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inexplicable points. (1) Perfection is 1, 2, 3 and 4, but the sum of these numbers is 10, and the meaning may be that perfection is in the keeping of the whole Law: alternatively the allusion may be to the denary scale of the *Sephiroth* and the emblematic mystery of their ascent. (2) The Perfect Flame is that which illuminates, blazes and destroys not. (3) The word *Majim* must not be pronounced while proving pure stones of marble. (4) Elohim is *Eli* and *Ki*, the light without will and the light with will, otherwise colourless and coloured, will being the source of colour. (5) The serpent which flies through the air and burns is represented by the ant found within its scale—referring, I think, to some rabbinical myth. (6) Moses was forty days with *Schamajim* and brought back the natural laws, inscribed on a stone. Mrs. Oakley says that there are many more questions and answers, after which the officiating Brother offers the following Prayer: "I beseech Thee, O Lord, to grant me two graces, and may they abide with me through all my life. Take away my idolatry and falsehood; give me neither poverty nor riches, but only my daily bread. Vouchsafe unto me reason and wisdom, that I may learn both good and evil." It may be added that the whole Ceremony is much shorter than those of the previous Degrees. Considerable stress is laid upon the ethical side of the Candidate's life.

In the Fifth Degree and last the Levite becomes a Priest and is told that he has reached the end of the Secret Mysteries of a Royal and Sacerdotal Order. It is said also that he is approaching a barrier, through which he may pass, if God wills, being "enlightened by the light." He is caused to perform certain ceremonial acts before a Sacred Fire which has been kindled with religious observances. Thereafter the Closing is taken. After making every allowance for a piecemeal translation which may be also indifferently done, it will be seen that on the surface

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at least the Candidate has learned little enough throughout and that there is practically nothing in the Degrees to deserve calling Ritual. In view of the references to light Mrs. Oakley cherished an opinion that the teaching of the *Fratres Lucis* was designed to lead members from the darkness of sense-life into that illumination of spiritual being which is our heritage. Her opinion on any subject having debatable elements cannot be said to count, and there is nothing apparently in her original to support the view. The barrier referred to in the Ritual most probably means the guarded threshold of the Fifth Degree, or alternatively the threshold of that secret knowledge which would have been held to lie behind the whole Rite. The intimations concerning it point to a medley of doctrine in combination with a medley of occult practices. As such the Order of *Fratres Lucis* does not stand alone: there are other Rites in its likeness, though there is nothing to indicate that they have drawn therefrom. The characteristic, I am afraid, of all is that they lead nowhere. The highest Orders and Degrees of Masonry are shadows of things which have never passed into plenary expression, but they can open great vistas of symbolism beyond their own measures: this is the distinction between them and a thousand others which were dead before they were born, which contain nothing and impart nothing in themselves, and have no windows from which we can look beyond.

Having exhibited the general Ritual-horizon of the *Fratres Lucis*, I will complete the available information concerning them by reference to the same source. The Order was divided into Provinces, particulars of which are wanting. If the scheme, as it may have been, was laid out on an elaborate scale, it will be understood that most of them were in a state of potential subsistence only, awaiting a day to come when *Fratres Lucis* would have acquired the Masonic world. Actually or hypothetically,

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each Province was governed by a Head elected by the Brethren over whom he was subsequently to rule. The Chapter on such occasion was in the hands of a Provincial Administrator, who sounded a bell seven times. The process of election began, the votes were taken, the result was announced in due course and the Head-Elect was installed immediately after. Psalm ii: "Why do the heathen rage?" was recited, after which the Chancellor-Assessor and Sword-Bearer uncovered the breast and head of the elected Knight. The questions of the time were then put, namely, (1) Whether he promised to have faith in the Good Author of all creatures to the end of his life; (2) whether he would observe the Statutes of the Order and maintain the same inviolate; (3) whether he would love the Brethren more than he loved himself. When the Assembly had been satisfied on these points, the Chancellor took a golden cup containing oil and anointed the head of the Knight-Elect crosswise on the crown, saying: "God chooses thee as the Chief of His Elect." Afterwards the left hand and breast were anointed, with the words: "David said unto the Philistines,<sup>1</sup> etc. He was also and finally anointed on the right hand, but seemingly with no verbal formula. He was invested thereafter with the robes of his Office and with the Cap, the Chancellor saying: "He who is the Chief Priest among his Brethren, on whose head has been poured the holy chrism and whose hands have been anointed, shall be clothed with this sacerdotal garment, and let him not uncover his head or rend his robe." There were other exhortations, ending with this Prayer: "They who have ears to hear let them hear: he that overcometh shall have the first Tree of Life [*sic*]

<sup>1</sup> The use of the plural notwithstanding it is not unlikely that reference is intended to I SAMUEL, xviii, 45-47: "Then said David to the Philistine," i.e. to Goliath. Compare *ibid.*, xxix, 8: "and David said unto Achish," i.e. the King of Gath, who was a Philistine; but this is without application.

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in the Paradise of God. And to the Angel of the Church [*sic*, meaning the Church in Smyrna] he shall write: This is the First and the Last, Who shall die and live again [*sic*]. To him that overcometh I will give of the Hidden Manna, and I will give him a good certificate<sup>1</sup> [*sic*], and this certificate he alone that hath shall know it [*sic*]. The lightning shall arise from the Altar, and also the Thunder and the Voice. And seven lighted candlesticks shall be before the Altar which represent the Seven Spirits of God. May God bless thee and keep thee: may God teach thee and be gracious unto thee: may God turn His countenance and give unto thee peace therefrom."<sup>2</sup>

As regards the Laws of the Order they may be extracted thus: (1) The Grades comprised by the Rite, as already given; (2) Regulations concerning voting, election and so forth; (3) The decorations of the Temple, in the centre of which there was to be a seven-branched candlestick of gold; (4) Offences against the Order and complaints; (5) Rules for the preservation of right and order; (6) The vestments used in the Rite, but they are omitted by the translator; (7) Concerning alms; (8) Dues payable in the Order; (9) The Chronology of the Order, and this is given as follows: The Chronology begins with the year of the reform which was inaugurated by John the Evangelist, Founder and Head of the Seven Unknown Churches of Asia, seven years after the death of Christ. By subtracting from A.D. 1781, the year in which the Order was founded, the 33 years of Christ's life on earth and the seven which elapsed before St. John began his work, making 40 years, we arrive at the symbolical or rather mythical year which was arrogated to itself by the Order, namely, 1741. Were it revived at this day on the same basis it

<sup>1</sup> Cf. the "testimony" of the previous prayer.

<sup>2</sup> Cf. Ps. iv, 6: "Lift up the light of Thy countenance upon us."

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would assume the age of 1883 years. The subsequent Laws are devoted to questions of correspondence and business details.

It remains to be said that the manuscript on which Mrs. Cooper-Oakley depended was addressed to the Seven Wise Fathers, Heads of the Seven Churches of Asia, wishing "peace in the Holy Number"—presumably the number seven. The Order comes therefore before us as that of a Hidden Church or Holy Assembly, *ex hypothesi* like that of Eckartshausen, but passing into substituted manifestation by virtue of its ceremonial workings. The analogy ends at this point; but the reference to the Seven Churches opens a further question. We are taken back to the Asiatic Brethren or Initiated Brothers of Asia, otherwise the Knights and Brethren of St. John the Evangelist for Asia in Europe, which claimed to possess and to propagate the only true Freemasonry. According to Findel, the system consisted of two probationary Degrees of seeking and suffering,<sup>1</sup> which were followed by (1) Consecrated Knight and Brother, (2) Wise Master, (3) Royal Priest or Perfect Rosicrucian, called otherwise the Degree of Melchisedek. It should be understood as regards the last that it was neither the Eighteenth Degree of the Rite of Perfection nor any variant thereof but that it drew from the Golden and Rosy Cross of *circa* 1777 and from Rosicrucian things antecedent thereto in Ritual, so far as served its purpose.<sup>2</sup> The proof is that the Initiated Brothers of Asia

<sup>1</sup> There were three, according to Mrs. Cooper-Oakley, namely, (1) Seekers, (2) Endurers, (3) Probationers, all classed under the general denomination of Sufferers. She does not cite her authority. See THEOSOPHICAL REVIEW, Vol. XXIV, 1899.

<sup>2</sup> A Grade of Melchisedek connotes Eucharistic procedure and symbolism, but, according to Findel, Hans Heinrich established a Melchisedek Lodge at Hamburg into which non-Christians were admitted, as they were also in Berlin. He promised to unfold the meaning of all Masonic "hieroglyphics."

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were almost beyond question a foundation of the Brothers Ecker und Eckhoffen prior to the Knights of Light. Findel seems to be the only writer who has thrown any doubt upon the point, but he has created uncertainty solely by contradicting himself. He says in one place that Baron Hans Heinrich was propagator rather than founder and that he was helped by an Israelite named Hirschmann in recasting the Rituals; but in another place we are told that because he had failed in "obedience, trust and peaceful behaviour" he had been expelled from the Rosy Cross and that in revenge he founded the Asiatic Order. It is possible that this is a correct version of the matter and it seems certain also that the only Rituals to remodel were those of the Rosy Cross.

There is no trace of the Initiated Brothers prior to 1780,<sup>1</sup> and by Findel's own shewing the expulsion of Hans Heinrich could not have taken place till very late in the previous year, for in 1779 he is said to have been editing for the Rosicrucians a "collection of Masonic [*sic*] speeches," delivered in the "ancient system," that is, prior to the Reformation of 1777. But the *Fratres Lucis* based their symbolic chronology, as we have seen, on 1781. It is clear therefore that they arose concurrently with the Initiated Brothers, or alternatively that they were different branches or names of one thing. In support of the latter possibility we find that the heads of the Initiated Brothers claimed to have been Directors of the Seven Invisible Churches of Asia, or in other words that they are the very persons to whom the Wilkoroki manuscript was addressed. Moreover, the chief stipulation with Candidates was the same in both cases, or "not to inquire by whom the secrets were communicated, whence they came now or might emanate in the future." Finally, the Initiated Brothers dated by

<sup>1</sup> This is the date of organisation given by Mackey, an American historian of Masonry. He terms the Asiatic Brothers a Rosicrucian schism.

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their hypothesis from the year A.D. 40, when the *Fratres Lucis* originated under the auspices of St. John the Evangelist. There could be no two emblematical peas more like unto each other in one pod of the Mysteries. It ought not to need adding that nothing attaches to the identity or distinction between the two groups. In modern occult circles of the theosophical type a considerable rumour of importance has grown up about the *Fratres Lucis*, but—against all intention on her part—it has been dispersed by the publication of Mrs. Cooper-Oakley's analysis of the Warsaw document. The two Orders concern us only as derivatives of the Rosy Cross in the eighteenth century under the Masonic ægis. They are serviceable as illustrating the circumstances under which new branches of the Order or things made in its likeness came suddenly into being, making great claims on present possession of knowledge and on an immemorial past, but with very little behind them and, as it happened in both these cases, with no horizon in front. According to Clavel, the Initiated Brothers were in trouble with the police in 1785—where, however, being omitted—and in 1787 a writer named Rollig put an end to them by revealing their secrets. My experience of Secret Orders, Masonic and otherwise, shews that they do not suffer death in this manner: more often they undergo change.

