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but one. It is of course wholly possible that the story is an idle fabrication. As intimated, the third in succession was F. G. Irwin, to whom many Hockley manuscripts passed over by purchase on the death of Moseley. He was a believer in occult arts within the measure of a thinking and reading person of his particular mental class, but for the rest was satisfied apparently with the pursuits of spiritualism, to the truth of which his circle bears witness in unpublished writings. For the rest, it is obvious from all I have ascertained concerning him that he was a zealous and amiable Mason, with a passion for Rites and an ambition to add to their number. He seems to have worked with others of some ability and of some inventive power in these paths, but through lack of education they were uncertain in the use of English and in their ill-starred fascination for Latin formulæ were always at sea.

In the year 1874 it seems to have dawned upon them that the time was at hand to launch upon an unenlightened world the revelations of a new Order of the Rosy Cross, and they saw to it that there should be not only a claim made upon the known past of the subject but upon many centuries behind it. The manuscript which embodies the first experimental draft extends to 383 quarto pages and was begun on December 7 of the year in question. It was called *THE STAR RISING IN THE EAST, or a brilliant Light Revealed unto all men* by S. N. These letters can be construed as one likes into suggestive Latin mottoes, but they happen to be the terminals of an illustrious occult name, that of Thomas Vaughan and even used by him in 1651 on the title-page of *AULA LUCIS*. Passing onward, the introduction to the manuscript is signed Thomas Vaughan, and his name or initials can be found throughout the text. The intention was therefore to present it as his actual work. In virtue of what ignorance and illiteracy any person could have supposed that this pretence would impose on anyone is

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beyond apprehension, at least on my part. There is no attempt—colourable or otherwise—to reproduce the manner of seventeenth century writing, for it would have exceeded the capacity of the circle. The bulk of the document consists of feeble disquisition of a sentimental religious kind, teeming with grammatical blunders and orthographic curiosities, interwoven with which are (1) occult theses which betray no grasp of their subject; (2) the long story of an Italian monk who became a Rosicrucian but fell into the hands of the Inquisition and escaped the extreme penalty only by the intervention of the Brotherhood: it is the poorest quality of invention, apart from all verisimilitude; (3) notions on Rosicrucian doctrine, mostly reflections and ridiculous when they are not; (4) a traditional history of the Rosy Cross; and (5) sketches of secret receptions into the Order, including fragments of Ritual, with very indifferent prayers and invocations. The work is accompanied by diagrams and variations of familiar occult symbols. It might seem desirable to dismiss it at this point, but it happens that I have an ulterior purpose in view, apart from which the autograph volume would call for no further reference than a brief bibliographical note. Because of this purpose I proceed to a summary account of the central idea concerning the Rosy Cross and what it is shewn to have been doing in 1874.

It is a most reverend, ancient and sacred Society which has existed for a great space of time in silence and hidden light but it is at last emerging from darkness because of false pretenders. The name of Rosy Cross refers to the sacrifice of Jesus Christ upon the Tree and to the pouring forth of His blood thereon. This sacrifice was typified in all the Ancient Mysteries, and as those who belong to the Order look upon Jesus as the long-expected Messiah—though not apparently as God manifested in flesh—He may

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be called their Founder, and He it is Who is the Master of the Rosy Cross. He was an Angel of the Third Hierarchy before coming into this world. The origin of the Order is to be sought in Egypt and India, among a body of priest-philosophers who were called Searchers of Light and who pursued the study of theosophy and mystic chemistry under strict pledges of silence, some 1700 years B.C. Candidates for admission into their sanctuaries passed through seven years of preparation. Those who attained the higher Grades were entrusted with all the secret knowledge and were bound to select some worthy person to succeed them in the event of their death. About 800 B.C. this association was established in Greece and later on among the Jews, where the name of Essenes was assumed. When Jesus of Nazareth attained the due age he was received in one of their convents. Some time after the destruction of Jerusalem members were transferred into another Order in Europe, being that of the Rosy Cross, and as time went on men of knowledge and influence entered the ranks. Rumours went abroad concerning them during the course of the fifteenth century, and ultimately their claims were set forth in certain official proclamations. Their object was to unite the Rose and the Cross, to seek the Mountain of Light and to erect a Spiritual Temple thereupon. They were workers also in metals, for the elevation of those which are base into the state of pure gold by means of fire. The process of such transmutation is typical of the search after God and His light, and it is presumably in this sense that the procedure is said to be both physical and spiritual, the alchemy of metals and that of the soul or spirit.

After this manner does the traditional history of the Order—which is apart from all novelty—merge into the quests pursued therein. It is said further that in the fourteenth century it was divided into two sodalities, being (1) Seekers of Theosophical or Divine Knowledge

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and (2) Seekers of Gold. In the seventeenth century these Brethren assumed the titles respectively of *Fratres Aureæ Crucis* and *Fratres Roseæ Crucis*. In the eighteenth century they were unified once more and so remain as the true Order of the Rosy Cross, entirely unconnected with political and other bodies in Germany which have assumed this name and have brought dishonour thereon. There arose also a *Societas Rubæ Crucis*—otherwise *Rouge Croix*—which adopted the symbolic jewel of the Order in its higher Grades—namely, a pelican in its piety, typical of the Great Mysteries. This was incorporated later on with the Society of Speculative Masons; but the true Brotherhood of the Rosy Cross has never been merged in any other Society, and by the grace of God will ever maintain its individuality and its secret existence.

Upon what may be called the doctrinal instructions of this mythical Order there is little reason to dwell. There are disquisitions on the Godhead prior to creation, the Trinity in unity, the idea of creation and the development of cosmic order out of the first chaos. There are theses on the soul and immortality, on the experience of death and preparation for life to come. There was also a species of *Magia* practised by the Brotherhood, concerning which it is said that those who would commune face to face with the denizens of the inner world must prepare themselves according to true rules. The allusion is to those creatures of the elements which are a subject of vague allusion in *FAMA FRATERNITATIS*, but are treated at large in the tale of the *COMTE DE GABALIS*. It is on this comic romance rather than on anterior tracts of Paracelsus that the text appears to depend, for the very simple reason that—for the most part—the latter had not been translated in 1874. On this basis, as if on a rock of truth, we are told that the spirits of the elements are kind, beneficent and willing to aid man in his search for

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knowledge. This is especially the case with those of fire, who are apparently like the letter H in the rhymed apologue: they assist "at his birth and attend him in death"—fire being the hope of the alchemist and a great aid of the magus. For this reason the Order appears to have practised cremation. It is said that at the burial of a Frater R.:.C.: he was received into the communion of fire, his disused garment being laid to rest therein, while "prayers of more than mortal sweetness" were recited over it. Finally, there is much alchemical speculation, but it is the record of persons who are astray in the Hermetic labyrinth and do not know what they say. I pass therefore to the hypothetical scheme of initiation and things leading up thereto.

There are seven cardinal precepts of the Rosy Cross which appertain as much to the preparation of a postulant as to self conduct within the secret circles. They are these, expressed briefly: (1) To be ductile and pure as a child, giving prompt obedience to all lawful commands of Superiors. (2) To eschew unprofitable speculations, especially those of the mystics, or so-called "Watchers for God," and to weigh all things carefully for the attainment of that truth which is the sole object of research. (3) To adore the Great Sun, remembering that a Brother of the Rosy Cross can worship in all Temples, so only that there is no sacrifice of living creatures performed therein. (4) To treat all men in a spirit of gentleness and love, whatever their form of faith. (5) To follow earnestly the quest of light and knowledge, alike in spiritual and material things. (6) To seek the Good and the True in all things and to proclaim it everywhere. (7) When the end of quest has come; when that powder has been found which is priceless above all powders, the elixir which is more than all known medicines—transmuting the base into the pure and evil into good; when the seeker stands at the Gate of Life, let him remember that beyond the darkness of the threshold

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and the dweller thereby, the glorious light is shining on the Angel of light and glory and the company of the elect. They are the elect of the Rosy Cross ; and at their hands shall the seeker receive his guerdon, or otherwise the Grade of Master for him who by his own efforts and their instruction has attained the threshold thereof.

Now, it is said that the New Jerusalem, of the Crown and Fountain of Light, may be compared to a Temple, and it is this Temple which all true Brethren of the Rosy Cross desire to erect on earth, in the grace of the Rose of Sharon. It is represented by the Holy Sanctuary of the Order, wherein the Conventions are held. Wheresoever the Brethren meet for the ceremonial purposes of the Rite is said to be in the City of Jerusalem, under the shadow of the Mount of Olives. It is otherwise an oblong room and comparable therefore to the authorised configuration of a Masonic Lodge. As regards the content of the Rite there are said to be three primary and six secondary Grades, and though only two of them are named—being those of *Magi* and *Magistri*—it is obvious that they are the sequence of the Golden and Rosy Cross as established at the Reformation of 1777, though I should infer that the circle derived them from the shadowy reflection of the SOCIETAS ROSICRUCIANA IN ANGLIA, of which they were aware. It is said also that “the number of the Brethren who meet under the shadow of the Mount of Olives is limited to the progressions of the number three,” as e.g. 27, 36, 72, 81, 144, or—as it is added by way of precaution—“a lesser number.” The general jewel of the Order is described as an emblem of the Heavenly City ; but whereas this is represented descending four-square out of heaven, that is said to have sixteen sides or faces, bearing many characters and emblems which the authors did not “dare” to put on record at the time of writing. Had the scheme gone further they would probably have thought them out. We hear also

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of a room in reservation for the meetings of Superiors and representing "the Sepulchre of Jesus," where "secret instructions were obtained from the Governing Spirits." It was a place of prayer and meditation, fixed upon the glory of the Eastern Star and on the significance of those mystic letters which are "emblematic of the Divinity of Jesus Christ."

There is neither diagram nor description to indicate the arrangement of the ordinary place of reception, except that it contains an altar, whereon is a White Stone, representing (1) the Spirit of Life, (2) that great Temple which is erected in the Land of Souls, (3) "our Beloved Brother, Master and Saviour Jesus Christ." Like Him, it is "perfect in all its parts" and in correspondence therefore with that state to which every Brother of the Rosy Cross should aspire. There are several sections which claim to be extracted from the Ceremonial of Secret Reception, but their complete chaos represents stages in the manufacture of a Grade, devised by those who were uncertain where to begin or what they might wish to do. To bring something of order out of confusion grounded in incapacity is doing too much honour; but—as I have said—there is a purpose in view, and by a process of sorting and piecing a tentative conspectus of intended procedure may be evolved and left to stand at its value, which is little enough in any ceremonial sense. It is understood that there were certain qualifications required on the part of the Candidate, as for instance, that he should shew himself ready to receive the light.

