

a resurrection; and so the Brethren came into the daylight and issued the *Fama Fraternitatis*, hoping that there would be a big response to their invitation and that all the learned men of Europe would be brought into the fold.

We have seen that in 1604, and before, the Order existed in England, and presumably in various parts of the Continent; but now the invitation would go forth to the whole world to join the German Order, to adopt the German type of Rosicrucianism.

Accordingly, now, in the opening years of the sixteenth century the *Fama* notified all and sundry that everything which until then had been kept a profound secret was to be made known and to be made practically common property. Henceforth any man might aspire to great Wisdom, the Wisdom which revealed Man's great worth and nobility.

The *Fama* asserted also that "our most godly and highly illuminated Father, our Brother C.:R.:C.:", who was also "the Chief Original of our Fraternity," had worked most assiduously for the purpose of bringing about a general Reformation in Europe, having obtained the lore of the East and the "true and infallible *Axiomata*," by which, having been able to determine the middle point or circle, he could safely proceed to the Reformation not only of Religion, but of all the arts and sciences. When C.:R.:C.: had acquired his occult knowledge he went on to give shape to the Order through which the vast undertaking was to be effected.

What was to be the real character of this Order? Adam Haselmayer has given us the answer, for he has told us that the Rosy Cross taught practically the same as the Kabbalist Paracelsus, which agrees with what we have been advocating, that the Rosy Cross

N. had its origin in Kabbalism. According to Solomon Semler, writing in 1786, Haselmayer was a member of another Order—"a Knight of the Holy Cross"—which used to work on similar lines, having preceded the Rosy Cross. The publication of his *Responsio* as an appendix to the *Fama* shows that the Rosicrucians stood in need of some such recommendation.

The *Fama* embodies a definite claim on behalf of the Rosicrucians that they were versed in the higher Magia, pure Kabbalism, and a hidden art of Healing, which was probably magnetic or mesmeric healing. It also laments that "under the name of *Chemia* (Chemistry) many books and pictures are being set forth" which have proved the means of bringing the glory of God into contempt. On the other hand, the Rosicrucians professed to know as much as the Alchemists, for they had a great range of knowledge which comprised at least that of seven important works, which are mentioned and may be considered typical of their learning. These works were really memorials, a heritage from the past, to be considered in another chapter. They were: (1) *Liber M.*; (2) *Rota Mundi*; (3) *Liber T.*; (4) *Proteus*; (5) *The Axiomata*; (6) *Liber H.*; (7) and *The Bibliotheca*.

At the period with which we are dealing there was a widespread passion for knowledge, and the Order was anxious to satisfy the craving; but they felt that before they could contribute much towards this *desideratum* it was necessary that the Brotherhood should take its rightful place in the world. The Brethren believed that they alone held the keys to the future. By 1604 Religion had already been reformed, at least in Germany, through Martin Luther; that is why the *Fama* says that "the Church has been cleansed." There occurs also an expression of

loyalty to the "Roman Empire and *Quarta Monarchia* for our Christian head," which, of course, is a covert allusion to the Colossal Statue seen by King Nebuchadnezzar in a dream, reported by Daniel (ii. 31-49), of which the Reformers of the sixteenth century made much capital, for they saw in it an outline of the Divine Programme of the world's history down to the Millennium.

It is interesting to read in Waite's history with reference to both the *Fama* and the *Confessio*: "I trace also a certain clouded reflection to the old Lullian *philosophia*" (p. 211). He did not mean to say that those Manifestos of the Rosicrucians were reproductions of the works of Raymond Lully; he could not truthfully say that. Something like that had been said about the *Illuminati* of Seville in the sixteenth century, of whom Gould told us that they were taken for Rosicrucians, being people "who seemed to have derived their ideas from the works of Lully." But undoubtedly the *Fama* reflected Lully's ideas.

We have no doubt that the *Illuminati* of Seville were Rosicrucians, but the cruel Spanish Inquisition exterminated them. Lully had always been looked upon as "a centre of Romantic myth, *il magico prodigioso*, a son of Hermes, with his life prolonged through centuries, at once a saint and an adept."

All that we are to understand from the words of Waite is that he himself perceived something of the philosophy of the old Spanish Kabbalist, that whoever composed those documents held practically the same opinions. For he adds: "Raymond Lully looks like a kind of prototype in the actual and outer world." And again: "In the C.:R.:C.: there is something like Lully's *Ars Magna*. Lully possessed also the Secret Medicine and the *Elixir Vitæ*. In the great

Reformation to which the Rosicrucians looked forward, Universal Science was to supplant the then established authorities of the seats of learning, what we call scholastic philosophy. As the C.:R.:C.: was then laughed at by some of the learned men, so too Lully could never obtain a hearing from either Pope or Church Councils, and both he and the Rosicrucian Order had to content themselves with issuing manifestos."

From all this it is clear that Lully and the Rosy Cross had much in common, for both were "tinctured with Kabbalism." Certain it is that in 1614, when the Rosy Cross created its great sensation by the publication of the *Fama*, Lully "was still remembered in Europe; his Universal Science was still extant and still had its apostolate"; from which we see that Lully's Science was endowed with extraordinary vitality, having endured for three long centuries and more. And besides many followers and supporters it "had its apostolate"—that is to say, many devoted adepts who felt it incumbent on them to propagate it.

After C.:R.:C.: had acquired his mystic lore from the wise men of Damcar in the East, he came to the West and undertook to erect a *Domus Spiritus Sancti*, a "House of the Holy Spirit," designed as the counterpart of the Temple of King Solomon. In connection with that mystic *House* he set up an organisation consisting of three "Circles," which were practically three Degrees, the Third of which included the men who had been responsible for issuing the *Fama* in 1614. This is plainly stated in the *Fama* itself. The Third Circle was the highest.

The original founders of the Order appear to have been eight in number; soon after five departed to various countries, but two remained in Germany with

C.:R.:C.:., those three being a sort of central directing board, the traditional Three Rulers of the Brotherhood. We assume that, as both *three* and *five* are symbolic numbers, the five who went abroad gave the idea for the number of the versions of the *Fama* that were sent out, which was also five; they were for the principal countries of Europe. In sending forth the Manifesto it was expected that it would be translated into the five chief languages of Europe. The earliest English version of which we know is that of *Eugenius Philalethes*, who seems to have been a member of the Order; but this does not mean that it had not been translated before. Most certainly as far back as we can trace the Order it is always an international one.

The document was authorised by the signatures of the Rulers of the Third Circle *plus* the Five of the Second. The Brethren of the First Circle, being mere Novices, were ignored; they had no executive power.

The final redrafting of the *Fama* took place after the religious Reformation of the sixteenth century, although some parts of it may be older than others. This is evident from the statement it contains that if the original "Brothers and Fathers" had lived in "the clear light" of the post-Reformation period they would have dealt more sternly with the Papacy. Obviously, too, it belongs to a time when the Latin tongue was still the medium of communication among the learned in Europe; when there was a general exchange of views and opinions; when the whole of Christendom was coming to an understanding.

We disagree with Waite in his estimate of the value of the Manifesto, for he seems to regard it as a pious fraud, whereas we are convinced that it was an authoritative document, written in all seriousness, intended

to inaugurate a new departure in the history of the Order of the Rosy Cross. The ancient Order from which the Rosy Cross was an offshoot had been in existence for many centuries: first as the Order of the Kabbalah, then as that of the Holy Cross, and finally as the *Christian* Order of the Rosy Cross—an uncompromising Christian version of the old Jewish system of learning known as the Kabbalah.

In 1604 the Order was not altogether a new thing, but the publication of the *Fama* marked the invasion of Europe by the German section of it. Originally, when circumstances were against the propagation of anything of an heterodox character, such as the Kabbalah, the Brethren had to work in absolute secrecy; this was unavoidable, and essential to success. But after Luther's Reformation Germany enjoyed sufficient liberty to abate that secrecy. It was on that account that now the Rosicrucians offered admittance to all the learned men everywhere.

In England there had been a branch of the Order before 1604, and it seems to have been of a slightly different complexion than the German. Therefore we may presume that although at first the German propaganda resulted in bringing in a number of adherents, once it was realised that the German movement was practically the same as the English Order there would arise some rivalry, and eventually the newer section would lose its distinguishing German features. Moreover, side by side with the Rosy Cross there was the still older Order of the Holy Cross, which had been stricter in receiving members, although it meant keeping the numbers down. These people also gave more importance to the Ritual. Naturally the clash of ideals must have divided the various types of Christian Kabbalists, and it may have demoralised some of them.

To understand some things in the *Fama* we have to bear in mind the legends of the Rosy Cross, and we must never forget that the language of the Rosicrucians was largely allegorical, so that the literal sense is seldom the real sense. In the Middle Ages it was considered quite legitimate to write in that style, and to present actual facts in the form of allegories; the *Pilgrim's Progress* by Bunyan is a good example.

The German Rosicrucians distinguished themselves by the way they coquetted with the Alchemists; but gradually the Alchemists acquired so much influence in the Order as to cause it to fall into discredit. We shall refer to this again when we come to discuss the *Chemical Nuptials*.

The men who speak to us in the *Fama* had a thoroughly spiritual conception of the Order; that is why there is a complaint about the "many runagates and roguish people who do use great villainies." And there is also a denunciation of "the ungodly and accursed gold-making." From this we may gather that, as the Rosicrucians saw things, they did not regard the transmutation of metals as the highest aim of philosophy; indeed they held that their Brotherhood desired to bestow on its members "a thousand-fold better things."

Owing to their intimate connection, the Alchemists came to make use of many of the symbols of the Rosy Cross. Waite has a sufficiently good insight into things to feel justified in protesting that the symbols which the Alchemists misapplied "were not characteristic of the Order"; were not genuinely alchemical; and the Rosicrucians felt that they were being robbed. As the Alchemists used them they were distortions; but the right of the Rosicrucians to those symbols remained.

The historic fact that it was through Alchemy and Magia that the Rosicrucian Order was brought into disrepute has already been pointed out in previous works; but this was due principally to German influence. The German Rosy Cross was characterised by its romanticism; it sought to attract all occultists; whereas the English Order was marked by its realism.

The *Fama* did not expressly disown all connection with the Alchemists. This could not be done because there were too many Rosicrucians dabbling in it; whereas the "thousandfold better things" which the Order possessed must have been obvious enough to make them lay aside Alchemy, Magia, the transmutation of metals, and second sight.

On the other hand, it was largely through German Rosicrucianism being brought into discredit that the English Order prevailed and won the day; and it was in that way that it led to the more positive Freemasonry of later days. In England, Rosicrucianism had long worked under the shelter of the Guilds of Masons, as we see in the case of the London *Acception*, and while so sheltered none of its adepts could be suspected of dallying with such things as Alchemy or the Jewish Kabbalah. One could frequent the Masons' Hall and still enjoy a good reputation; indeed, among the learned the study of the Kabbalistic philosophy, far from being a stigma, was considered a very honourable distinction.