It is reported also that the *Fratres Lucis* were broken up in 1795, but the fact is exceedingly doubtful on other considerations than are adduced by Mrs. Cooper-Oakley. She refers to a publication entitled DER SIGNATSTERN, and terms it an official organ of the Order. It began to appear in small volumes about 1804 and continued for several years, but was not a periodical publication in numbers or in any way corresponding to Transactions. It is in reality a collection of archives, and according to these and the general title of the work there were Seven Grades of

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Mystical Freemasonry, otherwise of the Order of Knights of Light. I can speak with certainty only of the ninth part or division, comprised in a duodecimo volume of three hundred pages and containing (1) a long disquisition on the Mysteries of Egypt and their alleged analogies with those of Freemasonry; (2) the Constitution and Laws or Statutes of the St. John's Lodge Ferdinand zum Felsen at the Orient of Hamburg, dated in 1790 and signed by Hans Karl Freyherr von Ecker und Eckhoffen; (3) a sheaf of orations emanating from the Grand Lodge Royal York of Friendship. If the archives as a whole are to be judged by these examples, they offer no evidence on the perpetuation of the *Fratres Lucis*. I have no doubt that the Asiatic Brethren survived the revelations of Rollig, and I should regard it as exceedingly doubtful that the concordant or identical association was actually broken up in 1795. It is probable that both lapsed gradually and that the second had passed out of sight at the beginning of the nineteenth century.

As regards the fraudulent antiquity claimed by both Orders, it is alleged concerning the Asiatic Brethren (1) that it underwent some kind of reform in 1541; (2) that it was working at Prague in 1608; (3) that it was closely connected with the Rosicrucians and had been helped by Christian Rosencreutz from time to time—a reference to its supposed activities, in the early fifteenth century; (4) that according to one of its traditions it was to continue till the Head should return—presumably C.:R.:C.:. The Jew Hirschmann is said to have supplied Kabalistic and Talmudic elements, including instructions on the four worlds of *Atziluth*, *Briah*, *Yetzirah* and *Assiah*. According to Mrs. Oakley the *Fratres Lucis* were incorporated originally at Berlin, but were first made public as an Order at Vienna in 1780, or immediately after the death of the Empress Maria Theresa. The evidence does not appear,



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and we have seen that their own chronology points to the year 1781. It appears from the Warsaw manuscript that few Rosicrucians were admitted, it being alleged that they had fallen away from their original ideal, were tainted with the thirst for gold and the search after power.

It remains to say that Hans Heinrich von Ecker und Eckhoffen—who seems to have worked always in conjunction with Karl his brother—was a gentleman of the bedchamber and counsellor of the Duke of Coburg-Saalfeld. According to his own statements, he became a Freemason in his sixteenth year and a Rosicrucian at no long date after. We have seen that he was expelled from the latter Order, or such is the recurring allegation, whatever its value.

## CHAPTER XIX

### THE ROSY CROSS IN RUSSIA

ACCORDING to one of the legends which have grown up around the name of Louis Claude de Saint-Martin, that illustrious French mystic is supposed to have visited Russia at some uncertain period between the publication of his work on the correspondence between God, Man and the Universe<sup>1</sup> in 1782 and his journey to England in 1787. It would follow in such case that a Brother of the Rosy Cross, under the obedience of Martines de Pasqually and his Rite of Elect Priesthood, had tarried in the Muscovite Empire. While there is no truth in the story it is certain that then and subsequently he was abiding there in the spirit, for at Petrograd and Moscow, if not elsewhere in Russia, Martinism was the fashion of a period, a philosophical and mystical influence. It was reflected, moreover, from the illuminations of *DES ERREURS ET DE LA VÉRITÉ*, Saint-Martin's first work and not from the occult Rite of his teacher Martines de Pasqually. I am about to give account briefly of the Rosy Cross in Russia, and not unfortunately on warrants depending from independent research of my own.<sup>2</sup> We shall see that it entered Russia under the auspices of German *adepti* who were also Masons, responsible to a German obedience, and that it worked hand in hand with the Emblematic Society, more especially

<sup>1</sup> *TABLEAU NATUREL DES RAPPORTS qui existent entre Dieu, l'Homme et l'Univers.* Lyon, 1782.

<sup>2</sup> I depend on four articles "by a Russian" published in *THE THEOSOPHICAL REVIEW*, Vols. 38, 39.

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in its *Écossais* developments.<sup>1</sup> We shall see also that Masonry and the Rosy Cross were known in common parlance and were identified, politically speaking, under the generic name of Martinism. It is a testimony to the extent of the fashion which I have just mentioned<sup>2</sup> and which was illustrated further by a Court farce produced to ridicule the subject and most probably played under the eyes of Catherine II.<sup>3</sup> We shall see firstly that it was the Golden and Rosy Cross of the post-reformation variety which made its bid for conquest. The emissaries and chartered Brethren were all indifferently members of the STRICT OBSERVANCE, but holding from Germany, not from Russia, where the great Rite of Baron von Hund had effected an entrance so far back as 1765, but had found no soil in which to take permanent root. The fact of this membership must not be understood as connoting a second effort to find a place for the OBSERVANCE, which indeed may have been lingering still within the walls of a few unrecorded Lodges or Chapters.<sup>4</sup>

The account of the anonymous Russian, mentioned in my note, derives in part from Russian MSS. which are described as "inaccessible for verification by ordinary readers" and for the rest on Russian printed books which have not been translated and are therefore equally

<sup>1</sup> The history of Freemasonry in Russia begins *circa* 1731 and is in the usual cloud of uncertainty. It has no part in my subject, but it may clear the issues to say that fifty years later there were several Rites or combinations of Rites at work.

<sup>2</sup> It seems to have permeated all Masonic systems in Russia, as it did in a number of French Rites and in the German Strict Observance, when the latter came over to France.

<sup>3</sup> It may have been written by the Empress or under her supervision, as a *ieu d'esprit* with a motive. On the farce itself and on Martinism in Russia see the MÉMOIRES of Baronne Henriette Louise d'Oberkirch, first published at Paris *circa* 1850 and translated into English in 1852.

<sup>4</sup> It should be understood that the Strict Observance influenced the Swedish Rite and the Rite of Zinnendorf, both of which played their parts for a period in Russia.

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sealed—except to a very few—in England. It is characterised as an attempt to study “the almost unknown occult group which worked behind Masonry and in its midst under the sign and the name of the Rosy Cross”—meaning in Russia itself and to some extent in Germany. There is no doubt in my own mind as to its utter sincerity,<sup>1</sup> under circumstances, moreover, when there could be no ulterior purpose to serve, and as it throws light not only on its own immediate subject—or on the Rosy Cross in Russia—but also on the Order in Germany about the period of the Reformation and thence onward, it is of high and unquestionable importance. I must therefore take the only course which is open and rest satisfied with an analysis of the several papers into which the account is divided, adding only such occasional notes as arise out of the text. Their publication many years ago in a class periodical, which has been numbered long since with the dead, means that they have passed out of sight, and I hope that their presentation here in a readily available form may induce some competent person to undertake a further investigation and make the results public.

The central personality of the papers is N. Novikoff,<sup>2</sup> of whom it is said that his life-story is that of Freemasonry and still more of the Rosy Cross in Russia. In the epoch-making year 1777 we are told that he met Prince Peter Repinno and was told something of the Order—of the fact, let us say, of its existence; but the Prince died before Novikoff could pursue his inquiries. This notwithstanding he contrived to proceed further, and we hear of Elaguin, a Russian noble of French education, who became his director or chief, but whether in things Masonic or otherwise is left uncertain.<sup>3</sup> Elaguin had met with an English-

<sup>1</sup> I have been at the pains of ascertaining the name and character of the writer, but have no authority to make them public.

<sup>2</sup> Otherwise, Novikov.

<sup>3</sup> Elaguin or Yelaguin according to the FREEMASONS' CALENDAR, 1777,

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man travelling in Russia and had been assured by him that "real Masonry was a mysterious science seldom communicated to any one"; that it was passed orally from one to another in his own country; that the home of the secret was a very ancient London Lodge, the existence of which was known to but few Brethren; and that it was difficult to gain admission therein. It must be said that this looks like mendacity, but the story goes on to affirm that the unnamed and perhaps anonymous Englishman gave Elaguin five years in which to make acquaintance with wisdom and that the Russian became a student, the lines followed in his adventure not being otherwise specified, till the time came when he received as his teacher and friend, a certain Dr. Stanislas Ely, author of a work entitled *BROTHERLY ADVICE* and said to have been well known at the period. He is affirmed further to have been a Kabbalist, and under his auspices Elaguin began the study of Robert Fludd—among other writers. Whether he continued and how he fared the deposition does not tell us, for Ely passes out of sight as well as the other mysterious Englishman, and when we next encounter the pupil he is in the position of master and leader. We hear of a "vast library" belonging to Lodges under his system and of MSS. in his own collection. The latter included an alleged translation from Eugenius Philalethes under the title of *A WORD ON BEING*, which seems to have contained a Diagram of the Tree of Life in Kabbalism, shewing the allocation of planets to *Sephiroth*, "worked out in a most interesting way."<sup>1</sup>

was appointed Provincial Grand Master of Russia by the Grand Lodge of England in 1772. He was a Court official and a favourite of the Empress.

<sup>1</sup> Though he speaks in one place of Ten Secret Principles, which suggest the *Ten Sephiroth*, it must be said that there is no reference to the Tree of Life in Kabbalism anywhere in the writings of Eugenius Philalethes, and much less a Diagram of the Tree. As it would be intolerable to suppose that a Russian student had access to an unprinted and utterly unknown text, I conclude that there is some mistake in the attribution.

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There were notes also written by Elaguin himself, in which he quoted from the MYSTERIES OF CHRISTIANITY, also translated from the English and said to have been printed at London in 1775.

As regards the "vast library," two of its items—presumably both in MS.—were a THEOSOPHICAL-MAGICAL-KABALISTIC EXPLANATION, by Wöllner, the so-called evil genius of Frederick William II, and the anonymous DIARY of a German Mason. It emerges from the latter document (1) that the author had visited Russia to help the Masonic Brethren in that country; (2) that he returned to Berlin; (3) that in Berlin he assisted at studies of the Rosy Cross Degree [*sic*]; (4) that at one of the Rosicrucian conventions a member named Simson reported having heard that true Masonry was to come once more from the Kingdom of Tibet; but (5) that another named Ritch had been told of its expected advent from Eastern Russia. The date of this second MS. was 1784.