In this connection we hear of a probationary period, the length of which might be varied according to circumstances. The object was (1) that the current of his life might be made known to the Superior; (2) that his mind and soul should be fitted to receive the teachings; (3) that he might be uplifted by the higher branches of science.

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It was essential that he should be free from prejudice and bigotry: otherwise the "terrible negations" of the first instructions might undo him. It is said that the first ceremonial utterances heard by the Candidate are (1) *Deus non est*; (2) *Pax non est*; (3) *Vita non est*; (4) *Omnia vanitas est (sic)*; (5) *Quod superius est sicut quod inferius*—the last not apparently in the sense of Hermetic correspondence but the identity of good and bad, right and might, vice and virtue, matter and spirit. It may be added, however, that the said negations are an afterthought in the process, reflected from Éliphas Lévi, and that elsewhere there is no trace of them in the initial procedure. One is left unconcerned therefore by the suggestion that they are developed subsequently into higher and nobler teachings, by which the Candidate is led to see "the littleness of his knowledge and of himself." Either the compilers forbore wisely from delineating the kind of instruction because they would have produced a puerility or refrained of necessity because they could produce nothing.

On the day of reception I presume that in the mind of the writers there would be the opening of the Temple according to some ceremonial form, but it does not seem to have been excogitated. We hear of the Candidate when he is already in the presence of the assembled Brotherhood, and he responds *Et cum spiritu tuo* to the *Lux vobiscum* of the Master, pronounced by way of benediction. There is then recited Ps. cxlv; and when it is finished the Master places on the Candidate's head a chaplet of red and white roses, on his shoulders the white robe of the Order, the "mystic cross" upon his breast and in his hand a wand, specified as having peculiar virtue but not otherwise described. The Recipient being clothed in this manner, the Master places his own hand in the middle of the Seal of Solomon—presumably on a pedestal before him—and offers up two prayers in succession, referring to the Sacrifice

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on Calvary as that essential condition by virtue of which the Rose might be seen of all, for the illumination and refreshment of all, and imploring help to follow in the path of the Master, but most especially in the contest with "priestly bigotry and tyranny." It happens unfortunately that in the zeal "to overturn that power which bars our progress," the fact of a Candidate who, by the hypothesis is also deserving light and liberation, passes altogether out of view and nothing is besought of the Almighty in his respect. The omission is atoned for, however, at a later stage of the proceedings in the course of a further prayer, but it offers otherwise nothing that demands remark. As much or as little can be said for several further orisons which intervene amidst a variety of rambling and unconnected discourse.

There is a point at which questions and warnings are addressed to the Candidate. What does he hope to attain in the mystic Temple? Is it wealth, honour and power? If so, let him desist from the attempt. Does he come as a child, humbly, seeking light in the Eternal East? Is his heart turned to the Father of all, desiring wisdom from above? Is he filled with the love of God and of that Blessed One Who was crucified? Then shall he be blessed and received among them, in the Name of Him Who suffered little children to approach Him. But let every Aspirant realise that those who enter the Assembly must renounce all worldly affections, for the world will be ever at war with them. After these and other lucubrations the uppermost point of a Pentagram was pressed against his breast; he was told to trust in Adonai and to be centred in the thought of God; to take heed lest he prove a traitor, whether to God and His light or the Brethren, for the two avenging points of the Pentagram would then be turned against him and the powers of the evil ones let loose. Thereafter he is again questioned. Will he listen to the voices of

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the Cherubim when they come forth from the Eternal Presence? Does he long to penetrate into the Sanctuary of angelic Governors of space? Has he been in warfare with himself and overcome all his passions? Has he fitted himself spiritually, as those must do who would converse with even the lowest among angels, and much more therefore with the glorious spirits of fire? Above all, is he willing to take upon himself the burden of the Master Jesus, bringing offerings of gold, frankincense and myrrh—that is to say of the true light which he hopes to obtain, of universal love, and of tears shed in the bitter valley of darkness and of doubt? If so, let him raise up the Holy Cross and pledge himself solemnly to follow the quest of God, of the Most Holy Son and of that Divine Light Which is the Holy Spirit. This is the undertaking of the Grade and this its sacred obligation.

It is perhaps at this stage that a crown is offered to him, which he is expected or caused to reject. It is balanced on the point of a sword, which signifies that those who aspire to earthly power must be prepared to reckon with its dangers. The renunciation, on the other hand, indicates that those who join the Brotherhood must resign all earthly ambitions, as they must renounce also whatsoever would reduce them to the common level. The only aristocracy recognised in the Order is that of knowledge, and the only wealth is intellect. For the rest, he who is now a Novice of the Order is admonished to remember the penalty which he has invoked upon himself, should he wilfully prove a traitor in word or deed to the Brotherhood and its doctrine. With the point of the magical sword let him repel all powers of evil, tempting him to forsake the path chosen and dishonour the light therein. It were better to have shunned the light than to embrace and then abandon it.

At the end of this and some other orations, the new

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Brother of the Order is hailed as a true priest, to whom the key of knowledge is extended with complete trust concerning it. He is blessed in the Name of the Eternal Father; the Powers of the Spirit are implored to descend upon him, that he may be filled with its glorious knowledge. In the Name of JEHOVAH, of ON, of ADONAI the Almighty, he is admitted as a secret member of the Sacred Temple and Order. This is obviously the term attained of the Ceremony, but there follows a final discourse of the Master, in which the Novice is told that after the trials of his initiation there are the ordeals belonging to the fulfilment of those vows which he has taken upon himself. He cannot truly belong to the Brotherhood of Light and still be counted among those Children of Earth who strive for material gain. The science of the Rosy Cross is a jealous science, admitting of no rivals and no compromise. Progression therein connotes the toil and application of intense perseverance, qualifications indispensable to success in sublunary things, but how much more to advancement in Universal Life.

Such are the West of England Mysteries of the Rosy Cross, produced in the name of Thomas Vaughan by the West of England centre and introducing in its theses such anachronisms as Modern Spiritualism. I have mentioned that it is a large MS., extending, as I found, to nearly four hundred quarto pages, when submitted to my examination. It must be said that the one Grade which is delineated piecemeal in the course of errant disquisitions compares favourably with that of Zelator under the obedience of the *Soc. Ros.* But, as there should be no need to specify, it reflects practically nothing from the past of Rosicrucian history, while—as it happens—there is nothing also in the likeness of the Little foundation. *THE STAR IN THE EAST* was by no means the sole excursion in the manufacture of Rites and Grades. There is another less elaborate and less

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curious invention, claiming to be translated from the French but unquestionably of like production. It is concerned with Judges in Israel and extends to Seven Degrees, but it is no part of our concern. In view of yet other MSS., it seems possible, however, that from this centre came also the Warrants of another Secret Order or Association of Occult Students to which there are occasional allusions in the TRANSACTIONS of the *Soc. Ros.* and which acquired at a later period much undesirable notoriety in the public press, owing to successive misfortunes. According to the terminology of the period in circles dedicated to the subjects, it was supposed to be "very occult" and all allusion to membership, or even the fact of its existence, was expressly prohibited. This notwithstanding, the official organ in question is the first source of information concerning it, as shewn by the summary references which now follow.

(1) It appears by the TRANSACTIONS that a copy of the German SECRET SYMBOLS was exhibited at a Meeting of the *Soc. Ros.* on October 11, 1888, as once in the possession of the Rev. A. F. A. Woodford, described as "a very learned Hermetist and member of a very ancient universal Rosicrucian Society, composed of students of both sexes, whose—*sic*, meaning the Society's—English name even is unknown, except to Members." The account proceeds to specify that the "Hebrew title" was CHaBRaT LeReCH AUR BOQR and that the sodality was known otherwise as Hermetic Students of the G. D. It was explained further that his association with this body accounted for Woodford ignoring repeated requests to join the *Soc. Ros.*, "which he deemed a mere exoteric institution." (2) In the course of a lecture delivered on July 5, 1894, it was stated that Éliphas Lévi's supposed "Kabalistic Exhortation of Solomon to his Son Rehoboam" was the key to "a vast mass of information still studied

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by large Colleges of Rosicrucians, both on the Continent and in England." The Colleges in question were those of the G. D., but they do not happen to have been known under the scholastic title. (3) So far the TRANSACTIONS, but I do not claim to have exhausted all the references. (4) The next point of information occurs in the HISTORY OF THE SOCIETAS ROSICRUCIANA, 1900, which I have had occasion to cite at length. It is stated that S. Liddell MacGregor Mathers, "in association with Dr. Wynn Westcott and Dr. Woodman," "founded the Isis-Urania Temple of the Hermetic Students of the G. D." (5) The date of this event is not given in the HISTORY, but it appears in Dr. Westcott's DATA of 1916, by which we learn (a) that "a Continental adept," identified as S. D. A., authorised the formation of the Isis-Urania Temple in 1887; (b) that the object was instruction in mediæval occult sciences; (c) that the Chiefs were Fratres M. E. V., then Supreme Magus of the *Soc. Ros.*, S. A. and S. R. M. D.; (d) that the third of this triad "wrote the Rituals in modern English," deriving from old R.:C.: MSS. There is further information of consequence on cognate matters and it can be materially extended at need, but for the moment it lies outside the field of inquiry. The last points are (a) that S. A. "resigned from this Association in 1897," and (b) that "the English Temples soon after fell into abeyance," which, however, was not the case.

It is a matter of common knowledge at this day that the "Association" thus referred to is the Hermetic Order of the Golden Dawn, which in addition to a Neophyte Grade conferred the following sequence, common to the *Soc. Ros.* and the German Rite of 1777; (1) Zelator, (2) Theoricus, (3) Practicus, (4) Philosophus, and—beyond these—a certain sub-Grade, leading in Ritual directions beyond the Golden Dawn.

It appears therefore on the surface that the "very

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ancient universal Rosicrucian Society" started in 1887. As regards its "vast mass of information," the bulk of this—and everything counted as of consequence—was produced by the person whose identity is no longer veiled by the letters S. R. M. D. Finally, the lecturer who spoke so mysteriously on October 11, 1888, was not only a member of the Order but one of its Chiefs. There remains, however, the reference to old Rosicrucian MSS., as the basis of Rituals written "in modern English." They are so-called ciphers, or Ritual Summaries in a certain Magical Alphabet, existing in several codices, the paper of some bearing the water-mark of 1809, but so far from belonging to that period—which, by the way, is one of reasonably modern date—they refer to the Egyptian RITUAL OF THE DEAD, then unknown by name and undeciphered, much as the Thomas Vaughan of another MS. referred to Modern Spiritualism. Moreover, with one variation about which the Ciphers are wrong, they contain an attribution of Tarot Trumps Major to letters of the Hebrew Alphabet, which they owe to Éliphas Lévi, subject, however, to the fact that his attribution is also wrong.