This is, then, the story in brief of the transition from the philosophy of Kabbalism to that of Freemasonry through the medium of the Rosy Cross. In closing we would repeat the words of Waite: "Whosoever wrote the *Fama* may have had his (Lully's teachings) in mind"; for the ideal presented in the *Fama* is the same which animated the Spanish Kabbalist.

The *Fama* has been attributed to John Valentine Andreä, but of this it is enough to say that at the time when Inigo Jones referred to the Rosicrucians in 1603 Andreä was barely seventeen years of age. He was born in 1586 in Germany, and if the Rosicrucians were at work in England in 1603, it is inconceivable that a few years after a mere stripling should have been their spokesman, still less the founder of the international movement. It is true that the *Fama* was not printed until 1614, when Andreä would be a few years older; but we have seen that Haselmayer had read a copy in 1610 in the Tyrol, so that it must have been written some years before it was printed. And in any case, we must presume that the Brotherhood would have older people to take the lead when they decided to start a forward movement.

CHAPTER IX

CONFESSIO FRATERNITATIS

IN the *Fama Fraternitatis* some things had been omitted on purpose; but, according to the promise made, a year or so later the Rosicrucians published a second Manifesto, entitled *Confessio Fraternitatis*, in order to supply the deficiencies. At any rate this is how they explained the appearance of the new document. And just as in the case of the *Fama*, the *Confessio* is said to have been "sent forth in five languages." The Brethren said that in writing it they had in view three *desiderata*, to wit:

(a) Some additional information was needed on *Liber M.*, although how this was done is not at all obvious. There may be some paragraphs which touch on points discussed in *Liber M.*, but if so we cannot specify them, for we are not certain of what the *Liber M.* contained.

(b) There were *Thirty-Seven Considerations* by which they tried to justify the new policy of the Order in offering to impart the mysteries to outsiders.

(c) Lastly, the constitution of the *Rota*, which every Rosicrucian was in duty bound to obey, had to be explained. Here, too, the *Confessio* is a disappointment to us, for there is nothing at all in it about the *Rota*. We can only surmise that it was deleted because on second thoughts it gave away too much.

The only clue to the meaning of the term *Rota*, as used in the *Confessio*, is that in Spain, the classical land

of Kabbalism, the word is used as signifying a "religious tribunal." In the Roman Catholic Church "the Auditors of the Rota" are a Supreme Tribunal, composed of twelve judges, for deciding in both ecclesiastical and secular cases. Evidently, therefore, the Rosicrucian Rota was the Supreme Council which directed the affairs of the Order, a sort of Sanhedrin.

A Catalogue of objectionable sophistic works on Chemia, or Chemistry, had also been promised, but it is not given; for there were several which had been banned as being written *in contumeliam gloriæ Dei*. It was in contemplation when the *Fama* came out. If it was ever compiled it has been lost. Possibly, on second thoughts, it was deemed unnecessary, for after a time the scientific study of Chemistry supplanted Alchemy altogether. The Rosicrucians never dared to break, or part company, with the Alchemists; at least they tolerated those who dabbled in that branch of study. But they were loud in asserting that the Order had something much better than any Alchemy. The *Confessio* takes the same doctrinal stand as the *Fama* and disparages what the Alchemists were doing—"the worthless works of pseudo-chemists"—a phrase which presumably had been preceded by some decision of the Rota.

There is no doubt that the *Confessio* was written in Latin, for there occurs the following sentence: "We are not eloquent in other tongues, as indeed we are not in this Latin." Lenglet de Fresnoy mentions an edition in Latin, and if he be right it must have come out later than the *Fama*.

The Preface is addressed to "The Reader who is desirous of *Wisdom*, etc."—that is, the man who seeks enlightenment in what the Rosicrucians understood by "Wisdom," which was a technical term. Then it

proceeds to enumerate the "Thirty-Seven Considerations of our Purpose and Intention," which had been promised in the *Fama*—that is to say, their Reasons for announcing their existence and the practical aims of the Order. The Rosicrucians felt that all the "Wise" people belonged to them and should be given the opportunity of joining the Order. These Reasons, then, are the main thing in the book, and we shall summarise them in order to show the reader the real character of the Rosy Cross.

1. No one ought to hastily believe all that the *Fama* says, or to wilfully suspect it of ulterior motives.

This suggests that not all the Rosicrucians were of the same opinion; some of them differed in some respect from the *Fama* and did not quite approve of the scheme outlined in it. The English section were probably somewhat critical; and the German deprecated a too "hasty" judgment of their plans, and a too "wilful," or systematic, criticism.

2. As the world was coming to an end, it was the will of Jehovah that men should acquire "Wisdom," the theosophical Wisdom which was the essence of the Rosy Cross, something that in the past had been very difficult to obtain because the Kabbalists used to hide too much from the world.

3. The Order proposed to help the good and to bring trouble and misery to the ungodly.

4. No one could possibly suspect the Rosicrucians of either atheism or political intrigues, seeing that it "offers the Head of the Roman Empire our prayers, secrets, and great treasures of gold."

It has been thought that this was said to curry favour with the Imperial Authority, but there are no real grounds for questioning their loyalty.

5. They wanted to improve the weak and faulty

philosophy of the period—that is to say, the scholastic philosophy, which was regarded as obsolete.

6. The Order offered the world a philosophy immeasurably superior to the old, which had taken form by ransacking heaven and earth.

7. The Order revealed the Microcosm—that is, the visible world with which men had to do.

The Rosicrucians conceived the Universe as an Ideal man, of whom the Terrestrial Adam was a reflection, a miniature.

8. The Order revealed the wonders of the Sixth Age and of the Last Age.

The Rosicrucians had the idea that the world was destined to last 6000 years *plus* a Millennium of peace and happiness. According to this, in 1614 it had to last less than 400 years before the Millennium would be ushered in.

When the early Freemasons said that their Master H.A. had suffered death in *Anno Lucis* 3000, they wanted to convey the idea that the tragedy that overtook him had taken place half-way through the course of the world's history.

9. The Order was rich in its treasures of Wisdom, and if all the books of that period were to perish, it would be able to lay a new foundation for Science . . . “on the meditations of our Christian Father.”

10. The Rosicrucians said that they did not intend to cast pearls before swine, or give “our Secrets” to uncertain newcomers. Indeed, they did not impart the whole of their secrets at once, but by a graduated process; and they were most careful not to admit anyone except after due trial.

The Freemasons of the seventeenth century testify that usually they followed the same practice. When anyone was “accepted,” or, as we should say, *initiated*,

he first of all in the course of the ceremony received a little instruction; afterwards he remained under instruction for a twelvemonth.

11. God Himself had decreed that they should now augment the number of the Fraternity, and they felt they must obey. This did not mean, however, that they should impart their good things promiscuously. They were extremely cautious.

12. They would not measure the worth of men by their curiosity; rather they would be guided by "the rule and pattern of our revelations."

They did not like the men who were too inquisitive, or who looked too far ahead; they went slow and by stages, following a carefully planned curriculum. At each stage there was a little more unfolding of the Truth, which was a Theosophy, or, as they said, "our revelations."

13. They were resolved not to pay any attention to any unworthy applicant. It was their boast that no outsider was able to locate the Order, and they desired that it should be so. In 1603 Ben Jonson called it "an airy Order." They had the confidence that, shrouded in God's clouds, they would never come to grief.

14. In Damcar only men of understanding were allowed to rule; and it should be so, too, in Europe. The "Wise Men" of Damcar were Orientals; and taking them as models, the Rosicrucians maintained the principle that only those who had been enlightened were entitled to direct public affairs. This was a definite aim of the Order; they wanted to acquire power in the world in order to effect a complete reformation of the world.

15. Anyone who knew "those great characters which the Lord God hath inscribed upon the world's

mechanism" might be accounted a Rosicrucian; that knowledge should be their passport, and such men should have their names in the roll of members.

16. No such man need fear that "his uprightness and hopes shall betray him." Supposing that he knocked at the door of the Order and revealed himself "under the seal of secrecy," he should not think that he was foreswearing himself.

This implies that in those days there were Rosicrucians who were not in the German Order, or the body which was responsible for the *Fama* and the *Confessio*; these men had kept aloof and could not be induced to join the new type of Rosicrucianism. But the men who published the *Fama* and the *Confessio* regarded themselves as the Rosicrucians of the future, and they invited the more conservative people, the English Rosy Cross, the Order of the Holy Cross, etc., to come into the fold; if they made themselves known "under the seal of secrecy" they would be welcome.

17. As regards those who shared the secrets but were influenced by other interests than the uprightness and expectations of a true Rosicrucian, they would suffer the terrible commination referred to in the *Fama* and would bring "utter destruction" on themselves.

Here there seems to be an allusion to the penalty of the obligation those men had incurred; as they had not been faithful to their Oath, they deserved to be punished.

18. It was God's will that before the world came to an end there should be an influx of Truth, Light, and Splendour, so that darkness and bondage might completely vanish from the earth.

The Mission of the Rosy Cross was to prepare the world for the approaching Millennium.

19. One and the same rule should prevail everywhere—that is to say, the Government of the world should be unified.

This involved the elimination of national rivalries, and ultimately the abolition of war. The Rosicrucians were progressive people.

20. Sooner shall the rocks rise up and withhold this service, than the Rosicrucians refuse to work as “the executors of God’s counsel.”

They had a high Mission to accomplish in the world, and they were willing to co-operate in it. If anyone kept aloof, he was unfaithful to God.

21. The new stars which had appeared in Serpentarius and Cygnus, discovered in 1603 and 1612 respectively, were patent signs of the times.

Men should realise that this was a providential admonition, God’s call to them to be up and doing.

22. As in the past men have been hearing and seeing, they shall soon be speaking; for the world is to awaken out of its stupor and go forth to meet “the Sun in the morning.”

This is like asking men in general to be ready to welcome the dawn of a new day, the beginning of a new era. The “Sun” is here a metaphor for the fulness of Light.

23. The Sacred Scriptures contain secret Letters, or Characters, which appear also on the works of creation, the sky, the earth, and the beasts.

This is what the Kabbalists had been teaching for centuries—that is, that there is much hidden Wisdom in certain Letters used in the Hebrew Scriptures, and that those Letters have their counterpart in the wide Universe of God. They held that the Divine symbolism extended to the Letters, Numbers, and Proportions.

24. "From those Letters we have derived our Magical writing"; the script by which the Rosicrucians conveyed their secrets to one another. The old Letters stood for the language of Adam and Enoch, corrupted subsequently at Babel, when the speech of men began to diverge.

The mystic alphabets of the Kabbalists led the Rosicrucians to compile a cryptic system of writing, which was found most helpful both to conceal and to reveal. The later Freemasons imitated this practice by devising other systems of writing.