It does not transpire after what manner Elaguin promoted the aspirations of Novikoff, who came next under the influence of John George Schwarz, described as born on Slav soil in Transylvania. Being one of two Russian deputies at the Masonic Convention of Wilhelmsbad in 1782, it is said that at those epoch-making deliberations, when the Rite of the Strict Observance was weighed in the balance, he met with persons who "hid from the other Masons."<sup>1</sup> They were in fact Rosicrucians but distinguished apparently by a different policy than was followed by Baron Ecker und Eckhoffen at the same time in the same

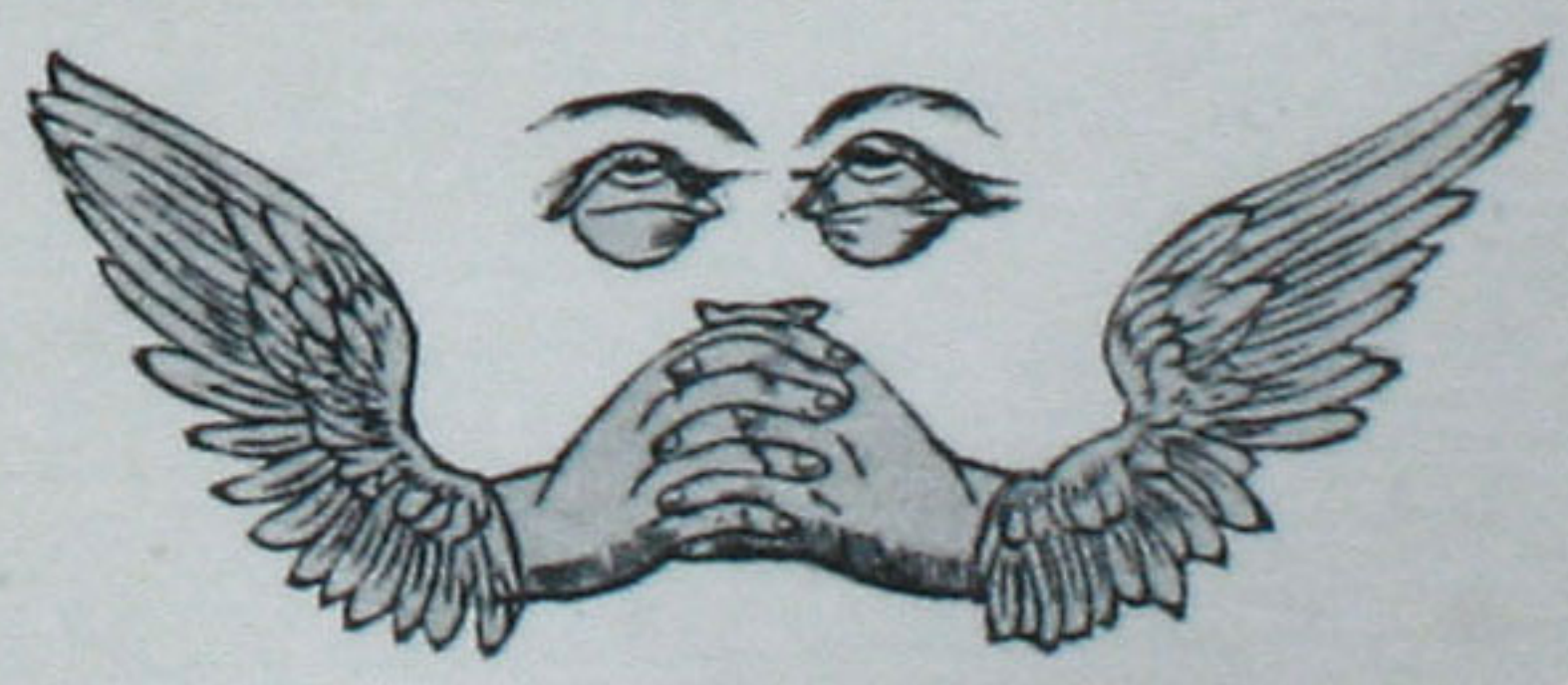
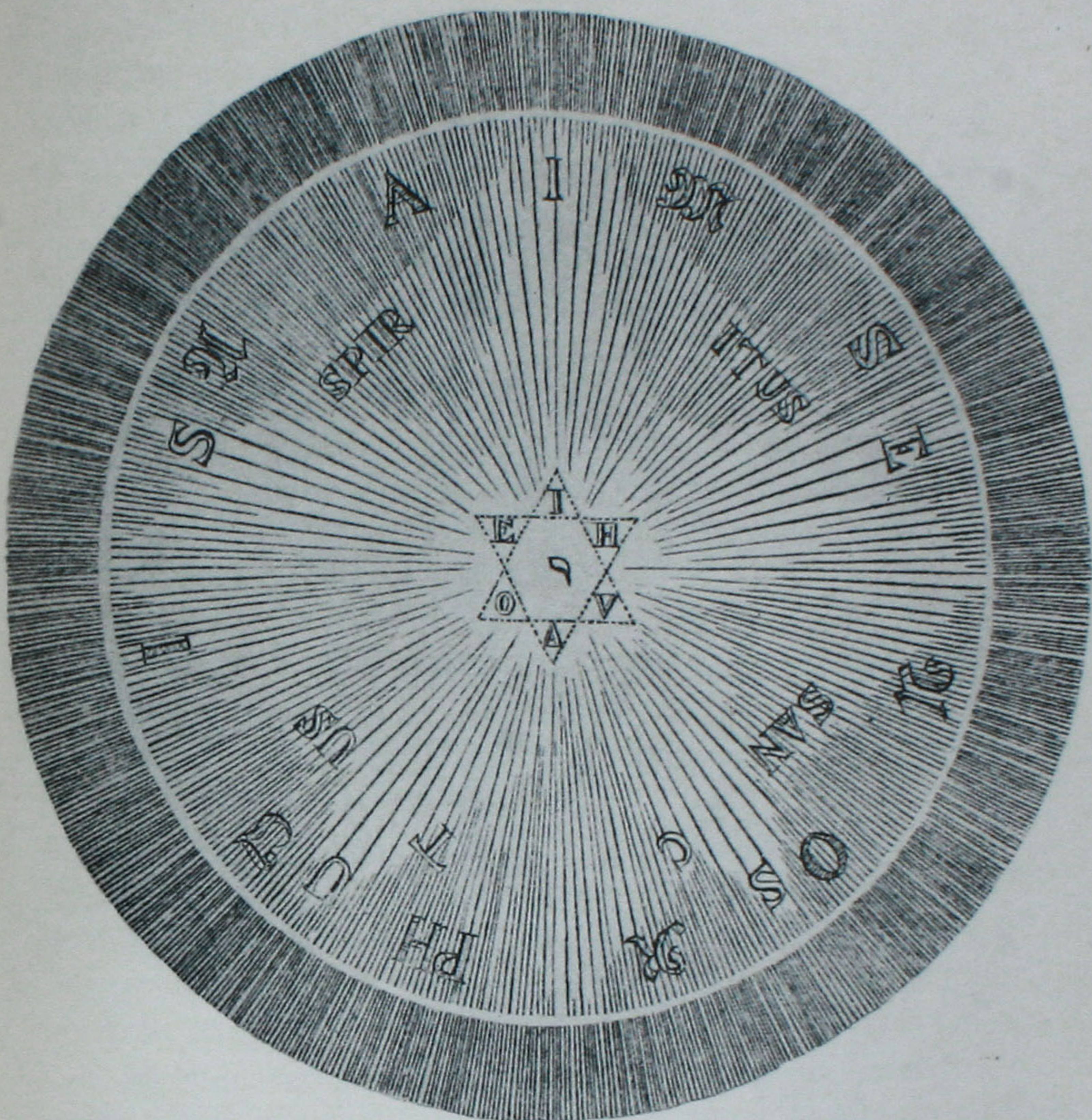
<sup>1</sup> The German Rosicrucians at Wilhelmsbad do not figure as such in the history of the Masonic Congress, and it is more likely that they were absent than moving mysteriously about as people hiding from observation. They were Masons as well as Rosicrucians and could mix with other Masons as such. It is on record that Baron Hans Heinrich von Ecker und Eckhoffen was engaged actively in the precincts of the Congress conferring his Grade called True Rosicrucian, being part of the system known as Asiatic Brethren.

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place. However this may be, they found no difficulty in advising Professor Schwarz that "the hour to bless Russia had arrived" or to entrust him with papers for the organisation of the Rosy Cross therein, namely, the First or Theoretical Degree of Solomon's Science.<sup>1</sup> Their facility is explained by the fact that Schwarz had been received previously into the Order at Berlin, by no less an adept than Wöllner. He was now constituted Chief of the Theoretical Degree for Russia, and as far as it is possible to reach an intelligible mean amidst the confusion of the various statements, it is clear that a warrant was conveyed also to Novikoff, who by this time was already a member of the Masonic Strict Observance. Rules of Procedure were established in writing to the following effect: (1) That the qualification of Rosicrucian Candidates should be the rank of Ancient Scottish Master<sup>2</sup>; (2) That no copies were to be taken of any documents; (3) That the teachings peculiar to the Degree should be communicated once in every nine Meetings—meaning, I presume, that the rest were to be concerned with ceremonial; (4) That Schwarz was to explain and interpret on his own authority in the best manner that he could; (5) That there was to be absolute secrecy, with prudent choice of members; (6) That Novikoff was to be admitted, having bound himself in the presence of at least three Theoretical Brethren to recognise Schwarz as his head; (7) That he was not to receive anyone without the permission of Schwarz; (8) That other Russian Wardens were to obey Novikoff. The document

<sup>1</sup> There is certainly a confusion here, presumably on the part of the anonymous Russian. We have seen that *Zelator* was the first Grade of the Golden and Rosy Cross.

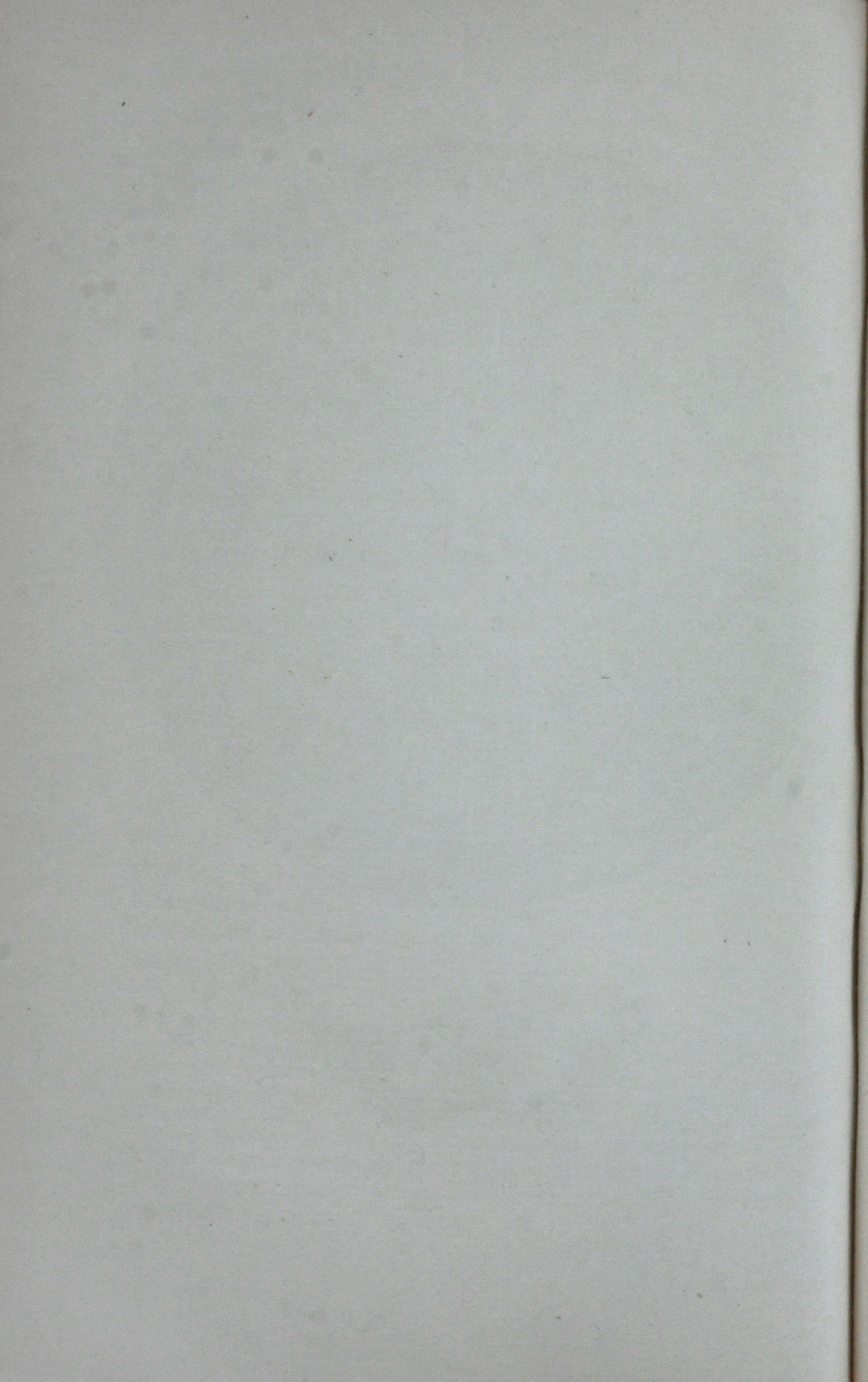
<sup>2</sup> On the multitude of Écossais Grades see my *NEW ENCYCLOPÆDIA OF FREEMASONRY*, I, 208-13. The particular variety which we know to have existed in Russia at the Novikoff period was called Scottish Master. There is no need to say that all Écossais Grades, like all Masonic Rites everywhere, were ancient by their hypothesis or that this hypothesis is false.