There are several stories about these Ciphers when they were—so to speak—on their travels—that they were picked up on a book-barrow, and so forth. It is agreed generally that they came into the possession of Woodford and that they were decoded easily by the help of a book in the British Museum. The last statement at least is true. A photographic reproduction of one page of the Ciphers, made from a codex in possession of one of the earliest members, faces this account, and I have selected that which includes the reference to the Egyptian Funerary Ritual. It calls to be added that the MS. contains words which had not been incorporated into English dictionaries till after 1879. The first example of use in one case seems to be Madame Blavatsky's *ISIS UNVEILED*. My conclusion is

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that the Ciphers are *post* 1880, notwithstanding the faded ink of certain originals. My information concerning one codex referred it to the West of England, on which account I have dwelt at considerable length upon the Rosicrucian activities of that district. Moreover, *THE STAR RISING IN THE EAST* teems with allusions which recall the Rituals of the G.D., and its reference to the sepulchre of Jesus is especially significant in this connection. But if these things signify only a long sequence of curious coincidences, and if G.D. ciphers did not originate somewhere at this centre, then, alternatively, one of the codices may have been found among the papers of Kenneth Mackenzie, who died in 1886. They are replete with Tarot symbolism of the inferior, magical kind, and we have Dr. Westcott's authority that Mackenzie claimed "special knowledge" on this subject.

CHAPTER XXII

A KABALISTIC ORDER OF THE ROSE-CROIX

NOT only are great subjects encircled, for the most part by an external penumbra which, in comparison with themselves, is a region of trifles, but the subjects themselves, when approached, not so much in an unserious spirit as in the mood of the light mind, seem, under such auspices, to abdicate their proper office and to manifest on their fantastic side. They enter to this extent the region of comedy, and as he must be a cross-grained poet who cannot be diverted by the skilful parody of his own work, so it is in no sense outside the law that the true mystic—who is saved by many things, including a sense of humour—should be the first perhaps to appreciate the motley appearance of his own interests, when seen under the reflections of travesty. From the days of Eugène Sue and his epical romances, and thenceforward to Zola, a long line of poets, prophets, and makers of revelations have formulated and expounded to us the greater mysteries of Paris, all of which have gone as far as might be possible to shew that it is the one city now situated in Europe wherein a man of parts may take up his abode with every consideration for his dignity. Of the lesser mysteries, some, at least, may be supposed to reflect the same sentiment, or to intimate, if you prefer it, the same polite lesson. Their name, however, is legion, and it is in their midst only that it is possible for the man of parts to forget occasionally, and for a period, that he is almost of necessity a Frenchman.

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When he has forgotten this, it is open for him to become many things, but always to the exaltation of his honour, and it will be a matter of astonishment with many persons not actually its residents, who believe that they know their Paris, including the Quartier Latin, to learn shortly what ambitions and what aspirations have been cherished in the hearts of certain Parisians, for something like forty years past, and are still recapitulated silently when, catching his reflection in the looking-glass, each of them says devoutly, though not always audibly, *adveniat regnum tuum!*

We may take among the legion of these lesser mysteries a single broad group, being modern developments of things that belong to our subject. It has at least the advantage of being curious and would deserve to rank as important if its varied claims might be assumed to admit of verification. The records of these mysteries exist in a literature which, beyond its particular field, is even now little known in Paris, and scarcely at all outside it, with the possible exception of things which the Sar Péladan once dared to certify as possible to French genius when offering to the women of Paris his instructions on the art of becoming a fairy—*comment on devient fée*—and to the men of that gay capital his grave, if unserious, treatise on the best means of becoming a magician—*comment on devient mage*. It follows that the lesser mysteries of which I am speaking here are otherwise occult mysteries, and here it is necessary to distinguish. That there is occultism in Paris, as in London or New York, is known of course to the world; but as in London it signifies in the eyes of the vain multitude an interest in psychical research, a desire to investigate the *poltergeist* and to believe in spiritism; as in New York it connotes a regard for trance oratory and a tendency to accept mediumship for materialisations and the direct voice; so in Paris it means probably, for this same multitude, if it means anything definitely, the investigations of Richet

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and Gely on the subject of ectoplasm ; a certain disposition towards the doctrines of Allan Kardec, including reincarnation as established by messages from the "hither hereafter," a certain leaning towards theosophical notions modified by pantheism, not inelegantly expressed in modern French and led in the direction of demonstration by the less obtrusive phenomena of the "circle." As to all of these, they are lesser mysteries of Paris, of London, or of New York, but specifically they are not those to which reference is intended here. The latter are not, perhaps, fundamentally, more curious, and they are not, perhaps, less insincere, within the horizon of the vain multitude ; but they are less obvious among the many things which rank as mysteries, and they are less conspicuously diluted, though they are not without those aids to reflection which are furnished by the *conversazione*, the *soirée*, the *séance tenue* and the *compte rendu*. For the man of parts is deliberate after his own fashion, even when he has exchanged the Frenchman of his period for the mystic citizen of an eternal kingdom, and has so, without exactly designing it, ceased from being republican and materialist.

It appears, from an analysis of the documents, that there has been a choice of courses open to him and that among these is the pursuit of alchemy, which has been long flourishing in Paris, is not unknown at Lyons, and has been reported at Bordeaux. The interest in this pursuit has been focussed possibly by a handbook prepared for its disciples, containing full instructions for becoming an alchemist—*Comment on devient Alchimiste*. Mons. F. Jolivet Castelot is the writer of this manual, and his predecessor in the same mystery appears to have been Albert Poisson, who is termed the Restorer of Alchemy. The work descends even to minute particulars concerning the daily life of an alchemist, as this may be lived in Paris and the environs, even in the matter

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of ablutions, so it may be thought tolerably complete ; yet the further direction of students in the same subject has been secured by founding an Alchemical Society of France, being a section of the Faculty of Hermetic Sciences, a body which once dispensed degrees, titles and the certificates that are evidences of each—*magnifiques diplômes*—and certain initiated authors prior to the Great War were not afraid to add the words *Docteur en Alchimie* after their name on a title-page. It is reported that the Alchemical Society has a regular course of study and a decisive laboratory practice. As regards the term of its labours it would seem that “gold has been furnished, but only in small quantities, differing in this respect from that which is produced by the Philosophical Stone,” because mere science can deal only with those *minima* of which *non curat lex magna* of the old adepts. In other words, Paracelsus and Raymund Lully are masters still, while the man of parts, although he is a Frenchman and has contrived to become an alchemist, can reproduce their traditional achievements *en petite quantité seulement*. But, as Mons. Jolivet Castelot explains, he is for all that on the right road, on the road which leads to ecstasy, “that privilege of the adept.” And for his further guidance there has existed, these many years past, a monthly review under various titles, which may not contain the proof positive of metallic transmutation as now performed in France but is undeniable evidence of the extent to which these lesser mysteries must be prosecuted in secret by persons well acquainted with the terms, experiments and development of modern chemistry, for it calls very often to be classed as a highly technical periodical. Its latest denomination is LA ROSE-CROIX, and though in all its chameleon changes it has been silent, I believe, on the spiritual aspects of alchemy, there is no question that its *direction* and its earnest subscribers generally would regard it as dedicated to the time-immemorial object of

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all Rosicrucian research. Outside these centralised and perhaps vested interests of modern French alchemy, there are traces also of isolated and more mysterious researches which can be scarcely named here, but are at work in the same direction, and it is not so long since an American visitor to Paris was shewn the "menstrual water of alchemy," the dissolvent of all metals, in the form of a limpid fluid having a slightly acid flavour. In such ways does one section of *la France spirituelle* qualify, beyond the doctorates of its Hermetic Faculties, for the mystic citizenship of the eternal kingdom already mentioned, and I may add that, in the mind of Mons. Jolivet Castelot, it seems impossible for a right-thinking alchemist to be other than monarchical in politics, while it is, further, a canon of perfection that he should adhere to the dynasty of Orléans.

Here therefore is one aspect of the substituted Rosy Cross, as it is understood and followed in France. It knows little enough of the Brotherhood from which its name derives, unless it be through Sédin and his rather slight monograph; but it is following a practical, experimental research and is not concerned with history.

Now, the occult sciences are, in the minds of their disciples, all inter-connected; it is impossible to pursue one without becoming tinctured by another; and thus he who is, before all things, an alchemist, will, at least after a secondary manner, be familiar with the heads of that particular mystical tradition which, under the name of the Kabalah, has been cherished both in East and West for something like ten centuries upon the most moderate computation, and from time immemorial according to the opinion of its adepts. I have had little occasion—except in connection with the Rose—to speak of it in this volume, except by way of allusion, but I have established in other books that on the Godward side it is a great theosophical medley and in its degeneration a magical art. It originated

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among the Jews at some undetermined period of the Christian dispensation, and it has a very large literature in Jewry. When it first attracted attention among Christian scholars in Europe, so many points of comparison seemed possible between its philosophical portion and the chief doctrines of Christianity, that it was regarded as an eirenicon between the two religions, and it was held that Christianity Kabalistically interpreted would ensure the conversion of all Israel. Though we still—or some of us—have our missions to the Jews, it would seem incredible at this day with what fever of enthusiasm this false light was followed by many learned and sincere persons who had no interests *per se* in any transcendental philosophy and still less in any occult or magical art. I must not say that no conversions took place as the consequence of all this zeal misplaced, but the value of the instrument was assuredly out of all proportion to the machinery which was required for its manufacture, and it fell into disuse accordingly. It was then that the Kabbalah passed over among the Christian scholars of Europe to that use for which only a single phase of it was originally designed; it became part of the intellectual baggage of the occultist, to whom its externals belong properly, and outside this interest it ceased to concern any one. It entered into connection with alchemy, probably in the seventeenth century, and with other secret systems, including some of the Masonic Rites, during the course of the eighteenth century; it fell asleep at the Napoleonic period, like all the connected interests, and, so far as France was concerned, it awoke in 1850, for the purely academical work of Adolphe Franck, published a few years previously, scarcely calls for consideration from this point of view. About 1885 it became one of the leading interests of those lesser mysteries of Paris with which we are here concerned, and is regarded as one of the important depositaries of hidden truths which have come down to us from antiquity, though its highest

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claims are missed rather than realised. Gérard Encausse, otherwise Dr. Papus, who was a great light of these byways prior to the War, has done what he could to simplify its "occult" and magical side, and it was not at all necessary for the man of parts in Paris who was disposed towards such studies to embarrass himself by the study of Aramaic, in which dialect the chief books of the Kabbalah were originally written, or even of Hebrew, for sufficient of their substance was rendered into French, usually out of anterior Latin versions, and it is never essential for this kind of scholarship to go actually to the root of the matter.