25. The natural way to penetrate into the Order is by the study of the Holy Scriptures, which are "the whole sum of our laws."

This is a most important feature which the Rosy Cross had in common with the Kabbalists, for with both the Sacred Law was everything.

26. The Bible was the Rosicrucian Rule of Life, the seed of all studies and the compendium of the Universe.

Before the Rosicrucians, the Kabbalists had been claiming that they had found the Volume of the Sacred Law in the Vaulted Chamber, there providentially preserved for the good of Jewry and of the world; and the Freemasons, after the Rosicrucians, claimed as much.

27. Man has never had a better Book.

None better because it is thoroughly divine. The declarations made in a Masonic Lodge about the V. of the S.L. are also to the same effect.

28. "Blessed is he that possesses it, more blessed is he that reads it, most blessed of all is he that understands it truly." It is further stated that he that both understands and obeys is most like God.

29. The Rosicrucians found that "the transmutation

of metals and the supreme medicine of the world” was liable to abuse, and they denounced the impostors who detracted from the great gifts of God.

Although they might not be what mattered most, they could not consistently decline them. This was a sort of compromise.

30. And these great gifts were not to be thought the only ones. They advocated the observation of Nature and the knowledge of philosophy as preferable to all the tinctures in the world.

Alchemy might be a most interesting study, but it could never take the place of the sublime Order of the Rosy Cross.

31. The Rosicrucians were bound to reject and to denounce the books of the pseudo-chemists, which deceive the credulous with monstrous symbols and enigmas, applying the Most Holy Trinity to vain things.

These symbols and enigmas are the emblems and allegories which the Rosicrucians made use of, which the Alchemists misapplied to totally different things. It was an objectionable act of profanation, for they misused even some which referred to the Divine Triad, the Triune Essence of the Deity, or, as Christian believers said, “the Most Holy Trinity.”

32. The Order offers to impart its new treasures, asking for no lying tincture, and seeking no monetary profit.

The Rosicrucians were not mercenary, but quite altruistically sought to benefit mankind in general; they could dispense with the assistance of the Alchemists, and with gold in any form. They were beyond bribing, despising material wealth.

33. An opportunity was afforded to many to cooperate in the work of God, to serve their fellows, and to correct the arts of man.

New methods and new ideas were given for the promotion of industry. Particularly, the art of Building was dignified, which they did by bringing in the idea that through the promotion of culture they were in effect raising a universal and Holy Temple to the Glory of the Most High.

34. The Rosicrucians sought to collect the whole wealth of the knowledge of Nature then scattered here and there *tanquam in centro solis et lunæ*.

That explains their interest in such movements as the *Philosophical College* of Oxford and the *Royal Society* of London. That explains also how it was that the Order attracted such men as Bacon, Fludd, Ashmole, and so many other thinkers of the period.

35. It was necessary to drive out of the world everything that obscured knowledge and paralysed human action.

The Order was composed of progressive men who wanted the world to go ahead under the stimulus of its teachings, impatient to make advance.

36. Conversely, those whom God desired to discipline and punish would receive no help from within the Rosicrucian circle.

Anyone who might obstruct the Mission of the Rosy Cross was not to expect any help, relief, or comfort from within. And any member who proved unfaithful was sure to meet with condign punishment. Here we perceive that there was an inner circle controlling the entire organisation and all the affairs of the Order.

37. "We shall never make ourselves known to any man" except in so far as God allows it; by which we can see that those men were trying to carry out the will of God. With the same breath they said that if any worthless character aspired to membership,

“he shall sooner lose his life in seeking us, than attain his bliss by finding us.”

Although they wanted to enlarge the bounds of the Order, they were not prepared to admit anyone who might apply; far from it. The Order would still remain a secret and invisible one, for the Brethren were forbidden to speak about it to outsiders, or even to proclaim the fact of their affiliation. A man might try to get into touch with them till Doomsday, but they were determined that no officious person should succeed in satisfying his curiosity. The Institution was invariably referred to by the three mysterious initials C.:R.:C.:, because they did not want the world to know even its name. If anyone asked the meaning of those letters they were to feign ignorance.

The foregoing, then, are the Thirty-Seven Considerations which the Rosicrucians submitted to a wondering world; they explained the aims and policy of the Rosy Cross so far as they could without betraying any secret. They said enough, too, to give us an idea of their views and principles.

The *Confessio*, like the *Fama*, was an intensely Protestant document, for it speaks of “the Roman impostor who had been cast down from his seat by a great onset”; evidently a reference to the Reformation; but yet, they said, he “will not abstain from lying,” and much more to the same effect. No wonder that the Pope excommunicated the movement, as it excommunicated the early Freemasons, cursing everybody and everything connected with any branch of the mystic Fraternity! He would not have acted thus, of course, if the Fraternity had not attacked his claims.

There is a work of the period in which the Order

is highly commended because of the new departure in soliciting the patronage of the learned throughout Europe; in every secret Society there are always some unpractical members who, having got out of hand, would throw the doors wide open to the public. But this was not the attitude of the Brethren of the Rosy Cross. In the *Confessio* the Order does its best to officially justify "the surprise of our challenge" and the "unhoped-for graciousness," but arguing that there are limits to its liberality, saying that it is not a case of giving away the secrets of the Brotherhood to the rabble; that only those who were worthy would be admitted, and that those who joined them would only gradually be able to obtain what the Order had to give—they would rise only "step by step" through the holy Mysteries.

The Rosicrucians wanted certain other people, the members of the Order of the Holy Cross, the old-fashioned Kabbalists, and so on, the people who had preceded them, to become reconciled to the new policy which they had adopted, and to assist in the dissemination of their common principles. Indeed, the men who had published the *Fama*, addressing all such people, said: "If you throw in your lot with us you will not have any cause to 'complain of our discretion, that we offer our treasures so freely.'"

One feature of the *Confessio* is that for the first time it gives us the chronology of the Rosy Cross, definitely fixing the date of the origin of the Order. We need not argue about its credibility, because evidently the writer looks on the C.:.R.:.C.:. as a revival, and speaks of the old Order as identical with the new. "Our Christian Father" was born in 1378, and if this be correct, he must have been only sixteen years of age when he went to the East. Michael

Maier says that he stayed six years in the East, but the *Fama* has it that he spent three years at Damcar—that is, in the East—and two at Fez, in the extreme West of the ancient world. He is said to have continued his meditations till 1413, when he began to recruit disciples and to organise them. There is some uncertainty about the dates, but all agree that he lived to the good old age of 106, dying in 1484. He was buried in due course, and, according to the legend, his Tomb was discovered 120 years later.

Presumably during those 120 years the Order had gone on and new members had been added to it. We may take what is said about C.:.R.:.C.:. as history, but we have serious grounds for doubting that it is history. We are told that during his life he was engaged in “building a Temple,” and we cannot help suspecting that this is not to be taken literally. It is at least possible, too, that 120 is a symbolic number, and that the 120 years correspond to the 120 cubits mentioned in the Bible as the total height of the Temple of Jerusalem (2 *Chron.* iii. 4). The idea may have been that C.:.R.:.C.:. left the Order in embryo, but after the 120 years it was a complete Temple. And just as under the Temple of Jerusalem there was a Sepulchre, so the Order was raised over the record of a Tomb. We shall see this when we come to speak of the Sepulchre of C.:.R.:.C.:. and the various versions that there are of the legend. The “tomb” of every adept seems to have been a mystery; and, indeed, thousands of Rosicrucians died and were buried without the world having been any the wiser.

Many modern writers have assumed that Rosicrucianism began with the publication of the *Fama* and the *Confessio*, and they have not even suspected that it had its roots in the distant past; rather they have

thought of it as a mushroom which has grown spontaneously in the night. Such a conception is quite unhistorical. Rosicrucianism is supposed to have originated in Germany, and the German Rosicrucians were comparatively noisy, for, after publishing their two Manifestos and a great variety of pamphlets, they made a bold bid for the exclusive monopoly of the theosophical philosophy in Europe. Nevertheless the attempt failed, the only result being that they cheapened the Institution both in England and on the Continent. They were very zealous in trying to draw fresh adherents, but in doing this they were cautious and discreet. Moreover, they were men of character and took things seriously, being extremely careful not to betray the ancient secrets, of which they felt they were the trustees. The Kabbalists in the Middle Ages had been far more reserved; but the Rosicrucians had persuaded themselves that it was the will of God that they should widen their circle; and therefore they burst the old moulds, starting a forward movement which was to extend to the whole of Christendom. Thus it was that the Rosicrucians held that there were good reasons for offering their mystic lore to all and sundry without constraint or reward.

CHAPTER X

THE LEGEND OF THE KNIGHTS OF THE GOLDEN STONE

IN 1616 there appeared an allegory with the title of *Chymische Hochzeit Christiani Rosencreutz, Anno 1459*. It is supposed to be written by C.:R.:C.:, who recounts his experiences, but in the opinion of at least one writer it is only a "romance" dating from about 1603.

It was printed for the first time at Strasburg, and sold by "The Successors of Lazarus Zetner, anno 1616." Here we shall give a summary of it, leaving our comments for another chapter.

When the story begins the chief protagonist is called "the Master," but he is not identified. At the time he was at a little House on a hill on Easter Eve preparing unleavened bread in his own heart.

Presently, we are told, a fair and glorious Lady appeared wearing a blue-coloured robe ornamented with golden stars. She bore a trumpet in her right hand and a letter written in all languages in her left, for she was commissioned to make known the glory of the C.:R.:C.: to all the nations.

On examining the letter the Master fell on his knees, for he saw that it was an Invitation to the Royal Marriage, of which he had heard seven years before as having to take place on the top of a Mountain on which three stately Temples were to be seen. The script of that letter was in gold; the paper was blue;

and it had two signatures, *Sponsus, Sponsa*. It was sealed with a Cross with the inscription: *In hoc signo vinces*.

When the day dawned he adorned himself with a wedding garment. This is all that happened on the first day.

Second Day

On the second day, after having been provided with bread, salt, and water, he entered a forest, where he came across three Cedar Trees, on one of which there was a Tablet informing him of the Four Roads that led to the Royal Court. One led through rocky ground; another was long and tortuous; another full of pageants; and another full of fire and cloud fit only for spiritual bodies. He entered the first of the paths, but forgot to take his provisions. A great storm prevented his return, but he succeeded in finding the second path, which he followed with the help of a compass, keeping to the meridian line, due East and West; but when the Sun was setting a Porter dressed in blue asked for his letter of invitation, and bade him welcome. This Porter wanted to know the Master's name, and he replied, "C.:R.:C.:"

Now he was persuaded to purchase a Golden Token, and was provided with another letter recommending him to the next Porter. The second Gate was guarded by a chained Lion, but the Porter greeted him in the Name of God, but induced him to purchase a further Token, and urged him to persevere and to press forward. Here he had a little mishap: the door closed on his garment, which was torn, but he obtained a third Token inscribed *S.P.N.*, meaning *Sponsi presentandus nuptiis*; and he was supplied with a new pair of shoes.