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which embodied these undertakings is described as "given" in the Palace of the Theoretical Degree at Berlin on October 1st, 1781, and was executed by Johann Christian, *Eques a Tarda*, and Franciscus Wilhelmus, *Eques a Castra*. It is to be observed that these titles of symbolical chivalry shewed that the signatories belonged to the Strict Observance. Their use in place of Sacramental Names signifying Rosicrucian initiation serves to indicate that the two Orders were working at that time under some kind of concordat. It corresponded probably to a later arrangement, in virtue of which my own Warrant as a member of the great spiritual chivalry is countersigned by the Supreme Council of the Thirty-third Degree in the particular jurisdiction concerned.

It is said that in virtue of his appointment Schwarz returned to Russia, bearing a new and unheard of teaching—so far as that country was concerned. The objects were (1) to seek the Great Mystery of Perfection; (2) to attain therein all heights accessible to man; (3) to found a new Church which should unify all nations and make peace between all governments.<sup>1</sup> It is affirmed by the anonymous writer that spiritual life in Russia "rose to unknown heights" when Moscow took its place as the heart of the "new teaching." Having discounted this extravagance of language as that of an enthusiasm which betrays its own folly, we shall find some food for reflection in the political aspects of the third clause, and may feel disposed to recognise that the German Rosy Cross had profited by intention at least from the astuteness of Wöllner; that it had a programme to develop in Russia; and that when Catherine of Russia intervened, as she did presently, it

<sup>1</sup> The point is notable, when we remember FAMA FRATERNITATIS and its profession of the faith maintained at that time in Germany and other reformed countries. But we shall see that out of the Rosy Cross in Russia there was produced the idea of an Interior Church as conceived by the mystic Lopukhin.

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may be that her action was not apart from knowledge. On the other hand, if we can forget Wöllner, it might seem possible that within the measures of the three clauses there lay expressed rather than concealed a "glorious great intent" belonging to a policy of God, in which case Catherine might have known something, but it was enough to miss the meaning. It would seem meanwhile that Professor Schwarz and his coadjutor went to work in real earnest, for we hear of Rosicrucian Lodges or Temples established at Moscow, Petrograd, Orel, Simbirsk, Mohileff, Vologda and in the ancient city of Yaroslav.

As regards the teaching of the Order, its elementary part, or that of the Lower Degrees, recalls the little that we know of things communicated within the circle of the Golden and Rosy Cross, *post* 1777. There was instruction on the elements in general, or Fire, Air, Water and Earth; on things of the body and on spirits; on Sulphur, Mercury and Salt; on the sperm of all things; on Birth, Death and Resurrection; on the action of Superior Stars; on the generation of metals, on metals and precious stones; on plants and the animal kingdom; on maladies of the human body, mental maladies and those of the soul; and on the perfect state of all things. But there were instructions also on God and Nature, on chaos, on the duties of those admitted to the Inner Temple of the Sciences of Solomon, with extracts from Böhme and other "God-taught" men. We are told also of a printing-press attached to the Degree and of works issued therefrom, such as the RING OF PLATO and SIMPLE INSTRUCTIONS ON PRAYER. The latter spoke of preparing the heart by inner meditation to realise that Christ, like the old Adam, is within us and not without. The Theoretical Degree was called a Rosicrucian School of Nature's Mysteries, for the education of members in love of God and their

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Brethren and for the encouragement of the work of charity.

The Kabbalah, Magic and practical Alchemy were studied in the Higher Degrees, the Russian writer speculating whether the last was to be understood spiritually. The same question might be raised about all three branches, when we learn that the mystic Lopukhin belonged to the Order, and it is on record that according to him its true mark or seal was that love in which the inner body grows up. His work on the INTERIOR CHURCH<sup>1</sup> appeared at Petrograd in 1798, issuing—as I have suggested in a recent note—from within the secret circle. The speculation sheds strange light on the possible purpose of the Rosy Cross in Russia. According to its own claims, it taught Divine Wisdom, Chemistry as known to science, but also a Divine Chemistry, said to be “unrivalled in its discoveries.” That, I take it, was a chemistry of the soul, the transmutation of soul by the Divine Spirit, or there may be a key in the observation of Lopukhin, just quoted, on the growth of the inner body. The reference is to the radiant body of adeptship, about which we have seen that there are intimations in the writings of Thomas Vaughan.<sup>2</sup>

There are vestiges, however, of more direct mystical instruction, as for example in certain intimations concerning

<sup>1</sup> See SOME CHARACTERISTICS OF THE INTERIOR CHURCH, by I. V.; Lopukhin, translated by D. H. S. Nicholson and introduced by myself. 1912. Mr. Nicholson was unacquainted with the fact that the reference to “Novikoff’s Society” in his preface was a reference to the Rosy Cross, as he had not met with the Russian’s contributions to THE THEOSOPHICAL REVIEW. It may be added that at the time of my collaboration I was in the same position.

<sup>2</sup> See my Introduction to THE WORKS OF THOMAS VAUGHAN, pp. xxxi-xxxv. There are allusions also in SOME CHARACTERISTICS. Lopukhin speaks of love as “the true sign of regeneration in Jesus Christ,” adding that it is the soul of the regenerated interior body and that “this soul is manifested in proportion as the body grows.”—Chapter IV. Elsewhere he says that it is the body of Jesus Christ which must be “reborn in us.”—Chapter V.

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a "supernatural state," so-called. The affirmation is that those who attain it are recipients of great mercies and exceptional gifts from God. "It is not possible to express the outpouring of love and beatitude which flows down upon them. . . . They become sensible of Christ and find union with Him and with the Holy Spirit. . . . They receive God and His peace." It is said also that in their liberation from the animal creature they forget—as it were—their embodiment and the sense of self is not with them. "They are transfigured into Christ; they are as one spirit with Him, annihilated in God, even in the depth of His being. . . . Henceforth their life on earth is a progress towards Heaven only."<sup>1</sup> There is some advice as to the means of reaching this state. Supposing that the record is one of aspiration towards attainment rather than a memorial thereof, it remains of great importance as to object and intention. It is expressed, however, in the terms of experience and may be compared with the substance of another memorial, which affirms that Christ, operating through faith, brings us to birth as Sons of Light. "In such light we communicate with Father and with Son, as well as with each other."<sup>2</sup> The Son manifested within us by the Father is described as "the source of water flowing into the eternal womb." There is also the following invocation. "Brethren, we call you into the holy union, into the communion with Holy Ones who are in the true light . . ., the Fire-Ring of Loving Intelligence." The hearers of this address were reminded that the life

<sup>1</sup> A more direct teaching of the purely mystical kind than is met with in—I think—any other published memorial of the Rosy Cross.

<sup>2</sup> There are similar intimations in Lopukhin's *SOME CHARACTERISTICS*. Compare also the hints scattered here and there through the strange account of a Hidden Temple in the *PHILADELPHIAN TRANSACTIONS*. I should add that the MS. quoted in my text is or was preserved in the Petrograd Imperial Library, MSS. Section, O, III, 63. It is described as Masonic, but belongs obviously to the archives of the Rosy Cross.

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of sense is temporal and comparable as such to the strings of a lute, "which vibrate only so long as the hand strikes." It would seem therefore that the *adepti* if not the initiators of the Rosy Cross in Russia were "mystic citizens of the eternal kingdom," whether or not their charter was signed by the crafty and time-serving Wöllner.

I proceed now to the Rite itself in its working, so far as the information in the memorial can be harmonised and drawn together. The headquarters—otherwise the Directory of the Order—were located at Moscow, presumably in a Lodge called *Eparchy*, which represented an union of all circles of the Rosy Cross in Russia. The question of headship is not a little complicated according to the piecemeal accounts. It appears that Schwarz died in 1784 at the age of thirty-three years.<sup>1</sup> The leadership of the Theoretical Degree was then assumed by a Directory, which was responsible to Wöllner and another German Rosicrucian, named Theden, who is not more particularly described. I learn from independent sources that he was a surgeon at Berlin, of whom it is said that he "tried to catch falling stars, believing that from their substance might be distilled the *prima materia*, a tincture for universal use."<sup>2</sup> In any case he was one of the secret heads who had charge of the Russian branch represented by Schwarz, when alive, at Moscow and at Berlin by Wöllner. The Directory was apparently constituted on April 30, 1784, "by order of the High

<sup>1</sup> He is said to have been buried in a church in Otchakov, close to the altar. He affirmed on his death-bed that he had been judged and found without guilt, wherefore he asked those about him to take part in his gladness. Only a very high state of attainment could warrant such a conviction! It is said that in 1820 a meeting was held at Moscow to commemorate his services. The expressed sentiment was that the teacher was still present in the grace of his influence.

<sup>2</sup> See Gilbert Stanhope: A MYSTIC ON THE PRUSSIAN THRONE, 1912, p. 128.

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Teachers." The three chosen leaders gave each other their hands and swore loyalty to the Order, "having prayed on their knees to the Triune God." Their names in full, with their chivalrous denominations in the Strict Observance were: (1) Nicolai Novikoff, *Eques ab Ancora*; (2) Prince Nicolai Troubetzkoï, *Eques ab Aquila Boreali*; (3) Pierre Taticheff, *Eques a Signo Triumphante*. The secret name of Novikoff in the Rosicrucian Order was *Colomir*. It would seem that when the Charter was issued he was admitted at once into the highest Degrees. It is impossible to adjust dates, and they are few and far between in the narrative, but there was a time subsequently when the famous Baron Schröder<sup>1</sup> was Wöllner's delegate for Moscow, and he would seem to have acquired a position at the head of the whole movement. The fact is challenged, however, by the Russian writer on considerations which are open to criticism, if anything attached to the question.

As regards the Laws or Statutes by which the Directory governed its members, they emerge only here and there, and may be grouped in the following order: (1) Unques-

<sup>1</sup> The reference is to Baron F. J. W. Schröder, 1733-92, whom Masonic writers connect with a Rectified Rose-Croix, possibly an occult version of the Eighteenth Degree, possibly another attempted reformation of the German Rosy Cross. He was concerned with Alchemy and Magic. But in all probability it is a confused reference to his connection with the Order of 1777. Baron F. L. Schröder, his brother, was Provincial Grand Master of the Provincial Grand Lodge of Lower Saxony at Hamburg. See my *NEW ENCYCLOPÆDIA OF FREEMASONRY*, II, 28. As regards the delegate of Wöllner, the anonymous Russian tells us (1) that a time came when he fell deeply; (2) that he was led astray by many temptations; (3) that Novikoff thwarted his financial schemes; (4) that Schröder seems to have attempted reprisals; (5) that Koutouzoff, a high Mason and pupil of Wöllner at Berlin, warned the Russian Rosicrucians to suspend relations with the former delegate, who ultimately left Russia; (6) that Catherine received news of his death in 1792, when Novikoff was in prison; and (7) that he admitted in his will having deceived the Rosicrucians of Moscow, but in what manner or to what extent does not appear in the story.