When a day came for the vast *midrash* of the ZOHAR to be put at full length into French outside occult circles, and when they learned for the first time the import of true Kabbalism, a silence fell upon the circles, for their great oracle was voided. It was not for consultations like theirs, and I believe that to this day the translation is never mentioned.

It must be confessed that the French occult Kabbalist is, for the most part, a dull person of preternatural gravity, and the authors who once catered for him did not know their subject. The alchemist of Paris was and is much to be preferred before him, even though he can make gold *en petite quantité seulement*, if actually at all; but his existence made it possible to establish—as we are about to see—a Kabalistic Order of the Rose-Cross, admission into which being obtained with considerable difficulty was much prized in consequence. And this Order did something to redeem the dullness, for it elaborated—as one of its activities—a system of occult man-hunting, and was very busy behind its guarded vestibules in tracing to their doom the Black Magicians of Paris, whose evil practices were counter-acted by the higher arts of the Kabalistic Order. Here then is a second and perhaps unexpected aspect of the Rosy Cross in France, and its consideration brings us to the last

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class of those lesser mysteries with which I am concerned here.

Though the alchemist in Paris may desire to make gold possessing a commercial value, he is, ostensibly at least, actuated by grander aims. He is in search of that mastery of Nature which gives gold to the Alchemist, a familiar spirit to the magicians, and the wisdom of the stellar influences to the searcher of the starry heavens. The pursuits of the occult Kabalist are of a still more lofty order, for he is learned in the emanations of Deity and in the virtues of those mysterious letters and numbers by which he believes that all things were made originally, whether in heaven or on earth. Or if he does not believe precisely, he is convinced at least that his old masters in Kabbalah were veiling great mysteries in this strange symbolism. There might seem some ground also for supposing that he is concerned after his own manner in the conversion of that Israel which the exponents of other mysteries, also located in Paris, would extirpate if possible, even by fire and by sword. The ground is that old books of the Latin-writing scholars who tormented themselves with this subject, have been put into French. But after reading a version of *ADUMBRATIO KABBALÆ CHRISTIANÆ*, first published in the seventeenth century, wherein a Kabalist and a Christian philosopher compare their respective tenets, one can imagine a man of parts and a Frenchman excusing his indifference as an evangelist only by a reasonable uncertainty whether it would not serve as well if personally he became a Jew, Christianity, in this curious tract, having converted itself already into Kabbalism, so that the Kabalist might turn Christian.

But the lesser mysteries which produced all these high, if occasionally stultifying ambitions, produced also the revival of Black Magic, in which flippant Paris, so far as it concerns itself with any, found much more for its entertain-

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ment than in the Alchemical Society of France, though it was patronised by Mons. Berthelot, or in the Kabalistic Order of the Rose Cross, though it has been tolerated, in the person of one of its chief spokesmen, by Mons. Adolphe Franck.

The Black Magician does evil for the sake of evil, according to the hypothesis which explains him, and in this he is unlike the Jesuit, by the terms of another hypothesis. The peculiar nature of his pursuits lead him to be more occult and mysterious than either Kabalist or Alchemist, though these also believe that there is wisdom in mystery. The latter, however, pursue it largely for its own sake—mystery for the sake of mystery—but the former of necessity. That which he dares to attempt must, for his own safety, remain hidden and obscure, since it is nothing less than a league with the powers of evil. The reports concerning such practices have passed into literature and even into history, and though originally their actual basis in fact may have been so thin as to be more than elusive, they did not fail to act in a country like France much as suggestion acts on a subject in the hypnotic state: in other words, they created their object. As we heard of them in the last decades of the nineteenth century, they offered elements which are not to be found in old legends of the Black Sabbath and in old records of sorcery. These were a coarse and crass phantasmagoria produced upon a scale which befitted the nature of the participants. Their horrors were chiefly ridiculous—the peasant's dream exteriorised. But in later days the grace of literary skill exercised itself upon the subject; the romantic writer adorned it, as a Parisian who is a man of parts, for the Parisians who were his brethren and were fitted to appreciate exotics. In this way, a *cultus diabolicus*, a religion of the evil principle, was invented, firstly on paper, and was put subsequently into practice in those secret places where

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lesser mysteries of this kind can be celebrated. Into the motives which prompted the frenzy on either side it is unnecessary here to enter, but the worship of Lucifer was based broadly on the presumption that in place of the Satan of Milton, he is a tolerant combination of the Satyr and Silenus, under whose rule the Decalogue is abolished. It is perhaps manifestly unfair towards the occult circles of Paris to include this kind of aberration among the number of their pursuits, as if it were recognised and professed, but it is in evidence after its own manner, it comes out of the occult past, and the pathological consequences which are supposed to result therefrom are of the kind which were said to follow the Black Magic of the past ; what has been done is to civilise the process. Moreover, evocations, divinations, and all the hundred and one rites of White Magic have abounded in the same city ; secret and other societies existed and exist to practise them ; they had and they have still their weekly journals as well as their monthly reviews. To any one unacquainted with such matters, they must sound incredible enough, and yet they are a very small parcel only of the whole truth. Materialism, the anti-clerical movement and liberty as it is interpreted by the Republic, have produced more wonders than all phenomena of faith ; and the expatriated Religious Orders might smile at that which has come into possession after them.

Now, this is a third aspect of things which encompass the idea of the Rosy Cross in Paris, but the Cross has been defiled and the Rose is black. It is not only "the flesh in rebellion against the spirit," but in revolt against Nature itself. I do not propose to specify its records in books, but the books exist, though now withdrawn from circulation. Whether the circles and their orgies are still maintained I do not know : many things died in the War, and these—it is to be hoped—among them.

Of such are the lesser mysteries of Paris. They do not

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appear on the surface, at least officiously, though they were not unknown in *salons*, and occasionally some episode of the moment gives them a moment's vogue. It remains to say that, with their connections and derivations innumerable, they all issued from or were revived by that one epoch-making apostle of the "occult" sciences who began writing about the year 1850, using truly a pen of magic, under the name, already mentioned, of Éliphas Lévi. In spite of his pseudonym and of the fact that he was a Kabalist among other things, he was not a Jew, but actually a brilliant and unfortunate Abbé, who lost his clerical position and turned to the secret sciences, possibly in search of consolation, possibly as a part of his doom, or, in the opinion of the censorious, for more material reasons. The explanation matters nothing; *vous savez qu'il faut vivre*, and the important fact is that this personage, equally in England—where he is now well known—and in France, has created what is termed generally the occult movement. Without him, it would be impossible to write on these lesser mysteries, for to speak in the language of the occultist, they would only have existed negatively. Assuredly there are more things in Paris than are dreamed of in the philosophy of its normal visitors, whether from England or America, or further across the seas.

The purpose so far in this chapter has been to indicate what has passed as belonging to the Rosicrucian subject in the mind of modern France; but I have yet to deal with the attempt, so far barely signalled, to establish a working Order of the Rosy Cross. We shall find that it owed nothing to the past, even by claim, and the explanation is that Parisian occultism cares little for the past in history. We have seen that there are bibliographical legends of the *FAMA FRATERNITATIS* and *CHEMICAL NUPTIALS* being translated into French at a very early period and in the case of the latter—according to one report—about or

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before the time that it appears to have been written. So far as evidence goes there is no truth in any of these legends. For some unaccountable reason the claims and traditional history of the Rosy Cross did not appeal to French occult imagination, and there is no trace of any House of the Holy Spirit having been built in France, not even in the heart, though the Eighteenth Degree had its Sovereign Chapters and conferred its rank of chivalry. From 1860 and onwards—as we have just seen—Éliphas Lévi, in several brilliant writings, clothed his imagined “occult sciences” in a new vesture and gave them a new philosophical setting; but even in his *HISTOIRE DE LA MAGIE* it is curious to note how few and far between are his references to the German Order and how utterly wanting he is in all knowledge of the subject. Neither before nor after his period has any manifesto of the Rosy Cross ever been published in French, though one would have thought that a decorative romance like the *CHEMICAL NUPTIALS* could have hardly escaped this honour. The great revival of 1885, at the head of which was Dr. Papus, brought with it a certain sentimental feeling of concern in the subject, but it was little more than instinctive. I remember Papus in a mood of prophecy affirming that the whole secret mystery of the Rosy Cross would be unfolded within a given number of years—how many I forget—but their limit has been passed long since in the flight of historical time, and the Elias of this revelation is still to come.

Some years prior to this suggestive advertisement and actually in or before 1889 an *ORDRE KABBALISTIQUE DE LA ROSE-CROIX* was founded at Paris by the Marquis Stanislas de Guaita, whose literary life began with exotic verse—*FLEURS DU MAL*—and who ultimately closed his career at comparatively an early age, fortified by the last Rites of the Holy Roman Church. Between these events he became famous in France by the issue of monumental works on

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occult subjects and especially on Magic. LA CLEF DE LA MAGIE NOIRE is an important case in point, but there were several other volumes, all speaking with authority and accepted in France at the face value of their personal claim, yet a little pretentious in manner, as the claim exhibits, and not a little inaccurate on points of fact, as is common, if not inevitable, with French occultists. De Guaita was President *ad vitam* of that which he had established until his death on December 19, 1897, when he was succeeded by F. C. Barlet, who apparently resigned and his place was taken by Dr. Gérard Encausse, otherwise Papus. The President was assisted by a Council of Twelve—six, as we are told, known and six unknown, *Philosophes Inconnus*, I presume, in memory of Saint-Martin and perhaps of that mysterious association the Laws of which were published by Baron Tschoudy. Papus was a member *ab origine* and so also was the fantastic celebrity Sar Péladan. He was in fact one of the Council till the early part of 1890, when he severed connection, finding it intolerable, I believe, to be second, or in any minor part whatsoever, even in an occult Rome. He did more, however, than this, for he created a newer ORDRE DE LA ROSE-CROIX, which was also an Order of the Temple and of the Holy Graal. It was characterised otherwise and especially as a Catholic Rose-Croix, for I believe that Sar Péladan—like the fairies of Bishop Corbet—amidst all his vagaries, was and remained of “the old religion.” It is said that in 1899 there was a proposal to amalgamate the two bodies, but it came to nothing, as might be expected. Whether the junior creation deserved to be called a body in any organised sense remains doubtful, but whether it was Rosicrucian at all in the sense which attaches to the term is, past all question, to be decided in the negative. I remember that its originator once issued a book under the title of QUÊTE DU SAINT GRAAL; it contained nothing about the Sacred Vessel or anything related thereto,

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but—as the author confessed naïvely—it secured the title to himself, forgetting perchance or ignoring the Chronicle of Galahad. The Quest, in a word, was Péladan. So also, I conceive, when he founded his new Order, Sar Péladan was the Rose-Croix. It was his portrait in any position, his views on occult subjects, his last book or any other. It was COMMENT ON DEVIENT FÉE and perhaps above all it was COMMENT ON DEVIENT MAGE, but it was he, his and of all else nothing. When, therefore, L'ORDRE KABBALISTIQUE proposed to amalgamate with his Rose-Croix it proposed to amalgamate with Sar Péladan or—in other words—invite him back to the fold. And the scheme fell through.