Now he found himself in the Castle, where two pages led him to a small room, where he was tonsured; but eventually, after going through many passages and winding stairs, he arrived at a spacious Hall full of Emperors and Kings, Princes and Lords, but also some poor ones. His arrival was the signal for great merriment. At the sound of a trumpet those people scrambled for the chief seats, and C.:R.:C.: and "some other sorry fellows" took such as were left. A fine Banquet was given which proved a very noisy occasion, but after much confusion and contention the large door opened and a magnificent procession streamed in, bringing up a glorious Maid that sat on a revolving Golden Throne—that is, the *Virgo Lucifera*, robed in white and gold. She told the big concourse of people that only the worthy ones could stay for the Nuptials, and that therefore they would have to be *weighed*, or tested. C.:R.:C.: and nine others held back in the *Refectorium* because they felt unworthy, and accordingly they were bound with ropes and left in darkness.

Third Day

On the third day C.:R.:C.: and his Companions were denounced as cowards; but the *Virgo Lucifera* came again crowned with laurel, dressed in red velvet, wearing a white scarf, and she promised the captives that they would have better treatment than many of those who now were still free. When the "weighing" began many failed, but one was proclaimed Imperator of the Rosy Cross, and he was given a gown of Red velvet and a laurel wreath, when he was allowed to take his seat on the Virgin's Throne; afterwards two more were found to be

perfect. C.:R.:C.: and the other seven "vagabond cheaters" were weighed, when one of the seven, and C.:R.:C.: himself, "outweighed all weights" and were approved. Three men hung on the beam of the scales, but nothing could prevail against this last. A page, therefore, proclaimed C.:R.:C.: as a Victor. He was now entitled to liberate one of the captives, and he chose the first Emperor, who was released at once and allowed to take his seat among the Victors. The ninth failed.

This was followed by the holding of a Court, with the Virgin as President, and the judgment given was: that the Lords should respectfully be dismissed; that the plebeians should be sent away naked; that certain others should be stripped and scourged; that those who surrendered should be allowed to go unhindered; that those who acted unseemly at the Banquet should be punished. Those who were let off lightly were rebuked for giving credit to false books and coming uninvited; the others owned up to being the authors of false books, befooling many by making use of "ungodly deceitful figures . . . not even sparing the Divine Trinity."

The remainder had been invested with the Golden Fleece and a Lion Volant, and they were urged to uphold the dignity of an Order which was under the patronage of Kings. Hence, by a mistake, the page who looked after C.:R.:C.: took him to visit a certain royal Sepulchre which he was not entitled to see, and there he discovered more than was revealed in any book. He also was taken to a fine Library, and to a sort of *camera obscura*, where he was able to survey the starry heavens "in an agreeable order," in their revolutions.

Now there was a Supper and the *Virgo Lucifera*

propounded various enigmas. When this had been finished she "desired to begin the Wedding." Everyone thought that she was the Bride, and, falling on their knees, urged her to remember God in her proceedings; but she addressed C.:R.:C.: thus: "Thou hast received more than others; make therefore a larger return."

Fourth Day

The fourth day began at a Fountain in the Garden. A Tablet invited those present to drink of the living waters: "Drink, Brethren, and live." But they drank, and nothing happened, except that a Door opened and the Virgin, the Guide of the Paths, led them up 365 steps, at the end of which they found a painted Arch and many richly dressed maidens. When a bell rang they were presented with wreaths and branches of laurel; then a curtain was drawn up and they beheld the King and his Queen, the latter in dazzling robes.

At the end of the Throne Room there were three Thrones with two persons sitting in each of them. On the first was an ancient King with his consort; on the third a black King with a veiled Matron; on the middle one "two young persons, wearing wreaths of laurel," the Bridegroom and the Bride, with Cupid beside them.

That same day there was a comedy in "the House of the Sun," at which an "unknown Queen" attended. Those taking part in it marched in the following order of precedence:—

1. The Unknown Queen.
2. Six Virgins bearing "the King's Jewels."
3. The Three Kings with the Bridegroom in their midst.

4. The Three Royal Consorts.
5. The Guests with their respective Virgins.
6. "Old Atlas"—that is to say, the Astronomer.

Afterwards there was the evening meal in the Throne Room, which proved to be a gloomy occasion. A Book bound in black velvet and gold was brought to the youthful King, who had not yet been crowned, and he took a solemn pledge of loyalty to the Sovereign, when all drank in silence.

Now a bell began to toll. The room was draped in black, and everyone present put off his white garments and assumed those of mourning. The *Virgo Lucifera* bound the eyes of the six royalties, and six coffins were brought in with a low black seat which was placed in the middle. A gigantic Moor entered with an axe and proceeded to decapitate them, after which the Moor himself was put to death. The blood of the Kings was received into golden goblets, which were placed in the coffins and covered over; while the executioner had his head and axe placed in a casket.

The *Virgo Lucifera* told everybody that "his death should make many alive." C.:R.:C.: passed that night in a room overlooking the Lake, and soon after midnight he perceived "seven ships making forward, all full of lights"; and over each ship there hovered a flame which he took to be "the spirits of the be-headed." Once ashore, the coffins were brought to land, when the lights of every ship except one were extinguished; and then the flames retreated over the Lake.

Fifth Day

Now was the dawn of the fifth day, when C.:R.:C.: was led by his page back to the Castle, where he

visited the Royal Treasury, where he found a triangular monument, of which the page said that it was the Sepulchre of Lady Venus. Cupid heated his dart and hit C.:R.:C.: on the hand. Of Venus it was prophesied that she would one day awake and become the mother of a King.

In the Castle the *Virgo Lucifera* and her assistant Virgins came upon the coffins, and took them to a wooden Chamber which had been erected on seven pillars, being surmounted with "a glorious crown"; the coffins were laid around the one which contained the executioner's head; and afterwards in due time they were interred, although, as C.:R.:C.: said, "My Companions were deceived thereby, for they imagined that the dead bodies were there."

The *Virgo Lucifera* exhorted the guests to accompany her to the Tower of Olympus and to assist her in restoring the deceased to life. The ships sailed in triangular fashion thus: In the first ship was the Moor and twelve musicians; in the second, third, and fourth were the guests; the *Virgo Lucifera* and C.:R.:C.: occupied the middle one; the fifth and sixth carried no passengers at all, but were adorned with laurel; the seventh contained a total of forty virgins.

Having passed from the Lake into the sea, a four-square Island was reached on which rose the Tower of Olympus. The Warden, "a very ancient man," greeted them and led them into a subterranean laboratory, where essences were extracted from plants and precious stones; and while that was being done C.:R.:C.: went out to contemplate the stars, when he observed, besides a conjunction of planets, the seven Spirit-Flames he had seen before on the ships passing from the sea to the summit of the Tower.

Sixth Day

The events of the sixth day were most interesting. Over the subterranean laboratory there rose the Tower of Olympus with eight stories, and the guests had to gain access to each successive story through a trap-door in the ceiling, either by means of wings, or the use of ladders, or of ropes. C.:R.:C.: preferred a ladder. At each story something different had to be done.

1. The ascent from the laboratory to the first story was very laborious.

2. After praying for the King and Queen at separate oratories, the six royal bodies were brought in and placed beneath a Fountain, which was then dry. The *Virgo Lucifera* then came with the casket which contained the Moor's Head. The Fountain now began to play, and the water passing through two kettles "fell in upon the bodies and dissolved them," forming a liquid which went into a large golden globe.

3. Ascending higher, the guests found the globe suspended in the centre of the Chamber, which had many windows with mirrors "so optically opposed" to each other that the Sun shining from above was reflected upon the globe, thereby raising it to the desired degree of heat. When it was cooled it was cut open with a diamond and a white egg was found therein.

4. In the fourth story a copper kettle, exactly four-square, was heated with a gentle fire, and the egg inside came to maturity, when a Bird with black feathers broke through the shell and was fed with a dilution of the blood of the beheaded, thereby growing to be a creature of great beauty.

5. In the fifth story the Bird had a bath in a vessel

containing water which had the appearance of milk because of a white powder that was put in it, but by heating it the Bird became blue, although its head remained white.

6. In the sixth story the Bird was fed with the blood of a white serpent, which afterwards was beheaded, burnt to ashes and put in a box. Here C.:R.:C.: and three others were driven out as idlers, but they managed to come up to the seventh story.

7. The Warden of the Tower welcomed the three, but the *Virgo Lucifera* now transferred the ashes of the Bird to another vessel and "cast a mist before the eyes of the other workers." The three made a dough and, having heated it, cast it into two little moulds, and the moulds having cooled, they were opened and found to contain "two bright and almost transparent images, a male and a female." The Blood of the Bird had been kept in a golden cup, and being instilled drop by drop into the mouths of the little images, it caused them to grow. The Warden commanded that they should be covered with a veil, when souls entered their bodies through tubes placed in their mouths. C.:R.:C.: alone understood this mystery, and he said that the souls came down through an open space in the vaulted roof. The operation was repeated three times, and each time the bodies were placed in a travelling coach, curtains drawn about them, being left to sleep. At length Cupid awakened them; indeed we are told that the youthful King and Queen felt as if the whole thing had been a dream.

Seventh Day

Now, at last, the guests were robed in yellow garments and golden fleeces, and they were pro-

claimed Knights of the Golden Stone to the surprise of everybody, each receiving a golden medal in token of it.

They came back from sea in twelve ships under the command of the old Lord; and on the flags of the ships were depicted the signs of the Zodiac respectively. Drawing near to the shore, they were met by a great fleet in which were the King and Queen with a retinue of many noble Lords and Ladies. Atlas was on the royal vessel and welcomed the guests in the King's name. After all had landed, they kissed the hands of King and Queen, when the old Lord and C.:R.:C.: had the honour of riding with the King, who saluted him as his "Father."

At the first gate of the Palace, the Porter who had given C.:R.:C.: his Golden Token at the beginning of the function begged of him to intercede with the King on his behalf. He was a famous astrologer, but had been guilty of casting his eyes on the bed of Venus, and as a punishment for this he had been made to serve as "Porter" until someone else guilty of the same offence should relieve him of that post. According to this C.:R.:C.: should be the petitioner's successor, for he, too, had committed that offence.

Subsequently the Knights of the Golden Stone were treated to a great Feast, when they were reminded of the Five Points of Duty which they were bound by Oath to observe:

1. To obey God and His Handmaid Nature.
2. To eschew uncleanness in every form.
3. To assist all worthy persons in the hour of need.
4. Not to use their position for worldly pride and ambition.
5. Not to wish for a longer life than it pleased God to give them.

