuscript contains the Ceremonies of the Order in what is presumably a rough outline or at least summary form. Preliminary to the whole appear the general conditions on which reception is possible and may become actual. They may be enumerated in the following order : (1) As in the Brotherhood of the Golden and Rosy Cross, Candidates must be Master Masons, raised in a regular Lodge ; (2) they must be free from physical defects, thus recalling the whole manhood required by the Craft itself, but the stipulation in the present case connotes something more than perfect limbs, this being insured already by the first condition : it is possible that there is a sex-implicit ; (3) they must not be initiates of any other Secret Order : alternatively they must resign therefrom, but it is unlikely that this undertaking was fulfilled by the Heads of the *Fratres Lucis* ; (4) they must be at least twenty-seven years of age or otherwise Master Masons of seven years' standing, thus intimating that minors were eligible for Masonic initiations at the place and time ; (5) they must not be oppressors of the poor ; (6) they must not be disputatious and quarrelsome, or must have repented sincerely, as the banal clause adds ; (7) they must submit to a probation of seven months, five of which would be

¹ Each Degree was called a Chapter and membership was graded on reducing multiples of the number 27. That of the First Degree was $27 \times 5 = 135$; of the Second $27 \times 4 = 108$; of the Third $27 \times 3 = 81$; of the Fourth $27 \times 2 = 54$; of the Fifth $27 \times 1 = 27$. It will be seen that according to so-called theosophical addition the number 9 ruled throughout, e.g., $27 = 2 + 7 = 9$, and so forward. According to Éliphas Lévi, the number 9 is that of initiation, while in Martinism it is of evil import ; but there is neither harmony nor analogy between the numerous competitive systems of occult numerology, except in the sense that they appear to be at once arbitrary and worthless.

The Brotherhood of the Rosy Cross

occupied by the Superiors of the Order with inquiries into their Masonic conduct and reputation. The significance of these rules is to be sought in all that is omitted rather than anything that is expressed: it will be seen that they turn upon questions of moral fitness, Craft status and tolerably good citizenship. There is no word as to spiritual qualifications, religious aims or attainments, although—by the hypothesis of its Grades—the Rite was one of priesthood. Supposing that the Intelligence Department reported favourably the seven-months' child of its concern might then be born into the Order.

On the day fixed for his reception the Candidate was placed in a vestibule, where he was proved in the Three Craft Degrees, after which he was passed to the Chamber of Reception, otherwise the Chapter House, and there signed the following preliminary Pledge: "I, N. N., Master Mason, do promise in the Name of the one God, and by the duty of an honest man, that I will respect all the Mysteries and will observe all the Statutes which shall be imposed upon me by the Reverend, Wise and Worthy Chapter of Knights and Brothers of Light, Novices of the third year, and will hold them as a revelation of the ultimate forces of Nature, even if they seem difficult to follow and dealing with unheard of things." The execution of this undertaking entitled the Candidate to be acquainted with the Laws under which he must abide as a Novice. These may be summarised as follows: (1) He was required to abstain from any action which might militate against the Order itself, its Chapters or its Grades; (2) to exhibit dutiful submission—as pledged—in respect of all its Laws; (3) to prosecute its Mysteries throughout the days of his life, because they emanate from the True Light; (4) to ask nothing respecting their source or those by whom they have been delivered; (5) to maintain, so far as may be possible, the Three Degrees of Freemasonry, seeing that

Fratres Lucis

they are the Elementary School of the Sublime Order ; (6) to guard and shield the Reverend, Mighty and Wise Order itself.

Having signified his adhesion to these undertakings in writing, the Novice was then escorted into the Chapter itself, where he was questioned as to when and by whom he had been made a Mason, and as to his age in the Master Grade. The Headship being familiar already with these points of his career, the testimony was exacted presumably for the information of those who were auditors. Having been given and approved, an Officer denominated the Corrector of Novices called the Chapter to prayer by sounding a bell. The Invocation which follows has, however, been mangled in translation or is represented badly by the original.¹ "Thy Name, O God our Creator, is known throughout the earth,² and we give Thee thanks in Heaven. Out of the mouth of babes Thou hast established Thy strength against Thine enemies, that Thou mightest put to silence the accuser and the avenger.³ I behold the heavens, the work of Thine hands, the moon and the stars which Thou hast made.⁴ They that have ears let them hear what the Spirit saith unto the Churches : To him that overcometh I will give to eat of the Tree of Life which is in the Paradise of God.⁵ And to the Angel of the Church of Smyrna write, saying : This is the first and the last, He that was dead and shall live again.⁶ They

¹ I speak under certain reserves : there is no end to the follies and confusions of minor Masonic Rituals, as there is no end to the commonplaces and ineptitudes of those which rank as major. The Invocation above is, in any case, a mere chaos of Scripture-quotations.