Two things remain to be said on the external side: (1) That in 1910, according to Sédir, the Kabalistic Order had deviated from its original character, but we know and have seen that there were precedents for this in the past; (2) That when the institution lost its third Grand Master towards the close of the War it seems to have dissolved entirely. Other occult societies of the immediate preceding past have been restored in whole or in part, but this is heard of no longer. As regards the characteristics from which it fell away, I have no means of knowing; but in L'INITIATION for 1907—being the President or Grand Master's monthly magazine—there appeared a statement on Rosicrucian Hopes by Dr. Fulgence Bruni, who, I conceive, knew something at first hand concerning L'ORDRE KABBALISTIQUE. The heads of his discourse follow. (1) The ignorant fanatic, who believes and does not know, is vanquished by the Kabalah, grafting itself on each branch of philosophical evolution. (2) After the great Fall there remained in the human breast a feeble spark of uncreated fire, like a vague remembrance of celestial spheres, and in hours of repose and liberation it makes war upon our lower instincts. (3) The Great Work is the redemption of man, bent under the yoke of evil and superstition. (4) The truly initiated priest-

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hood cannot be separated from the work of artists, art being the cultus of beauty. (5) Love is the eldest Son of the Absolute. (6) The three degrees of initiation are Purification, Illumination, Union. (7) The luminous resurrection of the Rose ✠ Croix is mentioned at the end and is understood as "a most exalted Order of veritable western initiates," depositaries of Kabalistic tradition. The proof is that the mere name of its Chief offers a complete guarantee, "the superiority of Papus" being known throughout the world. The final peroration affirms as follows: "Sons of light and love, the Rose ✠ Croix destroy everywhere the efforts of obscurantists and the wicked. They are at once iconoclasts and architects. Silent and unknown . . . they seek no other recompense than the "lawful satisfaction of accomplished duty." Rough designations are not as a rule politic, but the proper definition of diatribe like this is rant. If it stood for a predominant sentiment within the confraternity, we can understand the finding of Sédir, who was probably himself a member.

As regards interior constitution, we learn on more sober authority, which shall stand, however, at its value, owing to the first clauses: (1) That between 1880 and 1887 the "initiates" had cause to bestir themselves because foreign societies were seeking to strip France and transfer the direction of European occultism to London.¹ (2) That they may have designed even to annihilate the work of true masters in the West. (3) That a reforming movement began in France and was carried to a good term by Stanislas de Guaita. (4) That L'ORDRE KABBALISTIQUE DE LA ROSE-CROIX "emerged from the darkness." (5) That it comprised three Grades, or baccalaureate, licentiate and doctorate in

¹ The reference is probably to the Theosophical Society, established at this period in London. It is to be noted that Papus joined the Paris branch early in his career, but came into opposition thereto and left it with embittered feelings.

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Kabalah—attainable by examination. (6) That de Guaita was Grand Master and administered the Order, aided by a Council consisting of three Chambers. (7) That he proposed a threefold task, being study of the classics of the occult, effort to establish spiritual communion with Divine Unity, and propaganda.¹ These being the original “characteristics,” it is to be noted on our own part: (1) That the foundations made no appeal to the past and no claim thereon in respect of descent. (2) That the adopted designation was purely fantastic or conventional in respect of the words Rose-Croix. (3) That it did not work in Ritual after the manner pursued by the Reformation of 1777, or after any manner. (4) That by intention it was primarily and above all a learned Faculty, which applied tests of knowledge and granted diplomas. (5) That it planned the formation of what may be called an Inner Circle for certain experiments or practices which on the surface seem mystical, but in view of the Grand Master’s pursuits it is impossible to specify what he understood by “spiritual communion with Divine Unity.” The followers of so-called theurgic paths used language of this kind from time to time.

¹ Maurice Barrès: UN RENOVATEUR DE L'OCCULTISME: Stanislas de Guaita (1861-98). Paris, 1898.

CHAPTER XXIII

THE AMERICAN ROSY CROSS

THE story of this chapter begins in Germany, and it may be mentioned in the first place that there is a considerable literature of the subject, though to all intents and purposes it is unknown among us. As a part of American history it has grown up there and thereunto belongs. The early memorials are concerned, among many personalities, with Johannes Kelpius, who was born in the vicinity of Denndorf, probably at Halwegen, *anno* 1673, and was son of a pastor named George Kelp. After the death of his father in 1685 Johannes was sent to Altdorf, near Nürnberg in Bavaria, to continue and complete his education at the University of that town. In 1689, or at the age of sixteen, he became a Doctor of Philosophy and the Liberal Arts, the thesis which earned this title being on Natural Theology.¹ In the course of his scholastic career he made acquaintance with Baron Knorr von Rosenroth, the author of *KABBALA DEUNDATA* and a famous theosophist of his period. It is a matter of speculation only, but the reasonable inference is that Kelpius owed to Rosenroth the beginning of those dedications which characterised his subsequent life.

Kelpius became also a friend of his tutor, D. Johannes Fabricius of Altdorf and Helmstadt, and seems to have been in bonds of intimacy with Johann Jacob Zimmerman,

¹ The authority is Sievert's *NACHRICHTEN, VON SIEBENBÜRGISCHEN GELEHRTEN UND IHREN SCHRIFTEN*, 1785, but I know it only through J. F. Sachse : *THE GERMAN PIETISTS OF PROVINCIAL PENNSYLVANIA*, 1895, who is also my chief source of reference in respect of Kelpius.

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a mathematician and astronomer of European distinction, who in one notable respect became the guiding star of his destiny. Zimmerman is said also to have been skilled in astrology and geomancy, not to speak of theological knowledge presupposed in the pastor of a Lutheran Church in Würtemberg. In 1684 he lost his ecclesiastical position owing to his expressed views on a coming millennium and subsequently the chair of mathematics at Heidelberg on account of other "mystical speculations" described as deeper. He has been characterised by Brecklingius as a magician, Kabbalist and partisan of Jacob Böhme.¹ It follows that when Kelpius made his acquaintance in the vicinity of Nüremberg, Zimmerman was under a cloud in the worldly sense, and at one period acted as proof-corrector to a Hamburg publisher of "mystical and theosophical works," in which manner he became familiar with persons whose enthusiasms were similar to his own. They seem to be enumerated indifferently as Pietists, Mystics, Chiliasts,² Rosicrucians and Illuminati. It was the day of *Collegia Pietatis*, reminiscent remotely of Tauler and his Friends of God, of Chapters of Perfection, the keynote of which was a deeper sense of personal religion, but they were in bonds of union with many kinds of extravagance, from the pursuit of physical alchemy to Second Advent zealotry. Except for its anti-papal spirit, of which there is no vestige in the memorials before me, the chief text-book of all might well have been Studion's NAOMETRIA.³

¹ One of his published works demonstrated the truth of the Copernican system from Holy Scripture.

² It is curious that this fantastic designation should have been perpetuated from the days of Andreæ—see MEMORIALIA, 1619—apparently to those of Kelpius.

³ As Studion predicted the crucifixion of the Sovereign Pontiff on an all too definite date, so Zimmerman foretold "the exact time" of a coming millennium by the help of "astronomical observations." This fatal facility in computation seems to have been more obnoxious to Church and State than his divergences on doctrinal subjects.

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The mental and spiritual environment which encompassed Kelpius in Bavaria was analogous in all respects to that of Würtemberg at the close of the sixteenth century and throughout the first epoch of the Rosy Cross. The Lutheran Church and its recognised competitors in the common mesh of particular vested interests, having manufactured their respective titles of working orthodoxy, followed the gentle art of persecution and hounding: if torture and burning had passed out of fashion as the Holy Roman Rite fell into comparative desuetude, there was hardness enough in yokes that were still imposed, and heavy enough were the burdens on those who dared to differ. It was far indeed to the day of liberation in Germany and far to the reign of tolerance. Zimmerman "denounced the Established Church as a Babel" and cast doubts on the Augsbourg Confession.¹ He proceeded to Erfurth and there established—*circa* 1690—a Chapter of Perfection, presumably within the bosom of a *Collegium Pietatis* antecedently existing at that active centre. Its personalities included Daniel Falkner, an university licentiate; A. H. Francke, a Deacon; and Anna Maria Schuckart, an ecstatic, who was called the Erfurth Prophetess. This *Collegium* was suppressed and the Chapter decided on departing from the German "Babylon" and seeking the "American Plantations"—so called in a contemporary account²—under the guidance of the Divine Spirit.

There is ground for inferring that the Chapter was founded with this interest at heart and Zimmerman stood at its head, the controlling and inspiring spirit, the *Magister* of the work in hand, Kelpius being second in command or influence. There was also Heinrich Bernard Köster,

¹ See Zimmerman's *MUNDUS COPERNIZANS*, 1684.

² I refer to a State pamphlet of this period, issued in 1708 under the title of *CAROLUS WIRTEMBERGISCHE, Unschuld Act*, and quoted at length by J. F. Sachse.

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described as throughout a champion of "the orthodox Lutheran faith" but imbued with "mystical doctrines and Rosicrucian speculations," which led him to join another *Collegium Pietatis* when at Berlin and afterwards to promote the emigration scheme of the Erfurt Chapter. The companions of that which for them and in their day was a great and perilous venture were some forty-seven in all, according to the DIARY of Kelpius, and from two rallying points—being Magdeburg and Halberstadt, they made a beginning of their pilgrimage, joining forces at Rotterdam. This was in 1693, and there—on the eve of embarkation for England—Zimmerman died. We know little of the delays which followed, but the party were in London¹ on February 7th, 1694, when Magister Kelpius, now in supreme command, chartered the "Sarah Maria," under Captain John Tanner, and the voyage down Thames began on February 14th. The events and perils which followed are pictured at full length in the Kelpius DIARY,² but they do not concern us here. It shall be sufficient for my purpose to say that the "Sarah Maria"—of good hope, as Kelpius called her—was "made fast to the public wharf of Philadelphia" on June 23rd, 1694.