Now when C.:R.:C.: had gone through these experiences he hung up his Golden Fleece and Hat in the Chapel as a memorial, and he had to sign his name as *Eques Aurei Lapidis, Anno 1459*. The King allowed him to make some request, and as agreed, he begged that the Porter might be relieved of his office, although the reference to his offence involved a confession of his own guilt. But here the document itself says that C.:R.:C.: had to succeed to that office, according to "ancient custom." He was never again to see the King as a guest in his Palace; but the King graciously embraced him, kissed him, and commended him to God. The ceremony was closed by the Lord of the Tower, Atlas, conducting C.:R.:C.: to "a glorious Lodging, in which stood three beds," intended for three, and he said: "Each of us shall lie down in one of them."

A colophon at the close of the story tells us that two leaves in quarto are missing, but that he who had "imagined he must be a doorkeeper, returned home"; he had gone through an ancient ceremony, and had learned his lesson; he therefore had no need to see the make-believe King any more.

As the narrator speaks of C.:R.:C.: in the third person he cannot be identified with C.:R.:C.:, who is the chief protagonist of the story.

CHAPTER XI

EVIDENTIAL VALUE OF THE LEGEND

THE *Chemical Nuptials* is a decidedly German work. It is capable of an alchemical interpretation, but seeing that it denounces the books of the "pseudo-chemists" it is clear that it was not intended to be so taken. It consists of Seven Acts corresponding to the seven days which the function lasted, the counterpart of the Seven Days of creation.

It has been called a romance; but it is not mere fancy; it is decidedly didactic, something like Bunyan's *Pilgrim's Progress*, which although an allegory is founded on the facts of the Christian life. The *Chemical Nuptials* is a commentary on the ceremonies of a secret Society. The *Zohar* among the Kabbalists was a work of the like character.

It was published anonymously and printed after the *Fama* and the *Confessio*. The interest of the learned had by then been aroused, and many must have been ready to welcome anything that would help to illustrate the doings of the Rosy Cross.

Unquestionably the writer knew all about the Order, but we cannot identify him. The date, 1459, presents no real difficulty. But was it written by C.:.R.:.C.:.? Dr Wynn Westcott wrote in *A.Q.C.*: "I believe that there is every whit as much evidence that C.R.C. wrote the tractate *Chymische Hochzeit*, one of the so-called Rosicrucian books, as that Paul wrote the Epistle to the Hebrews, and a great deal

more than there is to show that the drama *Titus Andronicus* was written by Shakespeare and not by Bacon." This statement is quite oracular, because the authorship of both the Epistle to the Hebrews and Shakespeare's plays has been seriously questioned. We have already shown that the three initials C.:R.:C.: stood for the hypothetical founder of the Rosy Cross, but every Candidate was made to personate him.

Some people are quite positive that this tale was composed by John Valentine Andreä, who was reputed to be a heretic, but at the same time a "defender" of the Rosicrucian fraternity, who in his autobiography *Vita ab ipso Conscripta* declared that he detested all alike, the Pope, Calvin, and the Anabaptists. In his book he never mentioned the Rosy Cross; but we are told that he expressed regret at having written an allegory when a young man, about 1602 or 1603, which was only a jest, but some people took it seriously. But even supposing that the allegory he spoke of had been the *Chemical Nuptials*, and that it was a "jest," it would not mean necessarily that everything in the story was fictitious. What it would mean is that the Rosy Cross was functioning "about 1602 or 1603."

Undoubtedly late in life Andreä was not merely a defender but an active worker for the Brotherhood, which in Germany at least had been in existence for over a century; wherefore we cannot treat the *Chemical Nuptials* as merely "his juvenile extravaganza," or something dressed up "with a few Rosicrucian tags and tie-ups." The fact that it was not acknowledged as his by his contemporaries does not signify anything; and his own silence does not affect the point at issue either, for he wrote a tract on the

Phœnix, but this is not mentioned in any of his notebooks.

Most writers agree in describing the Rosicrucians as men of moral character; they were excellent. Of Andreä in particular Waite says: "In his sincerity I believe at least." And yet, on the other hand, he accuses him of a crime: "There could be few conspiracies more villainous at that period than any attempt to mislead defenceless students further"—that is, further than the *Fama* and the *Confessio*, which he regards as "false in claim and fictitious in story"; as if allegory had no practical value. "The act was scandalous . . . and he was therefore like the 'rogues and runagates' who are attacked in the Rosicrucian manifestos and in his *Nuptia Chymica*."

No allowance for the needs of the age is made; the stern judge tells us that it is "an impossible hypothesis" that Andreä was trying to invest the *Fama* with "a gracious talismanic fiction about a circle of secret practices in which he believed and which it was his hope to elevate above the realm of mania and imposture." But if such a thing was "impossible," why mention it at all?

Bülow's view was that Andreä was "circulating fraudulent fictions for the advancement of beliefs which he hated," because he hoped to accelerate the reformation of the world thereby; and this idea, too, Waite rejects with energy, calling it "merely ridiculous." Andreä, we are reminded, was no ordinary theologian or religious author; he "was a man of a blameless life." But can "a man of a blameless life" be an impostor? It is evident that he was not the inventor of the Rosy Cross—"The House of the Holy Spirit was not built by Andreä"—but he was under the influence of the Order and its spokesman,

“circulating” the *Chemical Nuptials* irrespective of its authorship.

All this dissension has arisen from inability to see that the Rosicrucians were engaged in adapting an old system of learning, Kabbalism, to our Christian mode of thinking. In such a task clumsy blunders were sure to be made, and because of this danger we must suppose that it was not left to inexperienced youngsters. Gottfried Arnold, writing at the beginning of the eighteenth century, tells us that in 1614, when the *Fama* came out, Andreä was of “the ripe but ardent age of twenty years.” He thinks that both the *Fama* and the *Chemical Nuptials* are like the acknowledged works of Andreä, and says that “from internal evidence they have been ascribed unhesitatingly to his pen.” As a matter of fact they had never before been so coupled. Waite thinks that this writer did not mention the *Confessio* because he had no knowledge of it, and if this was so it would be fatal to his testimony, because it would mean that he was a mere tyro.

According to M. Christoph Hirsch, *alias* Hirschen (said to be the same person as Stallatus), in some of his posthumous writings, Andreä confided to Johann Arndt that the *Fama* was a proclamation sent forth by himself and thirty other men, all of them “theosophists,” with the object of ascertaining “the judgment of Europe thereupon, as also what lovers of true Wisdom lay concealed there and here, and (whether) they would come forward in consequence.” This memoir of Hirsch cannot be found now, and therefore it has been treated as a fable; and yet it is quite probable that the *Fama* originated in this way, although, if so, Andreä could not have been one of those men, for in 1610, when Haselmayer saw a copy

of it in the Tyrol, he would still be a young man. And after all, those men were not the founders of the Order; they merely advocated a new policy.

Waite admits that Johann Arndt was "most assuredly a theosophist of his period and might well have been one of the thirty whose combined wits were necessary to produce a pamphlet of approximately as many pages." Indeed, his initials appear in the *Elogium*, "Bro. I.:A.:," followed by the letters "Ch.," which may stand for *Chymicus*. He is there described as *electione Fraternitatis caput*. He was a prolific writer who has told us much about Jacob Böhme, Valentine Weigel, and the earlier mystics.

There is also the book *Turris Babel*, published in 1619 at *Argentorati*, now Strasburg, of which we are told "there is no question that it is the work of J. V. Andreä," who in the seventh Dialogue is supposed to pronounce judgment against all "Necromancers, Kabbalists, Chemists, and other occult schools, as plagues of the Republic." One of his characters exclaims: "Woe is me, O mortals, there is nothing to look for."

Turris Babel contains an allusion to a *vera Christiana Fraternitas*, "a truly Christian Brotherhood," which the author "proposed to form, and which is here invested with the insignia of the Rosy Cross." If in 1619 it was only "proposed to form" the Order, this cannot refer to the Golden Stone, which is the subject of the *Chemical Nuptials*, and was functioning normally, ostensibly in 1459, certainly in 1617, when the book was printed at Strasburg. All that we can legitimately infer is that Andreä was not satisfied with the Rosy Cross as he found it, and was proposing to organise something similar. In any case, whether or no this book was written by him, those words have

no bearing on the authorship of either the *Fama* or the *Chemical Nuptials*.

The regret felt by Andreä, therefore, leads to nothing. But there are the "Three books of Christian Mythology" published in 1619 which have a much-debated paragraph throwing some light on the general subject. *Alethea*, that is, "Truth," there speaks, and tells us that she has been a spectator in "the Battle of Books" that has been going on in connection with the Brotherhood of the Rosy Cross, and having "marked also subsequently a change of actors," warns the readers thus: "Hold nothing in common with this Brotherhood." Alethea was a superior person who viewed the adaptation of Kabbalism to Christianity with mistrust; she did not like the changes made, especially in the cast of characters of the Mystery-plays. Presumably she would have preferred to retain the old characters of the Kabbalists, and not have started a newfangled Christian mythology. "When it came about, no long time since, that some in the literary stage were arranging a play-scene of certain ingenious parties, I stood aside as one who looks on, having regard to the fashion of the age, which seizes with avidity on newfangled notions."

The Rosy Cross was not only to Christianise, but to modernise Kabbalism, and Alethea was resolved not to obstruct; but seeing that it led to altercations, a clash of views, with some malicious conjecture she now protested: "I have withdrawn myself utterly, that I may not be involved unwisely in so dubious and slippery a concern." The book is a decidedly Rosicrucian production, and the writer evidently had inside knowledge as to the origin of the Order, and cherished no illusions.

Our view as to Andreä is that at a time when all the Rosicrucians believed that it was God's will that their philosophy should be widely propagated, this youthful enthusiast may have written more than he had a right to do, and it would be this which he regretted ever after, because of his inability to recall it. Waite recognised the reasonableness of this explanation, for he actually said that Andreä may have "repented at leisure of that which he had done in his haste." Neither Michael Maier nor Robert Fludd ever mentioned the *Chemical Nuptials*; they may not have wanted it to be known outside the Order.

The Legend is full of metaphors which are beyond us, quite inexplicable; but an analysis of it will show that it contains many of the elements of Freemasonry, thereby bringing the Freemasonry of to-day into contact with C.:R.:C.: and his Order in 1459. Some things are only hinted at, and we feel that the narrator keeps back much more than there is to say. Towards the end it becomes clear that the object of the function is to install C.:R.:C.: as a "Porter" of the Society of the Golden Stone; but again we would ask, Who was C.:R.:C.:? Reading this Legend one cannot help suspecting that C.:R.:C.: is simply the candidate; and the form of expression quite at the beginning, "the glory of the C.:R.:C.:", suggests that the name refers to an Order rather than to an individual, the individual being always referred to in the third person.