² Cf. Ps. viii, 1 : "How excellent is Thy Name in all the earth."

³ *Ibid.*, 2 : "Out of the mouths of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger."

⁴ Cf. *ibid.*, 3.

⁵ APOCALYPSE i, 7.

⁶ *Ibid.*, 8, but read : "which was dead and is alive."

The Brotherhood of the Rosy Cross

that have ears, etc. (*repeated*). To him that overcometh I will give of the hidden manna, and I will give him a good testimony written in his name (*sic*), but none shall know it save he that owneth it.¹ For all this hath the Lord spoken, and the word of the Lord is pure, even as pure silver, purged seven times."²

The Corrector of Novices then exhorted the Candidate, bidding him pray to "the good elements of all creatures that the One and the Three and the Five and * * * * * may be with us and that they may direct thee on the path which thou hast entered." Robing and unrobing followed, with the recitation of a Psalm, which is not otherwise specified. The Candidate was then warned that he had been brought within the secret circle in order that he might study the Laws of Divine Wisdom, Justice, Mercy and Power. He was called upon to abide among his Brethren in sincerity of heart, with the spirit of goodwill and submission, with love and devotion to the true ends of the Order. In the fulfilment of these conditions it was said that he would be taught "our Mysteries" fully and would be directed to that point when he himself should enter the light. On the faith of this prospect he ratified another Pledge as follows: "I, N. N., do swear by the one law of the True and Unknown Being that I will continue through all my life in fidelity to the duties of Knights and Brothers of Light. If I violate even one of them, may my Superiors, by the miraculous power of Magic, render me the most pitiable of all creatures. May the powers of evil rise up against me for ever, the cruel spirits which hide themselves from the light. May the powerful Princes of Darkness assemble about me all terrors of darkness, to encompass me as with a cloud. May they expel all light from my spirit, my

¹ APOCALYPSE, 17, but read: "will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

² Cf. Ps. xvii, 6.

Fratres Lucis

soul and my body, and may the Source of Good, which is One and Three, shut me out for ever from its mercy.”¹

The Signs and Passwords are communicated in the next place, after which another Master of Novices delivers the Historical Discourse. It affirms the existence of various occult Societies from past times immemorial and under various names. In all cases their knowledge and objects were concealed in hieroglyphics, and thus reserved to the elect. The centre was always in Asia, and there on a day it came about that certain Knights were admitted who took part in the war against Saracens under the Banner of the Cross. They learned after this manner many mysteries in Asia, but the time came when part of them perished under a thousand tortures. The reference is of course to the suppression of the Knights Templar, whose story is told in brief. It is added that out of this ruin there arose what is called the *Radiz*, otherwise Knights of St John, as also “the German Order”—presumably Teutonic Knights—and the Golden Fleece.² The wreckage of the Templar Mysteries was inherited by these Associations. Apparently, however, they were not the only heirs, for it is said that the Order of Freemasons, more ancient than any of the above, is that which has best preserved the hieroglyphics of Templar Knights. The Temple of Solomon was their most catholic symbol of all, yet it was used by the Chivalry itself, the Sanctuary of Israel being divided apparently into symbolic portions corresponding to the Grades of the Knighthood.

¹ In the imposition of such a Pledge the Order of *Fratres Lucis* is condemned out of its own mouth, for it is certain that nothing true and of good report would require a Candidate to invoke an eternal judgment on himself. The Masonic Rites and Degrees are content with penal clauses which threaten the destruction or maiming of the body.

² We have seen that the Order of the Golden Fleece originated in 1429 in connection with an event belonging to that date and to nothing else; the Knights of St. John were founded in 1124; and the Teutonic Knights in 1191. It follows that none of these institutions “arose” out of the suppression of the Templars in 1307.

The Brotherhood of the Rosy Cross

The discourse is confused at this point and it is scarcely possible to understand what is intended. We hear of moral interpretations applied by Templars to sacraments and picture-symbols. It recurs then to Masonry and affirms without further preface that its real objects have been invariably those of Alchemy, Theosophy and Magia, but they have not been pursued owing to the ignorance of Brethren. The *Fratres Lucis* were, however, in a position to intervene and atone for this deficiency, by means of clear instructions, which would be given to deserving Novices.