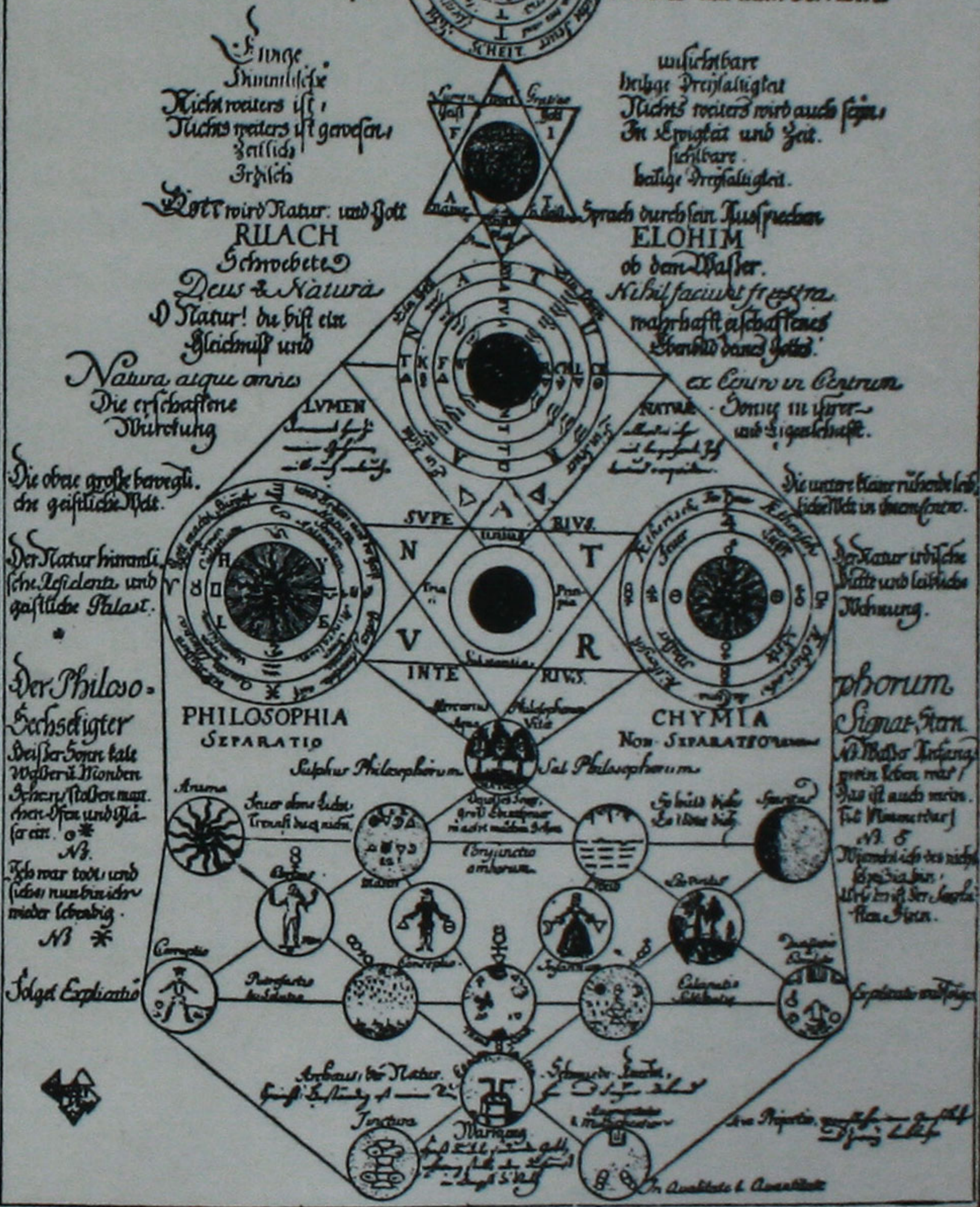
Before speaking briefly of that life which awaited the pilgrims in their new land and home, the question arises as to how and why they and their leader or master have come to concern us at all in connection with the Rosy Cross. We have seen that they have been labelled Rosicrucians, as alternative to Illuminati and Chiliasts, but the term seems used in that old fluidic, inexact or arbitrary

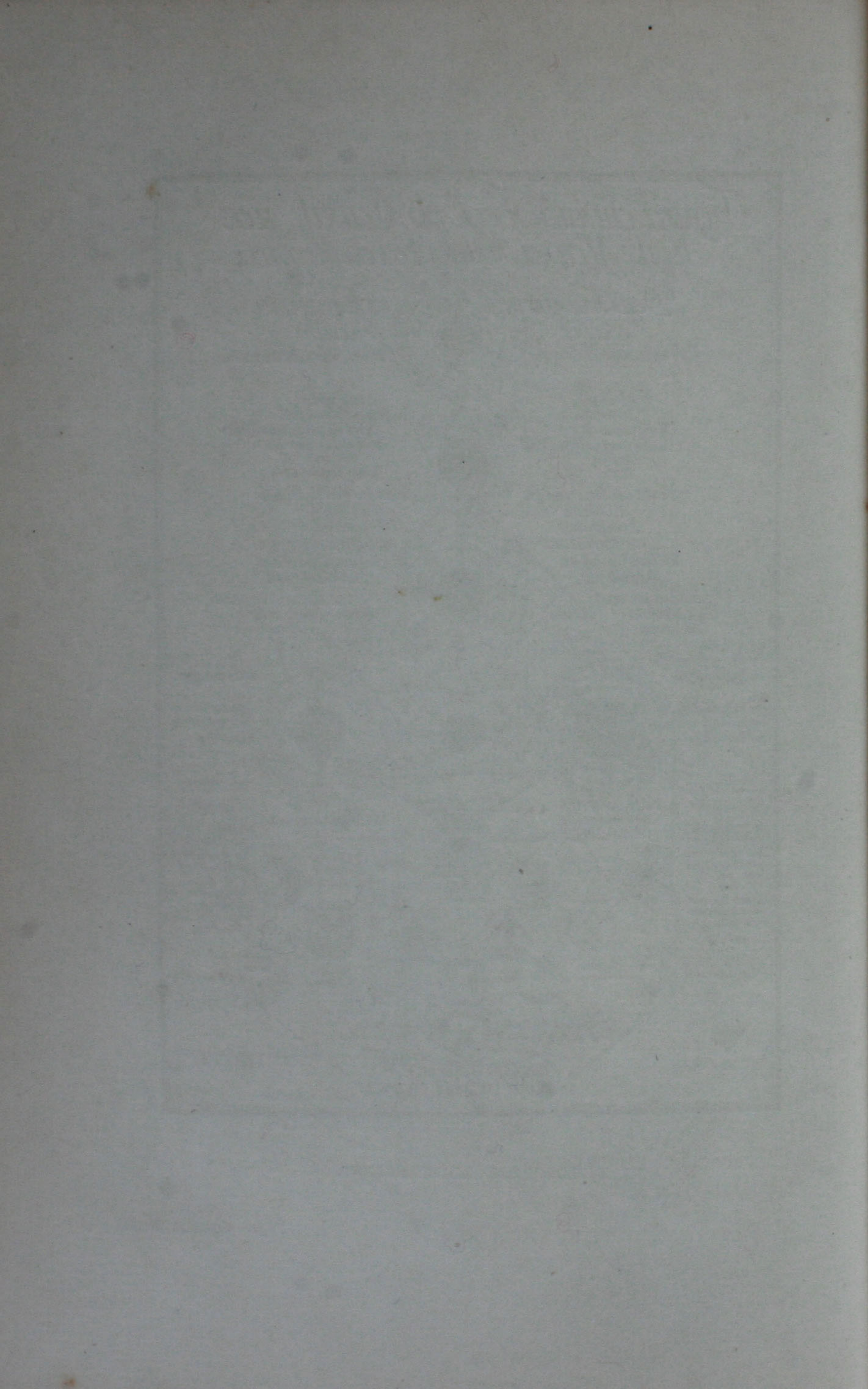
¹ It is said that while in London the leaders of the expedition made acquaintance with the Philadelphian Society, under Dr. Pordage and Jane Lead. There was even a surface disposition on the part of the English pietists to join forces with the Chapter of Perfection, but it came to nothing.

² See THE DIARIUM OF MAGISTER JOHANNES KELPIUS, with Annotations by Julius Friedrich Sachse. Published by the Pennsylvania-German Society, Lancaster, Pa., 1917.

*Figura divina Theosoph: Cubal: nec
non Magia Philosophia et Magia.*

*Deus Triunus ex Centro in
exivit Centrum.
Vastum nach der Philosophia Coelesti und nicht Terrestri*





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sense which we have met with on many occasions. Were they or any of them actually initiated Brethren of an Order which in the year 1694 seems to have been otherwise asleep, like Christian Rosy Cross in his vaulted sepulchre? Mr. J. F. Sachse, who was an heir by birth of the pilgrims, had many treasures as such in the muniment room of his family and acquired many more by research in the four quarters, affirms that in a certain retired valley at Ephrata in Pennsylvania, on the banks of the flowing brook, "the Secret Rites and Mysteries of the true Rosicrucian Philosophy flourished unmolested for years." He says also of those who practised them that they were a true theosophical or Rosicrucian community, "whose tenets were founded upon the dogmas of the Kabbalah and esoteric philosophy." But all this, on the surface at least, looks like poetic imagery, and is used, moreover, by one who neither knows nor professes knowledge concerning the Order, except in a very casual sense. Because certain people of the early seventeenth century who might have been called Pietists—had such a denomination existed—were among witnesses to an incorporated Order of the Rosy Cross, it seems counted tolerable to call the historical Pietists of 1694 the Rosicrucians of their own day. Now, if this is how the case stands, Magister Kelpius and his fellow-pilgrims have no place in the present volume.

It happens, however, that there is another side of the question and that although the designation is a loose and inaccurate label of the Chapter of Perfection at large—like that of Illuminati, which was not current at the period—and although there is no real evidence that its members practised any Rites or Mysteries which can be called Rosicrucian in complexion, it seems colourable that a few among them, or—let us say—Kelpius at least, were after some manner integrated in the Order and may have communicated that which was theirs to all or many of the pilgrims. The reason is that they are said to have carried with them,

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and to have followed, the rule of a priceless Rosicrucian MS. In the account of Sachse and in the illustrations which accompany it there may be nothing to show that this document answers conclusively to its technical description: it might be mainly theosophical or pietistic in character. As a fact, however, it represents an early stage of the SECRET SYMBOLS, published at Altona in 1785-8, analysed in my sixteenth chapter and utilised for many illustrations of the present work.¹ Historically and bibliographically it is therefore of the first importance, as apparently a real Rosicrucian text and seeming to indicate (1) that the German Rosy Cross in the hiddenness of the late seventeenth century was that Christian Theosophical Order which Fludd represented it to be in his earlier day, indeed *ab origine symboli*, and (2) that the Altona circle did not produce an invention on their own part nearly one hundred years later but had developed and extended only.