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tioning obedience was due to the Head of the Order, apart from knowledge concerning him and without asking who he was.<sup>1</sup> (2) Candidates must be approved by the Directory prior to their reception, even the Warden-in-Chief of Petrograd submitting names to Moscow. (3) The existence of the Directory was kept secret from members of lower Grades. (4) The Masonic qualification of Candidates obtained throughout.<sup>2</sup> There were also rules which governed the Theoretical Degree, and these are given *seriatim*. (1) Receptions were in the hands of the Warden, from which it would seem to follow that there was no Master of the Lodge.<sup>3</sup> (2) Before going on leave it was his duty to provide a substitute, pledged to return all papers on demand and to copy none. (3) He was required further to make provisions for the records in case of death. (4) Instructions in the Theoretical Degree were to be read and explained according to the best lights of the Warden. (5) A record was to be kept by the Secretary of everything said and done. (6) At Meetings apart from receptions the Brethren were to take their seats at a table for study, same being covered with a black cloth and having a seven-branched candlestick in the centre. (7) Meetings were to be held monthly. (8) It was laid down that every "pupil"—meaning Candidate—must belong to some branch of the Christian Religion, discharging his duties as such with zeal and earnestness, but shewing tolerance towards all forms of sincere belief.

<sup>1</sup> It will be remembered that a similar stipulation was made by the Asiatic Brethren and may have arisen from the bitter lesson taught by the experience of the Strict Observance, which foundered on the rock of its claim concerning Unknown Superiors.

<sup>2</sup> It follows that there were no Women of the Rosy Cross in Russia. Compare the Rituals of 1777 as regards the Masonic qualification.

<sup>3</sup> The distinction is idle, for the information available does not acquaint us with the Russian term which is rendered as Warden.



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The Degrees incorporated by the Rite are set out in a schedule as follows :

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Degrees	<u>Magical Progression</u>	Titles	Number of Members
1	9	Magi	7
2	8	Masters	77
3	7	Adepts (Probationers)	777
4	6	Majores	788
5	5	Minores	779
6	4	Philosophi	822
7	3	Practici	833
8	2	Theoretici	844
9	1	Juniores	929
			<hr/>
			5856
			<hr/>

This is the Ritual succession as established by Magister Piasco in *THE ROSICRUCIAN UNVEILED* and as verified by the various Rituals of the reformation epoch, but it is muddled in respect of the Adept Grades. It will be seen that the Grade number added to its corresponding magical progression always produces the denary, which is therefore the suggested number of the system, but the Grades are nine. There is another Rosicrucian Grade-succession which always suggests eleven but the attained number is ten. As regards the number of members, it seems to me that some items have miscarried in transcription: they differ in any case from those of the German Rosy Cross. By the hypothesis of the symbolism the grace and power of the Order proceeded downward from unity, whereas the Candidate proceeded from unity upward. The Theoretical Degree, of which we hear so much in the memorials, was therefore second in the scheme, and we only learn vaguely of any other being worked in Russia. The first, or that of Juniores, is never mentioned. It is said that in the Fifth

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Degree the Candidate partook of Wine and Bread, as in the Holy Eucharist ; that he was anointed and clothed in a kind of priestly garb ; and that he received a name and crest. Of those in the Sixth Degree we are told that they were on the level of angels and that thence upward the whole life was consecrated, as in official religion, meaning life under conventual rule and observing a rule of silence—at least as far as possible. If this is to be understood literally and as obtaining throughout the Order, it is certain that Bischoffswerder and Wöllner carried great dispensations.<sup>1</sup> It seems clear otherwise that there were advancements up to a certain point, for we hear that the conditions were humility, modesty and love of Brethren. Moreover, each member of the "Assembly" was required to be loyal towards the Government, obedient to Superiors, peace-loving as a citizen and an apostle of peace in strife. The reference is to the Theoretical Degree, which appears from the beginning of the account as of great importance in the system : we are told of "that splendid group of high minds, of high souls who bore the humble title."

A writer named Parowky is reported as stating that a terrible pledge was given by every Rosicrucian—namely, to die rather than reveal the Rosy Cross, even under torture. That of the Theoretical Degree was, however, short and simple : "I, N.:N.:., testifying in complete freedom and after due deliberation, do promise hereby (1) to worship the Eternal, Omnipotent Jehovah through all my days ; (2) so far as in me lies, to become acquainted with His wisdom and omnipotence by the study of Nature ; (3) to renounce the vanities of this world ; (4) to promote

<sup>1</sup> We have seen that above the Grade of Adeptus Minor there are practically no particulars of procedure in the Golden and Rosy Cross. We can make no inference therefore as to what was required of Members of what was implied by the Mastery of the Eighth Grade. Novikoff is supposed to have enjoyed the freedom of the whole Rite, but so far from leading a conventual life, he was a husband and father.

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whatsoever is profitable for my Brethren, to love them in word and deed and serve them in all their needs ; (5) to observe unbroken silence, as God is true and eternal." There are no particulars of the Ceremony, but it required three apartments and a vestibule or place of preparation. The inscription over the first door was KNOW THYSELF, over the second FLY EVIL and over the third SEEK GOOD.<sup>1</sup> There was work about an Altar.

The following additional points may be drawn thus together : (1) The Order was affirmed to come from the East—meaning Palestine—and to have been brought into Scotland by ten Brothers, who are said also to have restored it. It should be observed that this is a variant of the Strict Observance legend, according to which the Knights Templar were preserved and perpetuated by Aumont, the Prior of Auvergne. (2) The connection between the Rosy Cross and Masonry was very close at the time in Russia ; the Masonic membership was no doubt comparatively small and the government in a few hands ; the important personalities probably belonged to both. (3) The Directory at Moscow seems to have exercised jurisdiction over the Johannite or Craft Degrees and Écossais Masonry. (4) The name of Martinism covered both activities in the profane or popular world—as we have seen. (5) According to M. V. Longuinoff, one of the biographers of Novikoff, the Chief of the Ninth or Highest Rosicrucian Degree was one of the Seven Magi, or Magus Major, but we know that Magus was the title of every member in this exalted position. It is said of one of them that he was born in Venice and lived in Egypt ; but this

<sup>1</sup> It is conceivable that counsels like these which to us are commonplaces of spiritual life may have signified differently and even perhaps deeply when they were set up in Russia accompanied by great claims. There seems no question that Martinism, Masonry and the Rosy Cross came with glad tidings to Petrograd and Moscow, like a spirit of life breathing on bones of formalism, speaking of liberation and light dawning in the heart.

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is doubtless to be understood symbolically, there being various emblematical or mythical locations for the different Degrees. The name ascribed to the personality in question is Lucianus Rinaldus de Perfectis, but this is a mystical title belonging to the Ninth Degree. The nine Chiefs are represented as living in Cyprus, Palestine, Mexico, Italy, Persia, Germany, India and England, but according to Magister Pianco they were to be found in Egypt, Persia, Venice, Madrid, London, Amsterdam and Cologne. None of the ascriptions can be taken literally. THE ROSICRUCIAN UNVEILED tells us that it is explained orally why they are scattered through the world.<sup>1</sup> Other allocations, which are many, stand at the same value and are explicable in the same manner.

Such is the story of the Rosy Cross in Russia, the only country in which it was enabled to illustrate the thesis that it was *fons et origo* of ancient Freemasonry by having Masonry under its wing.<sup>2</sup> There was, however, a Nemesis on the threshold. On April 21, 1792, the Empress Catherine II issued an ukase for the arrest of Novikoff. We are told that Lopukhin and Tourgureff burned their papers at night, as also Prince Troubetzkoï—the latter at his country seat. There is no need to say that the central book-collection was also seized. The accused himself is described as almost in a dying state when the blow fell, but his young nephews are supposed to have carried off the “dangerous” secret documents, and very few things were found. It could not have been an unexpected blow, for Novikoff had been examined previously—though only as to the Christian

<sup>1</sup> Magister Pianco's entire scheme of Rosicrucian Grades, their titles, symbols, sacramental names and places of distribution will be found in my SECRET TRADITION IN FREEMASONRY. See the folding diagram facing p. 218 of the second volume, to which I have referred on p. 456.

<sup>2</sup> The reference is perhaps more especially to Johannite and Écossais Grades, but it would include the Strict Observance, supposing that this was at work.

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Creed and his position respecting it—by the Metropolitan Archbishop Platon, who told Catherine in writing that “he wished there might be, all the world over, such Christians as Novikoff.” The process began and was directed nominally against the Martinists, but we are told that it was not formal and that no judgment was passed. Certain people were banished to their country estates after written examinations and were threatened in the event of their leaving them or inducing others to join “the evil sect.” The German Lodges are said to have continued undisturbed; in a word, according to the anonymous Russian, everything proves that the Empress feared Novikoff alone. We learn also the reason. It is said that “Catherine sought to discover the measure of her heir’s engagements to Masonry, and the test question to Novikoff was therefore: “What were your relations with a certain person of high rank?” That person was the Grand Duke Paul, afterwards Paul I. The desired information was not obtained, and on May 17 or 18 Novikoff was taken secretly to “the living tomb” of the Schlüsselburg Fortress, being condemned to fifteen years’ imprisonment, though the sentence was not signed by the Empress till August 8. His fate was shared voluntarily by his doctor—Michail Bagriansky—and by his valet. Those who are concerned must be referred to my original for the story of this imprisonment, and of things connected therewith and arising therefrom. It ended on November 6, 1796, with the death of Catherine and the succession of Paul I, who threw open the doors of the prison. That the new Emperor was indeed a Mason, if not also a member of the Rosy Cross, there is perhaps no need to say. His position was therefore one of full liberty for the Masonic Lodges and their work. It is suggested that he might even have taken the Office of Grand Master, but there were other interests at work. He became instead Grand Master of the Order of Malta, and to Masonry he was lost.

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The story of the Rosy Cross in Russia ends at this point, so far as my records are concerned, but the life of Novikoff continued till July 31, 1818, when "he passed away peacefully" in his seventy-fourth year. He had seen an interdict laid on all Masonry in 1797 by his Imperial Liberator. He had seen the ban removed in part and in brief—or so the story goes—by the Czar Alexander. We know that suppressions of this kind do not kill institutions which have anything vital in them: they disappear from public gaze and find a place in catacombs or in the very crypts of palaces. After the greater light on the further side of mortality had dawned upon the soul of Novikoff, or in 1822, there followed a more rigid and much more prolonged interdict on all the Secret Rites; but there can be no one so unwary as to say that from the year mentioned and onward to 1916 there was no Masonry at work in Russia. And in whatsoever places of hiddenness there was also and remained the Russian Rosy Cross. I have had reports concerning it by word of mouth, testifying to a time when it reposed in the bosom, so to speak, of certain families, as if it were a family tradition, a skeleton in the cupboard of certain noble houses, a secret abiding under their armorial bearings. I have had reports of it later still, also by word of mouth, and according to these some branch or phase or remnant was subsisting under a rose of many petals in Petrograd, prior to the War. In both cases, so far as I am justified in surmising, it had degenerated once again into the occult activities of old, presumably the so-called astral workings. It is highly probable that it had outlived all interest and all consequence, but in some sense or other it remained and may rise again out of its ashes when the present reign of terror is over.<sup>1</sup>

<sup>1</sup> There are said to be Rosicrucian documents in the Petrograd Library and in the Roumianzeff Museum at Moscow, which contains also various letters of Novikoff.