In this manner the claim of the Order itself begins to emerge distinctly for the first time, and thereafter the Discourse proceeds to explain the Entered Apprentice Degree of Craft Masonry. The dark room used prior to reception signifies that the First Matter of the Great Work is found in a black earth. It is an earth which contains no metals, and these are removed from the Candidate prior to his reception for this reason. When he is divested of various garments the reason is that "Our Matter is stripped of the veil that Nature has given it." It is said also that it can be "drawn as from the breast of a mother." When the shoe also is removed the reference is to a certain mystical severance and is "one of the most ancient hieroglyphics known to the Israelites," being connected with the refusal to take the wife of a deceased brother, the renunciation of an inheritance, and so forth. The battery which is made upon the floor as a token of affirmation or consent to the reception of Candidates "signifies that we procure our Matter from its habitation in a volcano and that the Order has for its chief objects the physical mysteries wrought by fire." The hoodwink indicates that although the First Matter is luminous, shining and clear in itself, yet it can be found only in a most darksome abode—meaning the black earth already mentioned. The three circum-

Fratres Lucis

ambulations which are made in the course of reception are called "laborious journeys" and with their connected discourses and procedure are not interpreted alchemically: they signify¹ the obedience, fidelity and silence which must be shewn towards Chiefs, as well as "the toils, reflections, upright heart and open soul," by which only the Novice can hope to rise towards them. But it is obvious that this is a blundering digression which has forgotten that its business of interpretation is at work on a Craft Grade. The confusion persists throughout the following clauses. The point of the sword making contact with the breast is a reminder that "no two-edged weapon must ever be used to slay our Hiram and obtain his precious blood, which is shewn afterwards by a 'weak' Brother and his blood-stained handkerchief." It is affirmed that this unintelligible reference—which has no Masonic application in our own day—is explained to the Knight-Novice of the seventh year. The silence preserved in the Lodge intimates that "our Matter," after its due preparation, operates the dissolution of all metals in stillness. The compasses brought forward on a plate of blood and afterwards applied to the Candidate, with the subsequent elevation of the plate, intimate that "we have another poniard," being that which "we thrust into the bosom of our matter" and cause it to pour forth blood." Whatsoever is repeated thrice indicates that the Matter is animal, vegetable and mineral. Finally, the name of Thooelkam (*sic*), conferred on the Candidate in virtue of his admission, is another reference to the fact that "our Matter lies where the volcano has its fire and its dwelling."

The Tracing-Board offers an opportunity for further confusion between Masonic symbolism and that of the

¹ It is said alternatively that the path, according to its affirmed significance, can be found only in secrecy, after great trials, and by firm and fearless constancy.

The Brotherhood of the Rosy Cross

Fratres Lucis. The four cardinal points or quarters intimate that God has endowed the Chiefs of the Order with such wisdom that they are raised above all mortality, and that to them nothing is unknown. The four principal winds, considered as symbols, offer the same lesson. When the Smaragdine Tablet testifies that "the wind bears it in its belly," the meaning is: "I carry the Matter, for it is the source and end of all things." The border and the pointing finger are said to denote "our unchangeableness," but this seems pure nonsense. The Masonic flooring reveals the well-known magic squares.

The Sign of the Hexagram appeared on the Tracing-Board and is connected with the words *Aesh Mazor*, whence it is said to signify the watery-flame or flaming water which belongs to the Hermetic work. The Sun and Moon typify the male and female elements, active and passive, corresponding to Jakin and Boaz. But it is affirmed that these have also their meaning in the operations of Divine Magic, to which statement is appended an unintelligible sentence, referring presumably to the Pillars of the Sephirotic Tree, the Mystery of MERCABA, being the Symbolic Chariot of Kabbalism. The last episode of the Grade was a further historical recitation, dealing more especially with the Order of *Fratres Lucis* and including a sketch of the *Theosophia*, *Magia* and *Chemia* belonging to the First Degree.

It seems that according to the ridiculous nomenclature of the Rite the Mason admitted to the First Degree became a Knight-Novice of the Third Year and that having been proved as such for a period of three years he was entitled to the Second Degree, which is Knight-Novice of the Fifth Year. It is difficult to believe that such a contradictory symbolical scheme of times could have obtained in any sane Ritual, and my inference is that Mrs. Cooper-Oakley, who was always a confused writer, has mismanaged her

Fratres Lucis

material. The ceremonial of the Second Degree is said to be substantially the same as the first, and it comes about for this reason that she presents some selections only from certain addresses delivered in the Chapter. They would appear to be explanations of Fellow-Craft Symbolism, though this is little better than speculation in the state of the summaries given. We hear of the "entrance"—whether of the Chapter or the Candidate it is impossible to say—and that it signifies an approaching union of those principles that are separate in themselves. The letter F, placed in the centre of a Blazing Star, signifies the active principle of the Creative Elohim. There is also an allusion to "the Seven Degrees," which are not specified by name and it is impossible therefore to identify the Masonic Rite: they correspond, however, to the seven metals which have to be perfected in the Hermetic Work and to the least number of "the true Jewish name of our Matter." The following cryptic sentence is appended to this statement: "Thus Zechariah saw one stone with seven eyes and finally seven wheels, which are our last workmen, by means of whom we raise ourselves to perfection."¹ The Degrees, moreover, signify seven stars, "the power of which is explained in our Kabalistic science, for Natural Magic is very useful and indeed necessary to our Chiefs in their work."