There is one possible consideration which militates against this view and must be left to stand at its value (1) because of the inadequate account which J. F. Sachse has bequeathed of his literary treasure, outside the photographic reproduction of four leaves; (2) because he is no longer with us in earthly life; and (3) because it is understood that his heirs decline to produce it for inspection. The consideration is that if the thirty pages or leaves of the Kelpius MS. are as suggested in my note pages containing symbols, then the illustrations of GEHEIME FIGUREN may be almost reduced to this number by subtracting peculiarly Rosicrucian

¹ Mr. Sachse describes the "ancient manuscript" as an heirloom in his family, the only "perfect copy" extant, so far as is known, a folio measuring 12 x 18 inches, consisting of "thirty pages exquisitely written and embellished with illuminated symbols." As an inference from a photographic reproduction facing his p. 10, it might be suggested that the ancient manuscript has no letterpress except that which is grouped about the designs; that GEHEIME FIGUREN is approximately of the same size; and that it is extended to 57 pp. by the help of AUREUM SECLUM REDIVIVUM, AUREUS TRACTATUS, a purely alchemical preface, a fore-title and a few extra designs.

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designs and designs accompanying the alchemical texts reprinted in the work. I submit that this is arbitrary on the surface, though it is not inconceivable that the bulk of the plates in the Altona publication could have been taken over from an antecedent work which was not Rosicrucian at all. There is, however, one piece of direct evidence. The Golden and Rosy Cross which appears on the title-page of *GEHEIME FIGUREN* is wanting in that of the Kelpius MS.,¹ and so also are Rosicrucian references throughout its letterpress.

Moreover, although Sachse almost invariably refers to his manuscript as Rosicrucian only,² and in so doing one would think that he might, or must have, been guided by something evidential therein, we must remember that in 1888, or seven years prior to *THE GERMAN PIETISTS OF PENNSYLVANIA*, Dr. Franz Hartmann had published at Boston his dismembered edition of *THE SECRET SYMBOLS*; that it is quoted on one occasion by Sachse;³ and that as he was

¹ It reads as follows: *PHISICA, METAPHISICA ET HYPERPHISICA. D.O.M.A. Deo Omnipotenti sit Laus, Honos et Gloria in Seculorum Secula, Amen. Einfaltig A.B.C. Büchel, für junge Schuler, so sich fleissig üben im der Schule des Heiligen Geistes, ganz einfaltig Bildnissweise für Augen gemäblet, zum Neuen Jahres Exercitio in dem Naturlichen und Theologischen Lichte.* Compare the crowded sub-title of *GEHEIME FIGUREN*, describing it as also an ABC Booklet for young pupils in the same School, much as we have seen that cryptic texts of alchemy are termed *Ludus Puerorum* or *Opus Mulierum*.

² On two occasions he calls it a Theosophical MS., and one of his photographic reproductions is termed "a page of Rosicrucian Theosophy." The Theosophy was Rosicrucian in his view, and the Rosy Cross was for him a *THEOSOPHIA* at large.

³ See annotation on p. 37 of *THE GERMAN PIETISTS*, giving an extract from Hartmann's publication, which is described under the name of *COSMOLOGY* and nothing more. Hartmann altered the title of the Altona work, calling it *COSMOLOGY; OR, UNIVERSAL SCIENCE . . . , containing the Mysteries of the Universe . . . , explained according to the Religion of Christ, by means of the Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries.* Sachse has described his MS. as the only perfect one known, which statement seems obviously untrue in the light of the Altona folio. About this publication Sachse did not know, and in what must be called a disingenuous manner he gives no account of Hartmann's, its illustrations or

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not a very critical person his use of the term Rosicrucian may be a mere reflection from that work. All this is likely enough, but after full reflection on the confused issues I question whether we can hold a decided view. I cannot make up a full thirty designs in *THE SECRET SYMBOLS* without including some that are partly Rosicrucian, and with scarcely a single exception—pietistic, theosophic or cosmological—they are all alchemical. But that which weighs with me most is the fact that if Kelpius carried a text of the Rosy Cross and belonged to that Order I can understand tolerably what is otherwise past comprehension in a Lutheran community, namely, that the Philadelphian pilgrims—as Sachse and his sources shew—were pledged to celibacy, like the early traditional Brethren, of whom it is said that they were “all bachelors and of vowed virginity.”

I cannot help thinking that this is an important point, and here I must leave the debate. Unless and until my tentative disposition calls to be revised by a fuller acquaintance with the Sachse MS., it is at least possible that there are grounds therein for the use of that descriptive term which he applies so often.

I pass on to sketch briefly that which befell the pilgrims in the Quaker Province of Philadelphia. They reached the German settlement now called Germantown and there established themselves on the banks of the Wissahickon, Magister Kelpius taking up his abode in a cave among the rocks of the hillside. The object of all was “to live apart from the vices and temptations of the world” and thus be

real purport. But he could not fail to see that his precious heirloom was less or more facing him in public print. It may be added that the order of the plates differs in the Altona work and the Sachse MS. That which is numbered 3 in *PHISICA, METAPHISICA ET HYPERPHISICA* occupies leaf 35 of *GEHEIME FIGUREN*, No. 7 answers to 26, and 24 to 32. Moreover, those words which constitute the title in chief of the Kelpius document are omitted in the other case, but are found later on in leaf 35, while they are absent from the corresponding plate, No. 3 of the earlier text.

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prepared for expected revelations "in the silence and solitude of the wilderness." The isolation was not complete, for they had also a mission in teaching and religious services were held. Kelpius on his own part strove to unite the German sects of Pennsylvania in one Christian Church, and there was zeal also for the conversion of Indian tribes. According to Sachse, the pilgrims lived in their virgin forest of the New World "for a period of at least ten years, a strictly Theosophical Fraternity, whose tenets were founded upon the dogmas of the Kabbalah and esoteric philosophy." In the outer world they were called "The Woman in the Wilderness." It was not, however, a period of unbroken harmony, for the presence of a strict Lutheran element did not work in that direction and the pledge of celibacy led to several separations. When Kelpius himself died of consumption in 1708 at the early age of thirty-five it is said that "such of the brethren as were left of the original community performed the last rites according to the impressive ritual of the Mystic Fraternity." It follows that the Master saw the decline of his Company; the communal life came gradually to an end; the solitude was colonised by settlers; and the remnant "followed each other to the shades of death."

I have searched in vain for traces of the alleged Kabbalism in the tenets of the so-called Chapter and for any characteristic Rosicrucian vestiges in the letters of Kelpius. The emigration to the New World was in search of a place of peace and contemplation in view of the coming Millennium, "which, according to Zimmerman's astronomical calculations, was to take place in the fall of the year of grace, 1694." The pilgrims find therefore their natural place in the succession of German Second Adventists whose forecasts were as false as Studion's. Kelpius and the more advanced members are affirmed to have studied Hermetic Arts, not, however, in search of metallic transmutation but

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rather the Elixir of Life, "to provide remedies and preparations for the alleviation of human suffering." They cast horoscopes also, used the Divining Rod, and prepared astrological amulets or talismans—to be worn upon the person. It is said further that they "scouted the idea of physical death," and Kelpius above all believed almost to the end that he would be transfigured like Elijah and "translated bodily into the spiritual world." We can see now where we stand, that is to say, in the presence of a group of religious and occult enthusiasts who may have carried a Rosicrucian MS. and some of whom may have belonged to the Order in one of its circles, but their real location is in MILITIA CRUCIFERA EVANGELICA and not in the *Collegium Mysticum* of him who, according to Vaughan, was called SAPIENS by earlier Brothers of the Rosy Cross.

On the faith of available testimonies I have now dealt with what may have been the advent of a German Rosicrucian Chapter into the United States. The evidence is faulty enough, but if such it was we must recognise that it stands alone, and we have now to glance briefly at things which have paraded in the name but have in all cases assumed it without a warrant and have sometimes supported their pretence by imposture and mendacity. The credulity of the American mind on this subject is comparable to that of England over other occult claims.

As I have not taken all imposture for my province, I am not in a position to affirm that Paschal Beverley Randolph produced the first putative Order of the Rosy Cross in America, but I have failed to trace anything anterior to his date, and he will answer as the first witness in a line of occult adventurers who are typically characteristic of their place and circumstances. It should be understood that in the account which follows I have set aside entirely all references to Rose-Croix Masonry as exceeding my present province. There is a Southern Jurisdiction of the Scottish

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Rite, having its headquarters at Charleston, and there is also a Northern Jurisdiction seated at Chicago, both of them working Thirty-three Degrees which are identical in name and purport. The Eighteenth in each case is that of Rose-Croix, as it was in the old days of that French Rite of Perfection which has been mentioned at some length in my fifteenth chapter. To make use of Masonic terminology, I believe that both have been philosophised: this at least is the case assuredly respecting the Ritual of the Southern Jurisdiction, once ruled by the famous Albert Pike. The designation signifies that the original Christian elements have been removed—wholly or in part—and it follows that from my point of view the validity of the Grade has been destroyed. It offers no longer the Lost Word of the Craft Degrees restored in the light of Christ, but such a substitution as is represented by the Hermetic formula—IGNE NATURA RENOVATUR INTEGRA—in place of JESUS NAZARÆUS REX JUDÆORUM. However this may be, the two Grand Obediences constitute together the authentic Scottish Rite in the American Republic, and this not only by the hypothesis of their claim, but in virtue of general recognition and the success of an accomplished fact. It is desirable to mention this because it happens that there are other claimants, who also work and administer the Grade of Rose-Croix, under I know not what warrants and apparently in various forms. There seems in any case no evidence to indicate that they or any of them represent the Rite of Perfection or preserve the Christian elements. Like the orthodox Scottish Jurisdictions, they do not enter therefore into an historical consideration of the Rosy Cross in America.

I have spoken of putative Orders and false witnesses, with Randolph and his fantastic association standing at the head of both as equally “false in sentiment and fictitious in story.” My readers shall judge, however, on their own

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part, for the case is characterised by several conflicting elements, and the Randolph dossier is not entirely that of a vagrant travelling in occult arts. In respect of deception there is no question that he was his own and his first victim if he thought that his views and lucubrations might stand for authentic Rosicrucian teachings. But in a judgment which makes for justice it must be added that he revoked his own claim on a vast antiquity. He was also a man of enthusiasm and of great personal zeal. It is said finally that he was a seer from childhood, like his mother before him, and that he had passed through the horrors of mediumship, as he describes them, adding that he turned with loathing from the bare recollection of conditions implied thereby. He was further what is called in America a "half-breed" and he entered this life in consequence with something approaching a stigma in America at that time. The fact was likely to react on a highly psychic nature, and there is evidence that it did. The dual disability may help to account for the peculiar cast of his dedications in the life that he led, the books that he produced, perhaps even for his ultimate end.