The ceremony is described as "the Nuptials"; and we have to remember that in the *Zohar* the Exaltation of a Companion is also called "his Nuptials." Dr Mathers in *The Kabbalah Unveiled*, when he comes to the expression in *The Book of the Greater Holy Assembly* (verse 1167), appends this note: "This term

is occasionally used in a mystical sense to signify the acquisition of Wisdom." In the *Zohar* the Ceremony is called "the Nuptials of Rabbi Simeon ben Jochai."

The proceedings begin on Easter Eve—that is, the night before Passover Day, while "the Master," as a devout man, was preparing "unleavened bread," figuratively speaking, "in his heart." This has a Jewish flavour, suggesting that it relates to something Jewish adapted to the Christian mind; the "Cedar Trees" mentioned are reminiscent of the Lebanon in the East.

When C.:R.:C.: begins his tale, he says that he was invited to the Nuptials by a mysterious "fair and glorious Lady wearing a blue-coloured robe ornamented with golden stars"; evidently sky-blue. The paper on which the Invitation was written was also blue; and the first *Porter* he met was "dressed in blue." The letter was "sealed with a Cross," almost surely a *Tau*, the Badge of the Order, the "mark of life," guaranteeing immunity to the bearer. Blue continued to be the colour during the whole of the second day.

The next day, however, there was a change. Now, the *Virgo Lucifera* appeared "dressed in Red velvet." She had been on the scene the day before "robed in white and gold"; but at this stage *red* is the prescribed colour, although she retains the "white scarf." On that same day one of the party was proclaimed "Imperator" of the Rosy Cross, when "he was given a gown of Red velvet." Presumably he was elected for the occasion to impersonate "the King." The Latin name *Lucifera*, "Light-bearer," is significant; in the Instituted Mysteries of antiquity there was also an officer called the *Photagogos*, or "Light-bearer."

So here we have the two colours with which we all are familiar: *Blue* for the elementary Craft Masonry; *Red* for the more advanced stage, the Royal Arch.

After the election of the Emperor two other men were found to be "perfect," and these were appointed to fill the offices of first and second Principals.

The red colour is an important datum, for when A. Z. wrote in the London *Daily Journal* in 1730 he said that the Rosicrucians had obtained their name from the fact that on certain High Days they wore Red Crosses on their robes.

The mention of "fire and cloud" in the narrative recalls the Pillar of Fire and Cloud which led the Israelites through the Wilderness, which is still the subject of instruction in one of our Tracing Boards: *Blue* for the Cloud; *Red* for the Fire. The imagery is decidedly Kabbalistic.

Before the Wedding C.:R.:C.: adorned his Hat with the four roses which the *Virgo Lucifera* solicited; and on the last day when he rode as a victor with the King, the Warden, and Atlas, each of them carried a white ensign embroidered with a red Cross and a blood-red ribbon crosswise over his shoulder: the Cross or *Tau*, the colour *Red*, the white Ensign, the Seven Days, are all essential elements of the Kabbalistic and Rosicrucian symbolism.

The chief lesson taught to the Candidates was the immortality of the soul; for the six royalties and the executioner himself were raised to a new life. That is why when the coffins are being interred C.:R.:C.: denies and ridicules the idea that the real self of the dead persons has been put into the ground; and when he goes out to gaze at the starry heavens he is said to have seen the "spirit-flames" arriving at Olympus, by which is meant the home above.

C.:R.:C.:, really and truly the Candidate, had heard about the "royal Marriage" seven years before, because originally a man had to wait seven years ere he completed his course, or reached the full age of an adept. He had been told that the *Marriage* would take place on "the top of a Mountain," the *Mons Magorum*, "Mountain of the Wise," on which were three stately Temples, those we still commemorate, well known to the Companions: the Tabernacle, the Temple of King Solomon, and the Second Temple erected by the ex-captives from Babylon. The climax of the Kabbalistic initiation was *Malkuth*, "the Mountain of Jehovah."

The symbolic number *Three* occurs quite as frequently as in modern Freemasonry, most things going by threes. In the forest there are three conspicuous Cedar Trees; the Throne Room has three Thrones; C.:R.:C.: needs three Tokens; three essential things, Bread, Salt, and Water; when the bystanders are *weighed* three are found to be *perfect*, and are appointed to rule. The animation of the miniature bodies is performed three times; at the close of the ceremony three beds are provided. Certain false Brethren confess to being guilty of dishonouring the Divine Trinity, viz. the Three Above who are represented by the three below in the Chapter, from which we gather that their Creed was a Theosophy.

In his preliminary perambulation C.:R.:C.: "kept on the meridian line, due East and West." He had gone to the East, as we saw in the *Fama*, but came to the West. It is also significant that the first Porter "greeted him in the name of God"; for we know that where the name of God is invoked, the Candidate may consider himself tolerably safe. He found

himself among a great throng, people of rank and fortune, but some in a humbler station. Still, he began to feel himself *unworthy*, and an intruder; this was really his testing-time. Then he and his Companions found themselves in "a state of darkness," for they were considered cowards, and hence "they were bound and left in the dark."

At the end of the day they were told that some had been "invested with the Golden Fleece and the Lion Volant," but now they must uphold the dignity of a better Order, which is in the patronage of Kings, meaning of course that of the Golden Stone.

That same night the page by mistake conducted C.:R.:C.: to a sepulchral Chamber, where he discovered more than was ever revealed in any book. He also penetrated into a Library, the volumes of which will be considered later. And he went into a sort of "dark Chamber," where he had a view of the midnight sky, and where he had the opportunity of studying astronomy.

The *Virgo Lucifera* is reported as addressing C.:R.:C.: thus: "Thou hast received more than others, make therefore a larger return"; which sounds like an appeal to "give in the cause of Charity," as we would say.

On the morning of the fourth day the party came to a Fountain, that is, our "Fall of Water," and the Companions were urged to drink. When they had drunk, a Door opened mysteriously and a "Staircase" of 365 steps stood revealed; then the "Guide of the Paths" led C.:R.:C.: up the Staircase, which is the symbol of the solar year, and may refer to the twelve months of instruction which a Candidate had to go through. At the end of the Staircase there was an "Arch" which had been "painted," although we

are not told what designs were depicted thereon. The Arch seems to have stood at the entrance of a Hall, called the Throne Room, in which were three Thrones.

The Comedy of Chemical Life

That same day, the Fourth, there was a play in the "House of the Sun," and it looks as if what was enacted had to do with Death. There was a gloom. A King appears who is only a make-believe King, for he has not yet been crowned, and all those present drink his health in silence, that is, sorrowfully. Everything is black: the Hall is draped in black; a Book bound in black velvet is brought in; when a Bell is heard to toll everyone takes off his white garments and assumes those of mourning. The six people sitting on the three Thrones are then hoodwinked and an African Giant beheads them, after which he himself is put to death; and all of them are placed in coffins.

C.:R.:C.: passes the night beside a Lake, and he observes the spirits of the beheaded in the guise of Flames that come and go.

The comedy continued the whole of the fifth day.

C.:R.:C.: returns to the Castle, visiting the Treasury—that is, the Sepulchral Chamber mentioned before; and next he proceeds to the Tower of Olympus, where the dead shall be restored to life. The Warden of Olympus is "The Ancient of Days," referred to by the prophet Daniel (vii. 9, 13, 22) and in the *Zohar*. But while C.:R.:C.: gazes at the starry heavens he observes a conjunction of planets, which to him is a symbol of the Nuptials of the Spirit-Flames returning to the bosom of the Deity. Just as the ancients believed in seven heavens, so, too, the Tower of Olympus is supposed to have seven stories. Here

we probably have the reason for this allegory being called the story of the *Nuptials*.

What is said of the "Subterranean Laboratory" has to do with the mysterious Vault of the Rosy Cross, the opposite of Olympus, or Heaven, whither the soul has to ascend by some means. The work done in the Subterranean Laboratory consists in the extraction of substances from plants and minerals.

In the metaphorical Laboratory of the Legend the light of the Sun penetrates into it by reflection. A mysterious Bird is burnt to ashes. Then Three men make some dough which is fashioned as miniature facsimiles of a man and a woman; they are animated, and, being fed with the blood of the Bird which has been preserved, grow to life-size.

The Epilogue

When the play is over, on the seventh day, C.:.R.:.C.:. becomes a full-fledged Knight of the Golden Stone; and then he puts on a yellow garment and a Golden Medal, the King kissing him and commending him to God. This reminds us that Woodford wrote that there was "numismatic evidence of the Third Degree . . . certainly in the fifteenth century." He did not particularise, but we suppose that he had seen one of the medals mentioned in the *Chemical Nuptials*, which he took to belong to the Royal Arch.

The party is said to have returned in Twelve Ships, each flying a flag with one of the Signs of the Zodiac, the whole fleet being commanded by the old astronomer Atlas. The Zodiac is an old astronomical symbol, well suited to Old Atlas; it is the oldest of our Masonic symbols.

After that C.:R.:C.: assumed the office of First Porter, which was in accordance with "ancient custom"; and as a member of the Order we see that he was bound to observe five points of fellowship. We saw that at the beginning of the ceremony one of the party had been chosen to take the office of "King"; now his part has come to an end, and we are told that the Porter will never again come face to face with the King, because presumably the characters were changed each year; next the Porter would be King.

One more thing: what could be the meaning of "Golden Stone"? A *nugget*? And what would the Nugget be the symbol of? For an alchemically minded Rosicrucian it might represent the "Philosopher's Stone," but for one true to his spiritual ideal, who felt that the Order had "a thousand better things than the tincture of metals," it would signify the treasures of Wisdom which were imparted to the Candidates, the Sacred Name of God, "the Mason Word," the essential thing in the Rosy Cross in 1638, its adjunct "the Triple Tau," etc.

The Philosopher's Stone was not always an alchemical idea; it had a mystical side as well as a physical one; for it was often connected with Christ, the Messiah, of whom the Christians used to say *per quam omnia facta sunt*, which was a positive sort of Alchemy, a spiritual Alchemy.

In the book *Summum Bonum* there is an allusion to "the Stone of Foundation" said to have been cut, or quarried, without hands, which was identical with that Stone about which Daniel prophesied (ii. 45), which was the means of smashing the feet of the great Statue seen by Nebuchadnezzar, when it became a mountain, the centre of a universal Monotheism, *Malkuth*, "the Mountain of Jehovah."