## CHAPTER XX

### ENGLISH ROSICRUCIANISM OF THE NINETEENTH CENTURY

So far as this work has proceeded the Woman of the Rosy Cross has scarcely been met with therein. The possibilities of her membership, her qualifications, if any, have not emerged for consideration. It would appear as if they had not so much as occurred to the mind of the original Brotherhood, though the Lady Lucifera and her trains of radiant virgins were *personæ* of manifold importance in the dramatic pageant of the CHEMICAL NUPTIALS, and though it follows from the Laws of 1710 that a Brother in wedlock could work on alchemy with his wife. When the Golden and Rosy Cross laid out a private plan to take all Masonry for its province, providing Unknown Superiors as inscrutable as those of the Strict Observance, its rule of Masonic qualification would have put up a barrier to the initiation of both sexes, supposing that such a question arose, but there is not the least evidence or indeed likelihood that it did. On antecedent and *a priori* considerations there was something to be said against the exclusion of women from the peculiar mysteries of the Order, for in the traditional history of alchemy—not to speak of the fraudulent ascriptions of certain texts—there was Miriam the sister of Moses and there was Mary the Egyptian, both of whom had attained the Grade of Adeptship. We are now brought into touch with another method of procedure, appealing also to tradition, and with presumably another branch of the Rosicrucian Mystery, emerging not unfitly from a past

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which gives up no clue as to its genesis, connections or history. On September 12 in the year 1794 a certain Comte de Chazal, then resident or sojourning in the district of Pampelavuso, Isle of Mauritius, received Dr. Sigismund Bacstrom, who is known otherwise to Hermetic students, into a *Societas Roseæ Crucis*, personally and on the spot, by what is known as the mode of communication. The record of this admission remains in the form of an undertaking or certificate, signed by the neophyte and countersigned by his initiator over the seal of the Society. It is a remarkable document from several points of view, and I proceed to summarise its contents with reasonable fullness, under the following heads.

On the historical side of the subject, it affirms (1) that the Society is most ancient, most learned and comprises investigators of Divine, Spiritual and Natural Truth; (2) that in the year 1490 it separated from the Freemasons; (3) that it reunited subsequently and formed one spirit with the Masonic Brotherhood; (4) that at this time the Society assumed the denomination of *Fratres Roseæ Crucis*. These statements are substantially identical with those of Magister Pianco, in *THE ROSICRUCIAN UNVEILED*, concerning the Magical Brethren. At the end of the eighteenth century they seem to have obtained a kind of traditional value by repetition from mouth to mouth. The fact that they were countenanced and advanced by and under the authority of some given branch of the Rosicrucian Order offers no evidence that they were in vogue prior to the first printed work in which they were presented, nor does it signify that the branch in question was producing an intentionally fraudulent history. It was an utterly uncritical period, so far as occultism and its personalities were concerned, and it seems possible that people, otherwise of sincere minds, invented traditional histories because certain things seemed explicable along such lines, especially in regard to supposed



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Secret Tradition and the mode of its transmission through centuries. They expressed them in terms of certitude, because they came to believe in them on their own part, amidst all their contradictions and notwithstanding all unlikelihood.

It follows otherwise from the document (1) that the Society was concerned solely and only with the work of physical alchemy; (2) that it pretended to the possession of secret knowledge on this subject; (3) that it pledged its members not only to keep its secrets sacred but any discoveries of their own connected therewith; (4) that those who entered the Order undertook to make a beginning in the Great Work as soon after as circumstances, health, opportunity and time permitted; (5) that this beginning was to be made with their own hands and was not therefore to be deputed; (6) that every individual discovery relating to the Great Work must be communicated to that Brother who was nearest at hand; (7) that if it should please God to permit of the Great Work being accomplished by a member with his own hands, the same should give thanks to God, should do and promote all possible good to others and be dedicated himself to the pursuit of true and useful knowledge; (8) that it was most especially forbidden to administer *Aurum Potabile* to any person infected with venereal disease; and (9) that every member was pledged on his admission never to give the Fermented Metallic Medicine for transmutation—not even a single grain—to any person unless that person was an initiated and received Brother of the Rosy Cross.

It will be seen that this branch of the Order, like the Golden and Rosy Cross of 1777, gave certain instructions to its members, who were left to work them out; if they came to any good by so doing, the Society was to share in the result; if they failed, on the other hand, there was no undertaking on the part of the Society to instruct them

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further or to extricate them from any difficulties consequent on the cost of experiment. In this case, as in two others that have preceded, my conclusion is that the Society existed to exploit the wits and industry of the rank and file of Brethren, hoping that in this manner the Great Work might be in fine accomplished within the secret circle and redound to its everlasting credit.<sup>1</sup> The occult fool is still extant, however, and I may as well register briefly his inevitable counterview. He will believe that all these branches of the Rosy Cross had true Masters ruling in the inmost circle; that they were in possession of the Metallic Medicine and the Elixir Vitæ; but at the same time and rightly they promised nothing to their neophytes but that which might result from their own industry, guided, however, from above. This reservation notwithstanding, in the case of a properly prepared and truly deserving novice, discovered to be such by the unerring illumination of the Masters, these latter in their perfect compassion did so guide their elect children, so lead them from point to point of instruction, that at a right and proper time the mastery was in fine attained by them. My answer is: *Quod erat demonstrandum demonstratum non est*. In other words, the evidence for this view is in the folly of the belief which prompts it, for other witness there is none. I might as reasonably advance on my own part that the Golden and Rosy Cross, and the particular *Societas* now under consideration were secret political centres—working, e.g. for universal revolution—and that they derived their revenues from the subscriptions of Hermetic enthusiasts, whom they led to expect great things without actually promising them. There is again no evidence and antecedently in both

<sup>1</sup> It is obvious that the personal claims of Comte de Chazal are opposed to this view, but there is no evidence that, however genuinely held, they represented truth in fact. The best comment upon them is that the Count received his income from Bordeaux, as we shall see.

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cases there is no likelihood. My own hypothesis of quest is in harmony with the facts on record, as also with the probability of things, while it saves the several associations from that charge of flagrant imposture which would be the resource of extreme criticism. An intimate study of the documents leads me to conclude that there is something which calls to be saved from aspersions of this kind, for however unconvincing they are in various and several respects, it is impossible not to recognise a heart of sincerity at their root. This is eminently the case with the Rituals of 1777, but it is the case also with the Bacstrom Certificate, countersigned by de Chazal.

The position of the association in respect of official religion and political matters is indicated by the following undertakings on the part of Novices : (1) That they would not build churches, chapels or hospitals ; (2) That they would not establish public charities, there being already a sufficient number of such institutions, if only they were regulated efficiently ; (3) That they would provide no salary for a priest or churchman as such, thereby tending to make him yet more proud and insolent ; (4) That if they relieved any worthy clergyman in distress they were to regard him in the light of a private person only ;<sup>1</sup> (5) That they would not assist or support with gold or silver any king, potentate or government whatsoever, save only by payment of taxes ; (6) That they would not help any popular movement or private cabal in revolt against any government ; (7) That they would leave public affairs in the hands of God, Who will bring to pass the events foretold in the APOCALYPSE of *St. John*, which events are even now in the course of rapid fulfilment. It will be seen that the old Second Advent thesis recurs herein.

<sup>1</sup> The Order in that branch with which de Chazal was connected seems to have been militantly anti-clerical : it would be difficult to think that its certificates in Russia embodied such requirements.

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There are three further points which call for particular notice. (1) The Bacstrom Certificate defines the Brethren of the Rosy Cross as a Company of those who believe in the great atonement made by Jesus Christ on the Rosy Cross, described as "stained and marked with His blood," for the redemption of spiritual natures. This determines the judgment of a branch of the Order on the significance of its own symbol as formulated in the last years of the eighteenth century. It does not explain, however, in virtue of what necessity an association of physical alchemists should be incorporated under the bond of Christian faith. Supposing that metals can be transmuted by a chemical process it is difficult to credit that a Jew, as Jew, is incapable of performing the experiment with success. It seems to follow either that the Brethren of the Rosy Cross arrogated to themselves a special and divine election to the *ars magna* of secret chemistry by reason of their Christian faith or that behind and beyond the physical work there was one of a spiritual nature which could only be performed in Christ.

(2) It is especially laid down that the Order does not exclude a worthy woman from initiation and on the contrary will not hesitate to receive her as an Apprentice, or even as a practical member and master, if she possesses the work practically and has herself accomplished it. The reasons given are: that there is no distinction of sexes in the spiritual world, whether among blessed angels or rational spirits of the human race; that redemption was manifested to mankind by means of the Blessed Virgin; that salvation—"which is of more value infinitely than our whole Art"—is granted to the female sex as well as to the male; that Semiramis Queen of Egypt, Miriam the prophetess and Peronella the wife of Nicolas Flamel are believed to have been all possessors of the Great Work; and lastly that Leona Constantia, Abbess of Clermont, was

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actually received into the Order as a practical member and "master" in the year 1736. If we take the last statement for a moment at its face value and the date as it stands, the year 1736 would mark a period prior to any probable connection between Freemasonry and the Rosy Cross, all later claims notwithstanding. No Masonic qualification was therefore required, and—as shewn already—there was no reason why women should be excluded. Whether or not the story of Leona Constantia is a mere legend or pious fiction, there came a time when the only known Rosicrucian Order of 1736 passed under the Masonic ægis and *ipso facto* would have ceased to receive women. But in 1794 it was just emerging from the alembics of the French Revolution, and notwithstanding its claim on Masonic connection *ab origine*, it may have dropped the Masonic qualification. It seems a tolerable hypothesis therefore that the *Societas Roseæ Crucis*, as represented by one of its "worthy members" then located at Mauritius, was another development of the Golden and Rosy Cross. We shall see, however, that if in such case it had abandoned Masonic qualifications it had also abandoned Ritual, and this strains the hypothesis.

(3) There was a promise on the part of every member that—for the benefit, as it is observed, of worthy men—each of them before he departed this life would instruct one or at the most two persons in the secret knowledge, he or they being worthy, upright, well-meaning and desirous of secret science; that he would also initiate and receive him or them into the Society as members or apprentices, after the same manner that he had been received himself. It is obvious that this undertaking connotes a pre-Ritual period of the Order, such as may have corresponded to the procedure of 1710, or even earlier. There are traces also in general alchemical history of the Secret Art being perpetuated in this manner from Master to chosen pupil.

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The *Societas Roseæ Crucis* was obviously securing its transmission from age to age. It may be noted in this connection that Sigismund Bacstrom promised in the tenth clause of his undertaking ever to remember with gratitude that worthy friend and Brother by whom he had been initiated and received, to respect and "oblige" him so far as lay in his power, after the same manner as, on his own part, he who had admitted him was pledged to some earlier Brother who had received himself. My conclusion is that the Comte de Chazal belonged to a branch of the Order which is not to be identified with the Golden and Rosy Cross, as the latter existed in 1777; its root may perhaps be referable to the system of which Sigmund Richter became the spokesman in his work on the Philosophical Stone, or to some still earlier development.