The time of probation for the Third Degree is not specified, but its title is Knight-Novice of the Seventh Year, and it is either in analogy with the Craft Master Grade or the latter is expounded as to its inner meaning therein. (1) The Temple of Solomon is declared to be the general synthesis of the Hermetic Art. (2) It is affirmed to be clear from Ezekiel that Hiram has an universal

¹ For the stone with seven eyes see ZECHARIAH iii, 9, but the prophecy has no reference to wheels. In the Vision of Ezekiel the wheels are four in number.

The Brotherhood of the Rosy Cross

meaning—namely, NEPHESE, URIM, THUMMIM—and also that he was slain.¹ (3) He signifies “our Matter, killed by three workmen in order that they may obtain the Word,” which Word is Jehovah, otherwise the Central Fire.² (4) He was buried and the murderers secured his *caput mortuum*: it is said to appear “as if the spirit were excited by rage” and that the Acacia is an illustration of the fact. (5) As to the nature of the Matter, this is shewn in the Master Grade: it comprises three kingdoms, and these are symbolised in that Grade by (a) the touchstone,³ corresponding to the mineral kingdom; (b) the “dead-head,” corresponding to the animal; and (c) by the Acacia, which represents the vegetable kingdom. (6) The Name or Symbol of Jehovah, which appears in the centre of a triangle, denotes the fulfilment of the Work, and this itself is called the Central Fire, otherwise “the greatest light.” After these explanations, however they may happen to have been communicated in the course of addresses, the Candidate is told as follows: “This Matter, Reverend Brother, is our book, which is here exhibited before thee, and after close study thou shalt find that it is adorned with all these qualities.” Mrs. Cooper-Oakley makes tiresome omissions and at points which seem to be vital, but I conceive it possible that some of them were actuated by a desire to reserve what she might regard as Masonic

¹ There is no reference to Hiram in Ezekiel, whether the king or the builder and artificer. It is impossible therefore to speculate on the meaning of this statement. Hiram the worker in brass is mentioned only in 1 KINGS, vii, and 2 CHRONICLES iv.

² I conclude that this is an attempt to allegorise in a Hermetic sense for the purpose of saving the Masonic situation when it communicates familiar Divine Names and other formulæ as great secrets protected by solemn pledges and Words or Names of power.

³ I conclude from this interpretation that German Craft Masonry must have incorporated stone-symbolism into the Third Degree; but it may be mentioned for the benefit of non-Masons that it is not to be found in any English working, wheresoever practised.

Fratres Lucis

Secrets. If the Philosophical Matter of the *Fratres Lucis* was literally a book, it is obvious that the work was not physical—in the sense of metallic transmutation—and if the qualities which it is said to contain are a reference to the three kingdoms specified above, then the latter must be understood in an allegorical or mystical sense. One is inclined to speculate whether the Knight-Novice of the Seventh Year had the Bible held up before him and was told that this was the touchstone—otherwise a key to all things—a “dead-head” or *caput mortuum* in respect of the cortex or external meaning, and the Acacia or sign of life and resurrection, a gage of immortality in respect of its inner meaning. As regards the Third Degree of the Order, I may add that there is one reference to Hiram, King of Tyre, of whom it is said that according to the Chaldæan book JALKOT he gained inexhaustible riches by his wisdom and was eight hundred years old. But a time came when he thought himself equal with God, and this led to his destruction. He fashioned two “beams” by his art and raised seven heavens upon them, in which he caused an altar to be erected, after the fashion of the Altar of God. The purpose of this adventure in emblematic building does not transpire, nor why it was counted against him as an evil work; but the story says that God sent Ezekiel to pronounce judgment upon him, that he fell from the height which he had raised and was slain subsequently by men.

In the Fourth Degree the Candidate passes from Grades of supposed Knighthood into offices of priesthood, but as no one can see why his previous experiences should connect with the idea of chivalry, so now there is no reason on the surface, or perhaps beneath it, to account for him becoming a Levite. There may be, however, an explanation in the procedure which does not appear in the extracts. A Catechism contains the following unconnected and mostly