CHAPTER XII

THE SECRET VAULT OF THE ROSY CROSS

A WRITER on the Rosy Cross has a curious account of the discovery which, he says, he has found reported in a copy of Dr Plot's *History of Staffordshire*, who was a Freemason. It is as follows:—

“At the close of a summer day, a countryman while digging in a field in a valley surrounded by woods, when about to cease his labour, gave a last stroke with his pick which caused a bright spark to flash. It was sunset time, but forgetting his fatigue, he thought he would ascertain what it was that he had struck, and found a large, flat stone with a large iron ring, fixed at one end in a socket. As his efforts to move it were unavailing, he rigged up some tackle and by the aid of some rope and a tree he succeeded in raising the stone. This revealed a deep cavity and a stone staircase of apparently extraordinary depth. He decided to find out to where the steps led, for he imagined that there might be some hidden treasure. It was dark, but the last rays of the Sun and the shining of the planet Venus enabled him to go down. He must have descended one hundred feet when he came to a square landing-place with a niche in the wall. Here there was a second long staircase. Once more he paused, being afraid of the darkness, but anxious to unravel the mystery, he made up his mind to continue his search: he felt the walls with his hand and descended cautiously two hundred steps

or more. He found that he could breathe freely, and that there was an aromatic smell like that of burning incense which he thought Egyptian. Possibly, he said to himself, this was a world of mining gnomes, and he was now breaking in upon their secrets. He persevered, and he met a wall in his face, but turning sharply to the right, he discovered a third and deeper staircase, and at a great distance below he saw a steady though pale light. He was astounded to discover a light so far down in the bosom of the earth, but there was no turning back; descending the mouldering steps, which looked as if they had not been trodden for ages, he seemed to hear mysterious rumblings overhead and was paralysed with fear. Attracted by the light, he determined to press on, when he noticed that the light grew brighter, until at last by another turn he came upon a square chamber built of large hewn ancient stone. Here he observed a flagged pavement and a lofty roof gathering up into a centre, in the groins of which was a rose beautifully carved in some dark stone or in marble. Making another sudden turn, he passed through a Gothic stone portal, and then the light streamed out over him, illuminating everything with the brilliancy of a grand summer. Here he gazed with terror at the figure of a man sitting in a studious attitude in a stone chair, reading in a great Book, with his elbows resting on a table resembling a rectangular Altar, in the light of a large iron lamp suspended by a thick chain to the middle of the roof.

“The countryman gave a cry, but took an involuntary step forward; he was now in the illuminated chamber. The figure started bolt upright and seemed to be about to question the intruder in anger. The countryman, hardly knowing what he was doing, took

a second step forward; the figure thrust out a long arm, as if forbidding further approach. But the poor fellow took a third fatal step; the figure struck a great blow upon the lamp, leaving the place in total darkness; when a long, low roll of thunder ensued.

“This place was afterwards famed as the sepulchre of one of the people who are called Rosicrucians, and the story was supposed to be intended to convey the information that the Rosicrucians had the secret of perpetual light.”

We do not deny that this story is traceable to Dr Plot, because we know that Dr Plot was a Freemason. But none of the copies of his *History of Staffordshire* now extant has any such legend. We presume that it was found on the back page of a copy owned by another Freemason. And our only comment is that in all probability it is the record of the chief ordeal which the Candidates of the Order had to go through. The legend is decidedly symbolic; we need only observe how in it things go by threes: there are Three Staircases, Three Chambers, Three Steps which the discoverer of the Tomb takes. We may also note certain phrases which are found in our Masonic Rituals: “Cease labour,” “stroke of his pick,” “found a large, flat stone,” “a deep cavity . . . of extraordinary depth,” “a steady though pale light,” “a square chamber,” “a flagged pavement,” “a centre,” “a great Book,” “a table resembling a rectangular Altar,” “struck a great blow.”

In the *Spectator*, No. 379, corresponding to Thursday, 15th May 1712, there is another account of the so-called Tomb of C.:.R.:.C.:., which we take to be a précis of the preceding. It is signed by “X,” supposed to stand for Eustace Budgell, who ventures the opinion that the story teaches that the Rosicrucians

had reinvented the ever-burning lamps of the ancients. The account is as follows:—

“A certain person having occasion to dig somewhat deep in the ground, where this philosopher (C.:.R.:.C.:.) lay interred, met with a small door having a wall on each side of it. His curiosity and the hope of finding some hidden treasure soon prompted him to force open the door. He was immediately surprised by a sudden blaze of light, and discovered a very fair Vault. At the upper end of it was a statue of a man in armour, sitting by a table, and leaning on his left arm. He held a truncheon in his right hand, and had a lamp burning before him. The Man had no sooner set one foot within the Vault than the statue, erecting itself from its leaning posture, stood bolt upright; and, upon the fellow’s advancing one other step, lifted up the truncheon in its right hand. The man still ventured a third step, when the statue, with a furious blow, broke the lamp into a thousand pieces, and left his guest in a sudden darkness. Upon the report of this adventure, the country people soon came with lights to the sepulchre, and discovered that the statue, which was made of brass, was nothing more than a piece of clockwork, that the floor of the Vault was all loose, and underlaid with springs, upon any man’s entering naturally produced that which had happened.”

The writer was not, of course, a Rosicrucian, but held the story in derision; indeed, he professed to know how those people operated their ordeals, by mechanical means, which instilled fear into the poor Candidates. The fact is that a good deal of fable had been woven around that mysterious fraternity, now almost extinct, and the cynics of the period had no patience with the tales that used to be told about them. But it is undoubtedly the case that in the

Rosy Cross the Candidate did not obtain the secrets until he discovered the Vault, called invariably "the Tomb of C.:R.:C.:"

That the Rosy Cross was still functioning at the beginning of the eighteenth century may be proved by the account of a conversation which the editor of the *Spectator* gives us in volume viii. in 1714, which begins as follows:—

"I was engaged in discourse with a Rosicrucian about 'the great secret.' As this kind of men, I mean those of them who are not professed cheats, are overrun with enthusiasm and philosophy, it was very amusing to hear this religious adept descanting on his pretended discovery. He talked of the secret as of a spirit which lived within an emerald, and converted everything that was near it to the highest perfection it is capable of, etc. etc."

But again this writer was only a mocker; he really had no use for the Rosicrucians.

In Rudder's book, *A New History of Gloucestershire*, printed in 1779 (p. 347), there is the account of one William Budden in 1685 (taken from "Camden," v. 2, col. 880, in a description of York City) which says:

"Two men digging a gravel pit at the foot of this hill, having sunk four yards deep, discovered an entrance into the hill, where they found several rooms with their furniture, which being touched, crumbled to dust. In one of them were several images and urns, some of them with ashes, others full of coins with Latin inscriptions on them. Entering another, they were surprised at seeing the figure of a man in armour, having a truncheon in his hand, and a light in glass like a lamp, burning before it. At their approach the image made an effort to strike; so at the second step, but with greater force; but at the third it struck

a violent blow, which struck the glass to pieces, and extinguished the light. Having a lanthorn, they had just time to observe, that on the left hand, lay two heads embalmed, with long beards, and the skin looking like parchment, when hearing a hollow noise like a groan, they hastily quitted those dark apartments, and immediately the earth fell in, and buried all the curiosities."

The question arises here, If the earth caved in and everything was covered up, who brought the report of these things to our informer? Unquestionably the story is an allegorical legend, of a piece with the others although older, for it dates from 1685. The sentence which occurs in it, "At the third (*step the mysterious man*) struck a violent blow," which plunged the scene in total darkness, recalls the scene in our Third Degree. Let us note also that the story suggests not only something very secret but of extreme antiquity, for there are the words: "Coins with Latin inscriptions," "furniture which crumbled into dust," "heads embalmed," etc. In the version associated with the name of Dr Plot there is the sentence: "Mouldering steps which looked as if they had not been trodden for ages." If this referred to a Vault which had lain forgotten, or unknown, for about five hundred years, this language would be fully justified. Evidently the place was a sepulchral Chamber; the remarkable thing is that here we find the remains of Three persons, for there is the mention of "two heads embalmed," which with that of the figure in armour make Three.

Camden, the antiquary, quotes Lazius as saying that "the ancients had an art of dissolving gold into a fat liquor, and of preparing it so that it would continue burning in the sepulchres for many ages."

These explanations betray the fact that the story relates to the Rosicrucians, who claimed to possess perpetual lamps.

This matter was the subject of some correspondence on *Notes and Queries* (6th series, vol. vii.), and one writer said: "This is a very old tale, and has been printed again and again." Among others, he instanced Higden's early version in his *Polychronicon*, where it was given as an old legend. It was printed by Caxton in 1482, and again by Peter de Treveris in 1527. We may see, therefore, that it was well known long before the date of the death of C.:R.:C.:. Ultimately the legend is to be traced to the historic Vault built by King Solomon, as recorded by the Kabbalistic teacher Manasseh ben Israel in his book *El Conciliador*, published in 1632.

All the various versions of the Vault which we find in the seventeenth century are more or less imperfect. And the only authoritative version of the Rosicrucian Order is that which is given in the *Fama*. The men who wrote the *Fama* are not quite explicit in telling us when or how the Tomb was discovered, but somehow or other there are no speculations about it. What the accepted legend says is that a Novice, the pupil of a Brother who had died in *Gallia Narbonensi*, after having taken the solemn "Oath of Fidelity and Secrecy," heard his spiritual father say "that the Fraternity should ere long not remain so hidden" as it had been in the past; and that it was to be a help to the whole German race. And, sure enough, after he had completed his novitiate, being inclined to travel, and having been "provided with the purse of Fortunatus," thought that he would go away. He took a Companion with him, one P.:A.:L.:, but he never reached the East, having died in "Cyprus."

Before setting out, however, C.:.R.:.C.:., being "a good Architect," conceived the idea of improving "his Building." This statement is most important, because it explains how the Rosicrucians came to adopt the name of "Freemasons," which is really a figure of speech. The expression "his Building" is not to be understood as referring to his own personal dwelling, but to something of a mystic character—that is, the *Hidden House* alluded to in the Rosicrucian allegories, a Temple not made with human hands. It is identical with that "fitting and neat habitation" which the *Fama* says C.:.R.:.C.:. erected, where he "ruminated on his voyage and philosophy." If his plan was to go away for some years, he had no need to build himself a house in a literal sense. It is in this way, then, that all the Rosicrucians were "Architects," and that they were expected to engage in erecting and repairing the said "Building."

Thus can we understand why the members of the London Acceptation, who like the Rosicrucians were a Kabbalistic Brotherhood, carried on their work under the patronage of the old Building Guilds. In 1607 there were Rosicrucians in England and various parts of Europe outside Germany, and they were all kept busy in these metaphorical "building operations." The "fitting and neat habitation" erected by C.:.R.:.C.:. was the *Domus Spiritus Sancti*, said to be a "new Building" not because it embodied a new doctrine, but because it had issued in a new organisation. And after that, when the undertaking stood on its feet, and he and his associates had "concluded to draw yet others into the Fraternity," their number soon rose to eight.

In the course of his labours, then, the nameless Novice hoped that now the Fraternity would not

“remain so hidden,” and he found other willing hands to assist him in “his Building.” The first discovery he made consisted of a Memorial Tablet which was inscribed with a Roll of the Brotherhood, which his associates decided should be transferred to a more suitable place. Unfortunately it was firmly fixed in the mass of masonry by a big staple, and it required great efforts to detach it. When at last they had succeeded, “an indifferent large stone” followed it.