There is one word more on the document and it arises out of the manner laid down for the examination of persons who called themselves Brothers of the Rosy Cross. It does not appear that vouchers of initiation were carried in the form of a particular jewel or cross, or that certain formulæ were interchanged as a test of status. The claimant was called upon to shew (1) a precise explanation of the Universal Fire of Nature; (2) of the Rosicrucian magnet for attracting and magnifying this fire under the form of a salt; (3) adequate acquaintance with the work of the Order; and (4) knowledge of the universal dissolvent, including the use thereof. The inference is that at least some further acquaintance with these secret things was communicated to the neophyte, or he was put in the way of attaining them at an early period of his novitiate. Were it a tolerable hypothesis—which I do not indeed think—to advance that such arcana call to be understood allegorically, then the meaning concealed behind them would be that which he was taught or was at least led to discover, and thereon in his turn he would test the claimants whom he met. Till the

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eve and night before the French Revolution gave place to its tempestuous dawn, the eighteenth century had been an age of errant adepts, of professional masters and claimants to the Rosy Cross in many a land and city. The cataclysm swallowed up the last generation, and the memorial dated from Mauritius is like a solitary survival.

As to the whereabouts, if still extant, of the original Bacstrom Certificate I have no knowledge. I am acquainted with two copies, in manuscript, one belonging to the year 1842 and in my possession, while the other has passed through my hands. Included with the first in the same volume there is a separate manuscript, entitled ANECDOTES OF LE COMTE DE CHAZAL, F.:R.:C.: and containing what I presume to be the only available particulars concerning him. It should be explained that the title is a device of the scribe who made the copy and that the document comprises a single letter of considerable length, addressed by Dr. Sigismund Bacstrom to a correspondent, named Alexander Tilloch, who had asked for particulars concerning the late Louis de Chazal. I propose to summarise in full that which was furnished, premising that the content of the letter forms a consecutive narrative.

(1) The acquaintance with de Chazal began in Mauritius. (2) He is described as the most learned as well as the most opulent man in the island, his landed estate and other property being worth three million Spanish piastres, though he followed no profession or business. (3) He is said to have educated a hundred orphan girls and to have provided them with marriage dowries totalling another million piastres. (4) His more private charities were also very numerous. (5) As to the source of his revenues, he received annually considerable sums from Bordeaux. (6) Dr. Bacstrom affirms that he had inspected a manuscript in the Count's autograph, containing an account of his experiments and cures by means of animal magnetism,

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electricity and galvanism. (7) Though resident at the time in Mauritius he was cognisant of all that took place in Paris during the horrors of the French Revolution, including the execution of the French King and Queen, while all communication was suspended between France, Mauritius and the adjacent island of Bourbon. (8) He kept a journal of that which he saw or learned, and its accuracy was verified twelve months after when news from Europe was brought by an American ship. (9) Bacstrom was introduced to de Chazal by Dr. Petit Radel, a learned Parisian physician who escaped the guillotine by flight, leaving all that he possessed behind him, so that he was now secretly supported by the Count. (10) Bacstrom paid three visits to de Chazal, the last of which extended over eight days. (11) He became an intimate friend, inspected his rich collection of gold medals, precious stones, philosophical, astronomical and mathematical instruments, his library and laboratory. (12) De Chazal informed him that he possessed the *Lapis Philosophorum* and also the Animal Stone. (13) The text at this point is doubtful, but I understand it to mean that he owed to the one all the wealth at his command and to the other his robust health at the age of ninety-seven. (14) The Count kept the best table in the island, and one day after dinner he took Bacstrom into his laboratory and caused him to perform in his presence an alchemical experiment, under his supervision and direction, as a result of which there was produced (a) gold of thirty carats, but exceedingly brittle; (b) most glorious, soft and ductile gold of twenty-four carats; (c) a gold of yet more glorious colour, somewhat heavier than the former. (15) The memorial relates further that Comte de Chazal found by frequent conversations that Bacstrom was acquainted with the theory of the *Lapis Philosophorum* and with the classic writers on alchemy. (16) He therefore initiated him and then communicated his practical labours. (17) Bacstrom



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“wrote down from his mouth” the whole procedure of the *Lapis Animalis*, there being five or six different methods, all leading to the same end. (18) The Count affirmed that *Lapis Animalis* was the easiest of all works; that it was best elaborated by Nature alone, apart from artificial heat, because the subject was so extremely tender; that he had succeeded in his first attempt during the second year after his arrival at Port Louis; and that in proceeding he had followed the instructions which he had received in Paris, *anno* 1740. (19) Finally, the Count offered Bacstrom 30,000 Spanish dollars if he would prolong his stay for a year, “in order to work the process once more from the beginning.” (20) Whether or not Bacstrom was a ship’s doctor does not explicitly appear, but it is said that he dared not comply, having orders from the President of the Colonial Assembly to go on board the *Harriet* (Captain Daddy), bound for New York. (21) At this news, it is added that the worthy old man wept like a child and lamented that he had not been introduced to him three months sooner. (22) Subsequently he mustered up all the money there was in the house, amounting to about three hundred dollars, and begged Bacstrom to accept it as a small token of his sincere friendship. (23) It remains only to add that the Comte de Chazal was married and that Madame la Comtesse is mentioned once during the course of the narrative.

The letter of Sigismund Bacstrom is dated March 16, 1804, and concludes by assuring his correspondent that it contains practically all that he can remember of his different conversations with him who was his father in alchemy. The next question before us is to ascertain what is possible concerning the pupil who became under such exceptional circumstances a neophyte of the Rosy Cross. It happens that he wrote much upon alchemy, and I have met with amateurs of the art who prized his texts, but the devotion paid to them was entirely of a private kind, among a few

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who had secured copies, for so far as I am able to trace not a line of them has entered into print. The Rev. W. Alexander Ayton, the student part of whose life was spent among the rarities of all occult literature, but perhaps especially of alchemy, had not only an intimate acquaintance with the Bacstrom manuscripts but had attempted to follow some of their practical processes—without success, however, as there should be no need to say. His transcripts passed into hands where it has proved impossible to follow them; but there are others, I believe, if not the original autographs, which are somewhere in theosophical keeping and are said to be jealously guarded. One does not get further commonly in this kind of quest, but the fact may be registered with detachment, as any possible importance would be only of the textual kind, and we have texts enough and to spare against any future experiment in decoding the symbolism or separating the wheat from the chaff in the *chaos magnum* of the literature.

It is doubtless unnecessary to add that biographical dictionaries do not concern themselves with Sigismund Bacstrom and that I have found no allusion to him in the ordinary or extraordinary sources of reference in occult literature, with the sole exception of THE ROSICRUCIAN AND MASONIC RECORD, but that is by derivation from the Certificate countersigned by de Chazal, which I printed *in extenso* over thirty years ago. It is barely possible that a DIARY OF A ROSICRUCIAN PHILOSOPHER, which I once transcribed from a copy in the autograph of Frederick Hockley may have been drawn from the Bacstrom manuscripts. It belongs to the year 1797 and contains very curious notes on diurnal proceedings in a laboratory undertaken for the purposes of the Great Work. The text is accompanied by crude diagrams of an explanatory kind, but it breaks off abruptly, leaving the experiments unfinished. I suppose that believers—if any at this day—in

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the occult arts and especially of those branches represented by the Hockley collections would aver that the adept was brought to a pause of necessity by the fact that subsequent to his last entry he accomplished the *Magnum Opus*, and could therefore put nothing in writing. The evidence for this is like the evidence for the assertion in the title—that the Diary was actually that of a Rosicrucian Philosopher. It may be added that there was a William Bacstrom, who also appears to have been concerned in occult activities, but whether he was related to Sigismund there is no means of knowing.

It is to be presumed that the communication which has been summarised here at length was written in England to a correspondent who was also in England, and as I have no doubt whatever that the Bacstrom Certificate is a genuine document of its period, it follows that a Brother of the Rosy Cross was resident in these islands at the beginning of the nineteenth century. Moreover, as an earnest alchemist, student and operator of the art he would have fulfilled the simple conditions imposed upon him at his reception into the particular branch of the Order: in other words, he would have appointed his successor. A transmission could have been established in this manner, but there is of course no evidence that it was.

To the period of Bacstrom there belongs the Baal Shem of London, Dr. Samuel Jacob Falk, a Kabbalist who claimed to possess thaumaturgic powers, and is rumoured to have been connected with some association or brotherhood, the name and nature of which do not emerge. On such authority as this the makers of myth have integrated him in the Rosicrucian Order.<sup>1</sup> He appears to have died in 1782.<sup>2</sup>

<sup>1</sup> See a most explicit statement to this effect in Westcott's *HISTORY OF THE SOC. ROS.*, p. 5.

<sup>2</sup> See Abbé Fournier, p. 84, for an account of Dr. Falc (or Falk) in England. He states that some people regarded him as Chief of all the Jews and his ministry as purely political.

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He is a subject of reference in the important Rainsford Papers, to which I shall advert immediately ; but General Rainsford—whose record they are—remained in doubt whether he was a knave or not, though his banker's son at the Hague testified that he was not only a profound Kabalist but a very holy man.<sup>1</sup> There was also—according to Kenneth Mackenzie—a certain Cain Schenul Falk, otherwise Dr. Falcon,<sup>2</sup> who is represented as possibly or probably distinct from the former and as living in London *circa* 1788. Either he or his son Johann Friedrich Falk is affirmed to have been the head of a Kabalistic College and to have died about 1824.<sup>3</sup> He is included by Kenneth Mackenzie among known members of the Rosy Cross, the warrants being wanting as usual. Occultists and Masonic speculators in the past and now have failed to realise that the Rosy Cross was a Christian Order always and only ; the Jew, therefore, had no place in its ranks, whatever his qualifications as a Kabalist and whatever his thaumaturgic powers. It remained for spurious High Grade Masonry, drawing unawares from Rosicrucian sources in the Eighteenth Degree, to cast out the essential Christian elements from the Rose-Croix of Heredom for the admission of Jews and Deists.

The Rosicrucian allusions in the Rainsford Papers<sup>4</sup> are comparatively few, but they serve to establish the following points : (1) That General Rainsford was on the quest of the Rosy Cross, understood presumably as an occult and magical Order ; (2) That he was evidently received into a Society of this kind, the particulars of place and time being alike wanting ; (3) That there is some ground for inferring that his admission took place in London ; (4) That in 1785


<sup>1</sup> See Chevalier de Rampson : MÉMOIRES, for a Falk reference and some curious details.

<sup>2</sup> The Baal Shem of London was known under this name.

<sup>3</sup> The JEWISH ENCYCLOPÆDIA knows nothing of this alleged personality.

<sup>4</sup> See British Museum, Additional MSS, 23644-680.

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he was apparently attached to something of the same kind then working in Paris and made use of its cipher on one occasion; (5) That the English society is referred to under the denomination R.:Cru.:; (6) That in this case it was probably working the scheme of Degrees adopted at the German reformation of 1777; (7) That some German Notes on Alchemy, entitled *Instructio et Manipulatio ex Ordinatione et Concordia Fratrum*, were signed by Rainsford with the Mystic Name *Spheræ fondus in Salis*, which is not translatable but belongs to a high Grade of the Rite in question; (8) That in a letter written at Harwich in October, 1782, he mentions having met with certain Hebrew MSS. at Algiers, and that they related to the Society of Rosicrucians, "which exists at present under another name with the same forms"; (9) That he refers on another occasion to a *respectable, honorable et très vénérable Fraternité*. This is the sum of the allusions, and they leave no doubt in my mind that the writer was received into some branch of the Golden and Rosy Cross. We know by the evidence of one of its Adept Rituals that a variation of the German Rite was extant in France prior to the Revolution, and it is possible that there was an English branch, but our sole source of information on the subject is the single Rainsford reference, unfortunately of the vaguest kind. It is impossible to base even the most tentative hypothesis on such an allusion.