It does not appear that in the matter of the Rosy Cross he did more than give a fresh circulation to some of the old reveries, to the extent that he was acquainted with these by common report and otherwise. It appears to have been presented mainly as of Essenian origin, though it must be acknowledged that there were other fantasies. In other and more hectic stories he paraded flaming accounts of the Brotherhood, its immemorial antiquity, its diffusion throughout the world, with suggestions that its ramifications extended to unseen spheres. In perhaps the worst of these performances—a thing called RAVALETTE—he affirmed the existence of American Lodges, working under a Grand Charter granted by a Third Temple of the Order which dated from Atlantis; but the particulars are banal, and

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I suppose that in such productions he was directing attention sensationally to the fact that he had brought something into existence under an historical label, had placed himself at its head, and that it charged substantial fees. I have worked through such of his volumes as are available here in England, from so-called Rosicrucian dream-books to declamatory sex-reveries, and have concluded that, mountebank as he was, he believed in all his rant and was not lying consciously when this stuff of sorry dreams was put forward unfailingly as the wisdom of the Rosy Cross. This is how it loomed in his mind and this is what it was in dream, for it was a thing of his own making. On this subject he is his own irrefutable witness, affirming that "very nearly all which I have given as Rosicrucian originated in my own soul."¹ When he talks of initiations, "officiating girls" and "strange oaths," we may infer that he held meetings of some kind, but I have failed to obtain particulars.² It is, I think, sufficient for our purpose to recall that he signed as "Supreme Grand Master of Eulis, Pythianæ and Rosicrucia, Hierarch of the Triple Order."

One of his admirers and fellow-workers was F. B. Dowd, subsidiary no doubt to himself, yet claiming the titular position of "Grand Master Imperial Order of Rosicrucia." In 1882 he issued a small volume entitled *THE TEMPLE OF THE ROSY CROSS*,³ otherwise concerning "the soul, its powers, migrations and transmigrations." The references to the Order are few and far between, and there is nothing on the historical side, but there is one excursion in prophecy

¹ See *EULIS*, ed. of 1874, p. 47. In Randolph's opinion, expressed in this volume, Hargrave Jennings was "the chief Rosicrucian of all England," and he quotes in this connection from *CURIOUS THINGS OF THE OUTSIDE WORLD*.

² According to Sédir, the Randolph incorporation was a *société d'éditions*, which may be substantially true, but on the understanding that the "editions" meant works by the author of *EULIS*.

³ Its substance seems to have been reproduced by Dowd in *THE GNOSTIC*, edited by George Chainey and W. J. Colville, eleven issues of which appeared at Oakland and San Francisco, between 1885 and 1888.

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concerning a day to come when a great, peace-bringing power shall be poured from the Temples of the Rosy Cross and no one thereafter will be disposed towards evil. On the point of fact, while abiding with things as they are, the Rosy Cross is described as a Fraternity rather than an Order, though attempts have been made to establish it on the latter lines, and some of these have succeeded. The intimation is useful as a probable side-light on the inchoate state of the Randolph institute. And so is that which follows: "I meet many Rosicrucians, and although total strangers, we know each other at sight." The so-called membership was therefore a matter of disposition, not of integration in a given mystic circle, under which circumstances we can understand easily that the Brethren are said to be numerous, indeed "of all nationalities and all climes," but also scattered, as they would obviously be. It is added that they meet occasionally, but are not summoned, being drawn together by the spirit, "as of one accord." Reflecting from Randolph, the author affirms that prior to the times of Christian Rosencreutz, they were called Essenes, Illuminati and so forth, apparently by any title which has ever been held to distinguish "intensely and transcendently spiritual" men. For the rest, Dowd affirms (1) that there is a virtue in the human soul which is capable of eternally renewing "youth and beauty": otherwise there is an Elixir of Life; (2) that the transmutation of metals is possible but is no longer of any service to the true Rosicrucian. This approximately is the sum of the allusions, and the rest of the volume is filled with moony vapourings on the principles of Nature, on body and spirit, mind, faith and knowledge, the soul and its transmigrations, will and spiritual gifts. They are a little after the manner of Andrew Jackson Davis. Dowd has been mentioned only because of his relations with Randolph, whose occult activities began about 1859, and after his unfortunate

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suicide—with the date of which I am unacquainted—his wife published new editions of his works till near the end of the nineteenth century.

Meanwhile the *Societas Rosicruciana in Scotia*, holding from that *in Anglia*, chartered a Philadelphia College for Pennsylvania in 1879 and a New York College in 1880 “for New York State.” My authority¹ proceeds to record that in April of the latter year these two bodies established a High Council for the whole of America, and that it chartered Colleges in Boston for Massachusetts, 1880; in Baltimore for Maryland, 1880; and Burlington for Vermont at a date not given. The New York, Baltimore and Boston branches became dormant, the last in August, 1896. One of its members was Sylvester C. Gould, editor of an *AMERICAN NOTES AND QUERIES* and of a quarterly periodical called *THE ROSICRUCIAN BROTHERHOOD*, 1907-9.² It is affirmed that “from the moment” that the Boston College suspended “his chief ambition was to hold the work fast,” looking “beyond the ideas which dominated the fraters (*sic*) of his day.” He did nothing, however, till November, 1908, when he laid plans in conjunction with a few *Soc. Ros.* members, apparently of New York, for the formation of a body on broad principles “and opening its doors to all true seekers.” A *Societas Rosicruciana in America* is described as having begun in this manner, its “rituals, traditions, landmarks, customs and practices” having been “carefully gathered” by Gould, who died, however, in July, 1909, so that the work and its developments passed into other hands. It has abandoned the Masonic qualification, originally and elsewhere required for membership, and

¹ *MERCURY*, the “Official Messenger of Metropolitan College, S.: R.: I.: A.:,” Vol. ii, No. 5.

² I have inspected a complete file, which contains practically no original matter, while its reprints are drawn from readily available sources. Mr. Gould had evidently sincere interest in his subject, but he seems to have known nothing about it.

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it initiates both sexes. So far as I am acquainted with its activities, the work undertaken is done in an earnest spirit ; it has gradually rectified its Latin—at least to a certain point—and is an exponent of esoteric Christianity, as this is understood by its leading spirit. But it has obviously no tradition, no claim on the past and no knowledge thereof. The Transactions—now apparently available to any subscribers—are amazing reading from the standpoint of things put forward under the denomination of the Rosy Cross. Of recent times it seems to have borrowed Grade and Order titles from connections of the Hermetic Order of the G.:D.:. The headquarters are at New York, and there are branches in various places.

It would serve no useful purpose to enlarge upon later foundations, like that of Dr. R. Swinburne Clymer, who seems to have assumed the mantle laid down by Randolph, or Max Heindel's Rosicrucian Fellowship of California. They represent individual enterprises which have no roots in the past.

CHAPTER XXIV

LAST DEVELOPMENTS OF THE MYSTERY

WE have seen that from an early period in the disjointed pageant of Rosicrucian history there are traces of a spiritual intent. Though he carries a heavy yoke of physical alchemy, there are a few saving intimations in the long literary record of Michael Maier that he knew of other gold than that which is found in earthly mines and of other transmutations than those that are wrought in crucibles. He had heard at least of a Medicine which is not administered to men through lips of sense. Robert Fludd is like a prophet of the Rosy Cross on an uplifted platform of lucid Christian Theosophy. We remember also some pearls of a certain price among too few citations in the little books of Thomas Vaughan. The eighteenth century offers some curious lights, too few also and very far between. It would seem that there were several schools within the general circle of the Order and so far as the available records are concerned, they offer but little to our purpose in the connection which is here in view. They were (1) those of the astral workings, activities and fruits of the magical paths in their distinction from the Higher Magia : the Order of the Golden Dawn offers a late witness or example concerning them ; (2) those which confessed only to dedications in physical alchemy, like the Reformation of 1777 ; and (3) those for which the Kentish philosopher Fludd stood up a most valiant champion more than one hundred years before : they diffused a welcome light, but in the period which followed it shewed only occasional gleams.

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About the Rosy Cross in Russia, it is difficult to speak, except on the external side. It appears to connote a purely spiritual movement, but it must be confessed that the life behind that movement escapes in the analysis of its overt and documentary side. The Rosy Cross in Germany during the reign of Frederick William II leaves us also with an uncomfortable feeling of having missed something, though it can scarcely lie in the direction of Wöllner and his immediate associates, who seem to have been grinding no other axes than those of their personal advancement and who inspire a profound distrust. Thereafter it is a complete blank, so far as memorials are concerned, till Rudolf Steiner began, some twenty years since, to use the name and symbols of the Rosy Cross in his reproductions of a qualified modern theosophy. I have reflected on his claims and have left them, because the path of occult science is not the path of God and because any putative marriage between things occult and mystic is more like a marriage of heaven and hell than anything met with otherwise in the world of disordered experiment. For the rest, it is not to be supposed that Dr. Steiner, though it has been reported that he derives from some German Order of the Rosy Cross, could produce any definite historical connection with the past, supposing that he wished to do so, which it seems fairly certain that he does not—being his own authority, at its value.¹

It seems undeniable therefore that the links are broken everywhere. The various associations and sodalities which have claimed the generic title exhibited in the early seventeenth century, rose up in their day, advancing their particular claims, and they died also in their day—again so far at least as any records are concerned. It is above all

¹ At the root it is a modern occult adventure in akasic records, and we have the means of presuming its value by the light of other adventures in the same field.

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things probable that their connection one with another was in the bond of union furnished by an identical name and a certain consanguinity of intention, whatever the intention was. As it seems entirely certain that the physical alchemists who, in one and another generation, worked under the style and title of the Golden and Rosy Cross, did not attain their physical end in the Medicine of men or metals, and that those—if any—who followed the dubious paths of Ceremonial Magic made no advance therein, so it is of little consequence if the links between them are of name and purpose only. Having regard to the voided term, it would be of no real moment were the chain of succession complete, however considerable the interest which might reside in the established point of fact.

I have dealt as an historian throughout this work and so far as little else, developing the records of the Rosicrucian *mysterium magnum* to the best of my ability and knowledge from the standpoint of simple scholarship and critically as to all mendacious claims or romantic reveries, including the theses of writers who—in one or another interest—have had their particular axes to grind. It may be thought that the Order itself has evaporated under such a process. That which remains, however, is the Rosy Cross, a body of Christian symbolism, variously interwoven and clothed in various forms. As to the fact of its existence there is a broken but recurring witness. To each epoch its own particular manifestation and its special concern of the moment, but in the background of all there looms vaguely, or is bodied forth in distinguishable if unaccountable shapes, the orb of a Godward side. After the pure Christian Theosophy of Robert Fludd, to which I have just adverted, a luminous body of doctrine suggesting a certain basis in mystical experience, there is the clouded sanctuary of the Sigmund Richter school, dealing in nothing but physics, yet holding that these are