We do not meet with any further reference to the Order in England till the year 1836, when Godfrey Higgins published *ANACALYPSIS*, in the course of which he remarks that he had not sought admission among Rosicrucians or Templars, because it would involve pledges which might be detrimental to his work of research. It has been concluded by unwise speculation that a branch of the old Order was at that time established in England, but there is no evidence for the view. The Templars cited in the

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passage were the Masonic Order of that denomination, and the legitimate inference is that the Rosicrucians were the Knights Rose-Croix, whom we know to have been at work at the period both within and without the jurisdiction of a Supreme Council, otherwise of the Scottish Rite. Alternatively, Higgins may have referred to the Rosy Cross connected with the Royal Order of Scotland. He was a Craft Mason, acquainted with Masonic activities, and there is the fullest evidence in his writings that he had no canon of distinction between things which differed from one another, though they passed under the same name. A typical case in point is the Masonic Knights Templar, whose descent from the old chivalry was accepted implicitly by Higgins. It remains to say that those who have put forward the counter-view, talking glibly of a Rosicrucian College ruled by a Magus and conferring Degrees during the first half of the nineteenth century, on the authority of Godfrey Higgins, are persons whose opinion on any question of scholarship or ordinary research can be set aside at once and utterly.

Before proceeding to the final concern of the present chapter it is interesting and curious to note that about 1860, and in Manchester above all places, there flourished a Rosicrucian Brotherhood for a considerable number of years. The particulars verifiable concerning it are, however, (1) that it was an Antiquarian Society, without pretensions of any kind; (2) that the only mystery concerning it is its choice of the particular name; (3) that it met at the houses of members; (4) that its convocations were called chapters; (5) that reports of its activities appeared occasionally in *THE MANCHESTER GUARDIAN*, one explanation being (6) that the editor of this newspaper, John Harland, belonged to the Brotherhood; (7) that it was concerned with topographical, historical, architectural questions and so forth; (8) that it knew and cared nothing

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for so-called occult sciences and had no views on the legend of Christian Rosy Cross ; (9) that on one occasion at least there was a volume of antiquarian interest published under its auspices ; (10) that its occasional meetings continued till the end of 1869, if not later.

The next event in this country was the foundation of the Masonic Rosicrucian Society, otherwise *Societas Rosicruciana in Anglia*, usually abbreviated by familiars, who speak of it as the *Soc. Ros.* It has been taken over by unfriendly critics and applied in a derisive sense. The chronological story of this institution, with many of its Minutes in abstract, will be found in occasional TRANSACTIONS—s.v. London—at the British Museum. But as regards the circumstances of its origin recourse must be had to two publications issued by the present "Supreme Magus," Dr. W. Wynn Westcott, the first being HISTORY OF THE SOCIETAS ROSICRUCIANA IN ANGLIA, 1900 and the second DATA OF THE HISTORY OF THE ROSICRUCIANS, 1916. It appears from these pamphlets that the *Soc. Ros.* was projected in 1865 and started in 1866 by Robert Wentworth Little, described as originally a clerk at Freemasons' Hall and subsequently Secretary of the Royal Institution for Girls.

The allegations are (1) that Little found and borrowed or abstracted certain papers, containing "Ritual information," preserved in the Grand Lodge Library ; (2) that they had been discovered before him by William Henry White, who was Grand Secretary till 1857 ; (3) that White himself was among "the last survivors" of an English Rosicrucian Society, holding from a Venetian Ambassador to England in the eighteenth century who had "conferred Rosicrucian Grades" on students in England, and the said students had handed "on the rule and tradition to others" ; (4) that according to Dr. Westcott, White "made no use" of the Grand Lodge MSS., but according to another

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deponent, who will be cited presently, White admitted Little, not apparently by the powers committed to him as an initiate and from "Ritual information" in his own possession but from the papers in Grand Lodge; (5) that this notwithstanding these papers were "imperfect for ceremonial open use"; (6) that on finding them after White's "retirement from office"—as stated by the other deponent—Little called to his assistance Kenneth R. H. Mackenzie, who claimed that when in Germany he had been admitted by some "German Adepts" into certain Grades of a Rosicrucian system and had been licensed to form a group of Masonic students in England, "under the Rosicrucian name."

The critical position of these statements may be summarised thus: (1) There is some slender ground for believing that papers were abstracted from Grand Lodge, because in the month of September, 1871, Matthew Cooke "raised a complaint in Grand Lodge against Masonic officials for discovering, using and removing old MSS. from the Record Rooms of Freemasons' Hall." This is on the authority of Dr. Westcott, who adds that the missing documents were applied to a reconstruction of the Red Cross of Rome and Constantine as well as the foundation of the *Soc. Ros.* It will be observed, however, that Cooke's complaint was about the removal of old MSS., not otherwise specified. If reference to Rosicrucian documents was intended, there is negative evidence that they were not returned to Grand Lodge as they are not to be found therein. They have also disappeared otherwise, as Dr. Westcott tells us that they did not come into the possession of either Supreme Magus in succession to Little, who assumed or received that title in 1866. I should add that the only evidence for Little personally discovering or removing MSS. rests on the second deponent. (2) Dr. Westcott cites a letter from the Rev. T. F. Ravenshaw, once a Grand



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Chaplain of England, no information emerging concerning the person to whom it was addressed. It is the authority for the story concerning a nameless Venetian Ambassador, for White as a last survivor of some English Society, for Little's admission by him, and for the alleged papers coming into the possession of Little after White's retirement. But without prejudice to the *bona fides* of Ravenshaw the depositions in this letter admittedly represent explanations made to the writer by Little himself. It follows that the whole story depends on the latter's good faith, and this is the question at issue.<sup>1</sup> (3) As regards Kenneth Mackenzie, his share in the foundation or reconstruction is not mentioned apparently in the record of Ravenshaw. Dr. Westcott tells us that it depends on letters from Mackenzie to himself and Dr. Woodman, the second Supreme Magus. We are again in the same position, reposing on a question of good faith, and in the present case it is precisely and very much at issue. On Rosicrucian subjects at least the record of Kenneth Mackenzie is one of recurring mendacity, a typical instance of which is the Table of Rosicrucian Degrees published in his *ROYAL MASONIC CYCLOPÆDIA*, for the first time as he states, but it appeared at the close of the eighteenth century in *THE ROSICRUCIAN UNVEILED* of Magister Pianco, and I have referred to it on previous occasions. It follows therefore—and this is the historical state of the case concerning the *Soc. Ros.* (1) That any representations on Rosicrucian matters made verbally or in writing to any one by Mackenzie must be set aside decisively in the absence of collateral evidence.

<sup>1</sup> Dr. Westcott confuses his own case, either by citing a letter distinct from that of Ravenshaw as "literary extant evidence . . . in possession of the Society," without explaining its source and tenour, or by quoting the Ravenshaw Script at two points of his story, once in the absence of details and once with content summarised. See *loc. cit.*, pp. 6, 7. My inference is that he is alluding to one document, which—as I have shewn above—is not evidential by itself.

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But in the case there is none forthcoming. (2) That Little's credentials, if any, reside in the fact that he removed papers from Freemasons' Hall and that there is no evidence of their return. A certain probability attaches to the point of fact, owing to the vague accusation of Matthew Cooke, but there is nothing evidential. (3) That Little's story to Ravenshaw is without probability in itself, is contradicted by Dr. Westcott, and it does not appear that Ravenshaw had opportunity or sought to check the statements. (4) That in 1866 Mackenzie was a Mason only under some foreign and apparently unacknowledged Obedience, and because of the Masonic qualification enacted from Candidate, and Members he could not belong to the Society which according to his unsupported story, he had helped to found. He was made a regular Mason in 1870 and joined the *Soc. Ros.* towards the close of 1872. According to the Minutes, he was proposed on April 11th and "initiated" on October 17th. I gather that Dr. Westcott did not become a member till some time after the death of Little in 1878, and I suggest that Mackenzie's communications to him and Woodman were subsequent to that date.

Such is the clouded story of the *Soc. Ros.* in respect of its origin. Its history is in the trivial TRANSACTIONS, about which and on the scholarship of early members I gave adequate views in 1888, and there is no need to repeat. The Metropolitan and other Colleges work the scheme of Grades which we know by the Rituals of the Order Reformation in 1777. But they are not those Rituals, nor are they the work of one who has seen them. They are mere vestiges of procedure, a frivolous and childish pretence. Let those who belong to the Society compare their Grades of Philosophus and Adeptus Minor with my summaries of the corresponding German and other Rituals in the present volume.

## CHAPTER XXI

### A MODERN ROSICRUCIAN ORDER

FOR a period of about twenty-five years, dating approximately from 1860, the existence of amateur manufactories of Rites in England is made evident by the facts of their output, otherwise by certain successive products, for which all antecedent history is wanting, except in the pseudo-traditional sense, which is that of occult invention. My statement does not signify that in the various coinages produced by the mints in question there was no attempt to collect materials from the past, so that they might make some colourable claim thereon. There were begotten under these circumstances at the beginning of the period in question the Red Cross of Constantine and its appurtenances, laying claim upon archives in the possession of Waller Rodwell Wright—not to speak of the alleged document abstracted from Grand Lodge, as already noted. It does not belong to our subject and is passed over for this reason. Much about the same time there emerged also that SOCIETAS ROSICRUCIANA IN ANGLIA with which I have dealt adequately in the previous chapter. The manufactory, mint or studio of Degrees—if I may venture so far to mix and confuse images—was not precisely the same in both cases, but some artificer or alchemist of the one was not absent from the other. Kenneth Mackenzie might be one of the connecting links, and there are other names which it would be possible to quote at need, giving reasons in each case, but again their activities

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are outside the present issues. I am concerned now with another centre, actuated by very different motives. It was situated in the West of England and connects with the interesting name of Major F. G. Irwin, who in 1863 was Eminent Commander of the William Stuart Encampment and Grand Standard Bearer of the Grand Conclave of Knights Templar. So far as my present purpose is concerned, the record begins in 1874 and there is some evidence that the activity of the people in question went on to the year 1887 at least. Major Irwin began life as a private soldier, but his abilities were such and their recognition also was such that he received a commission in the regiment to which he belonged, an exceedingly rare honour in those days. His name became known to me when I discovered that he was third—so to speak—in a race of collectors concerned with occult manuscripts. The first was Frederick Hockley, who was devoted more especially to magical and alchemical texts, and whose transcripts of less or more documents in a good scribe's hands were illustrated for the most part with seals, sigils, signatures and symbolical drawings, sometimes of a very elaborate kind. The collection thus made by his own skill and industry has become almost historical, but it was unfortunately dispersed at his death in 1887. Most of it was purchased by Walter Moseley, who was thus second in succession and was like his predecessor what is called a practical student; but whereas Hockley appears to have been content with employing clairvoyant subjects, skryers in crystals and persons who could be passed into the magnetic trance, Moseley is said to have tried more dangerous paths. The particulars are vague and as the authority is second-hand, I give it under all reserves, but I have been told that his health was injured seriously by the use of drugs for occult purposes, under the guidance of Paschal B. Randolph, about whom we shall hear in the next chapter