This “Roll of the Brotherhood” reminds us of “the Roll of Parchment” which the General Assembly of 1663 ordered every Master of a Lodge to keep with the names of the Brethren and the date of their “acceptation.” It reminds us also of “the list of the Accepted Masons” which Bro. Conder tells us was hanging up in the Hall of the London Masons’ Company in 1665.

The “indifferent large stone” which had to be withdrawn from its position reminds us of the “Keystone,” for when it was wrenched forth a secret door was partially uncovered with the inscription: *Post centum viginti annos patebo* (“After 120 years I shall become visible”). When that door had been opened a spacious Vault came to view which proved to be the burial-place of C.:.R.:.C.:., just as the Vault which the R.A. Companions know of was the place of interment of Hiram Abif.

Here the Legend takes an interesting turn; and again it coincides with the Royal Arch—not the Royal Arch as we know it in England, but the Old American Royal Arch. The “Builders” having accomplished so much, called off for the night and went to consult the *Rota*—that is, the Grand Council of the Order. The *Confessio* was intended to explain the powers and attributions of this *Rota*, but it did not do so;

still it is clear that it was a Tribunal which the Brethren were bound to consult on the affairs of the Rosy Cross, and which they were bound to obey. In the Old American Ritual of Colonial days we see that after the discovery of the Keystone the Sojourners proceed to consult "the Grand Council," which is the same as "the August Sanhedrin."

Early on the morning of the next day, however, they resumed their labours; and having cleared away the rubbish they managed to open the door, when they beheld the Vaulted Chamber. It is described as a heptagonal one—that is, one of seven sides, each side measuring five feet wide and eight feet high. On each side, behind a door was a receptacle, and therein were the archives of the Order, its books, its memorials, and furniture.

In the Vault there was total physical darkness; but somehow the discoverers reported that they were able to see. It was illuminated by a mystic luminary which appeared fixed in the centre of the dome right overhead. The physical Sun had never shone therein, but as this Vault is an emblematical one, some of the statements are also to be taken as figurative.

In the centre of the Vault stood a circular Altar, covered with a plate of brass on which were depicted three intersecting Circles, which corresponded to a luminous Triangle in the ceiling, while directly beneath—that is, on the floor—there was a non-luminous Triangle which is stated to have represented "the power and rule of the Inferior Governors." Obviously these "Inferior Governors" were the Three Rulers of every Rosicrucian Chapter; and here we have the reason why the earliest Freemasons used to speak of the *Harodim*, which means the "Rulers." Those men were considered to be the representatives,

and therefore a reflection of the Three Superior Governors, the Heavenly Trinity. Thus can we understand why it was that the Rosicrucians resented so deeply the misuse made of certain symbols by some Brethren who had wandered away from the path of rectitude; those symbols alluded to the Holy Trinity and should have been treated reverently. The offence was one that cast dishonour on the Order, for it touched one of the tenderest points of its constitution.

Within the interlaced Circles already mentioned there appeared the following inscriptions:—

1. *A.:G.:R.:C.:.*, meaning *Ad Gloriam Roseæ Crucis*.

2. *Hoc Universi Compendium Unius mihi Sepulchrum feci.*

3. *Jesus mihi omnia* (“Jesus to me is everything”).

On the middle part of the Altar—that is to say, on its base—were depicted four small Circles enclosing as many designs, and round about these designs some very significant mottoes, to wit:

Nequaquam vacuum (“By no means a vacuum”).

Legis Jugum (“The Yoke of the Law”).

Libertas Evangelii (“The Liberty of the Gospel”).

Dei Gloria Intacta (“The Glory of God Undiminished”).

Each of the sides of the Vault was divided into squares, and on each such square, or panel, there appeared a pictorial design with an inscription referring to the design and teaching a lesson.

The seven sides symbolised the seven epochs of creation, and therefore itself was a figurative representation of the chronological conception of Genesis, of the world being brought into existence in Seven Days, and on that account the Vault was described as a “compendium of the Universe.”

The most important feature to be noted, however, is that the Vault was the abode of Death, that C.:.R.:C.: was supposed to have found his resting-place in it, and that the candidate was supposed to personate him. We confess that we feel a sense of satisfaction for having been the first to have made it clear in our work, *The Genuine Secrets in Freemasonry*, that the Vault of the Royal Arch was also a place of interment, designed by King Solomon for the preservation of certain things known to the Companions, and for giving to the body of our Master Hiram Abif, that sepulture which his rank and exalted talents called for. Both Solomon and Hiram, King of Tyre, were supposed to have been interred elsewhere, and so perhaps this was only an emblematical Tomb, as undoubtedly was the case in the Ritual of the Rosy Cross.

The Vault was under the Temple; it would be idle to argue as to what Temple it was. What we may inquire is: How did the so-called Builders come to explore the foundations of the Temple, or to discover the Vault, unless it was in ruins and they proposed to rebuild it, or, as the legend of C.:.R.:C.: says, "to improve it"? In the case of the Temple of King Solomon there is no historic difficulty; for we know that it had been destroyed, and when the captives had been released by Cyrus, they came back to the land of their fathers resolved to rebuild it. In the other case, however, it is otherwise. For it is a very different sort of Building. It was essentially German, but yet it was at least 120 years old, and the discovery was attributed to a Novice in *Gallia Narbonensi*. His qualification for undertaking the work was his being "a good architect," desirous that the Order should not continue "so hidden" as it had been in the past.

The unknown Novice's aim in *improving the Building* was to *make the Order popular*.

The whole scheme of the Rosy Cross represents an attempt to "improve" the old Kabbalistic system. It is through having adopted this idea of improving the Building that the Rosicrucians, or neo-Kabbalists, came to be called "Freemasons." In Michæl Maier's list of the Three Circles we see that the last man to be admitted into the Order is a hypothetical "N.N."—that is, a Novice; for *N.N.* means in reality *So-and-so*; he only became a full member after he had succeeded in discovering the Sepulchre of C.:R.:C.:

Up to this point, the people going in quest of the secrets "had not seen the body of our careful and wise father"; but when they had raised the *plate of brass*, comparable to the "cover" in the Royal Arch, and had removed the Altar from its position, they came upon "a fair and worthy body whole and uncorrupted," clothed in ceremonial vestments, such as were worn in the ceremonies of the Rosy Cross, and holding the *Liber T.:* in his hands, about which the *Fama* says that "next to the Bible is our greatest treasure."

We would emphasise the point that the body was "whole and uncorrupted." The strange thing is that this exhumation is never again referred to anywhere else. It was a secret, a legend, and an ordeal, the starting-point of the full-fledged Rosicrucian in his career, after he had finished his novitiate; something that was left behind, almost forgotten, as we do with our birth.

Waite is fully conscious of the importance of this episode, for he says: "It is difficult from my point of view not to take the legend seriously, but of course not as an authenticated story. As such it is in analogy

with the finding of that temporary grave in which the body of Hiram Abiff had been laid hurriedly by his murderers. . . . The exhumation of that body is the central point of the myth of the Master Builder, and about it the whole symbolism revolves. There is, however, no raising in the Rosicrucian legend, and nothing follows apparently in that which is seen and done in the Vault."

Here it is recognised that there is a parallel between the Rosicrucian "death" and the tragedy of our Master Hiram Abiff; but unfortunately two equally important facts have been overlooked:

First, that the Tomb of C.:R.:C.: does not correspond to the "temporary grave" in which the body of our Master "was laid hurriedly by his murderers," but to the finer one which was assigned to it by King Solomon, one not described in the Craft Ritual, because it belonged to a higher stage of initiation. It was discovered some five hundred years after, as we learn in our Supreme Degree.

Secondly, that it is inaccurate to say that "nothing apparently follows that which is seen and done in the Vault." The Vault was the "Treasury" in which, as we learn in the *Chemical Nuptials*, C.:R.:C.: discovered more than was ever written in any book; meaning, of course, those things of which the Freemasons said they were not to be written. Moreover, the Rosicrucians had a "Rebirth," as we shall see presently.

Presumably there was some Brother that personated the dead "Founder" of the Order; or it may be that they exhibited a dead body, in which case it would be literally true that the impression "could never be effaced from the mind."

Obviously the story of the *Fama* is a variation of

our Traditional History in the Third Degree, together with the report of the discovery of the place of interment, which now occurs in the Royal Arch. From the differences we observe we deduce that the Freemasons reverted to the Jewish tradition (see *El Conciliador*, by Manasseh ben Israel, 1632). The Rosicrucians had modified the old story in order to bring it into conformity with Christian ideas; the Tomb had been Christianised as everything else had been Christianised; but the English Rosicrucians do not appear to have accepted all these changes.

Under Jewish influence, as we see in the Old Charges, the Architect was called *Aman*, which is a Hebrew word meaning "the Artificer"; but Inigo Jones, in 1607, changed it to "Hiram Abif," to make the allusion obvious; and only those who accepted the lead of the German teachers would then retain the name *C.:.R.:.C.:.* Here we have a clear illustration of the changes through which the Speculative Science passed. We take it that the persistence of the Jewish tradition means that the Freemasons did not approve of the playing fast and loose with historic facts by the Rosicrucians, and were resolved to retain the characters of the old mystery-plays.

In both versions of the Vault the body is viewed as "whole and uncorrupted." And in some of the versions we perceive an allusion to "the former Companions of our toil"; for this is what the reference to "the roll of the Brotherhood" really means.

In dealing with the period of transition in Freemasonry we pointed out that the principal "Sign" in the Chapters of the eighteenth century was what in the Old American Ritual of Colonial days was described as "the Sign of the Vault"—that is to say, the posture in which the Companions share and

communicate the Sacred Word. And we pointed out, too, that the "Tutor" and the "Attender" could not very well teach the Candidates to combine with them in giving that Sign, without explaining its historic significance; unquestionably, they must have told the new adept to what it referred, how the Vault came to be discovered, and who the discoverers were. Anyhow, the description which the Ritual of the Order gave of the Vault implied that the Rosicrucians were quite familiar with it. They may have embroidered it or distorted it, but it was the same old Vault of which the Kabbalists used to speak to their adepts. They had resolved to adapt the scheme of instruction of the Kabbalists to the Christian mind, and for that purpose they parodied some things; while playing fast and loose in the interests of their Order, however, their story threw a flood of light on their conception of Death. They used to describe the Vault as a compendium of the world, and underlying that expression, and the whole scene of mortality, there was the sentiment expressed by Pericles in the fifth century B.C., that for a great man his Sepulchre was the world.

CHAPTER XIII

THE OFFICIAL TEXT-BOOKS OF THE ROSY CROSS

At the time when the *Fama* was published the Rosicrucians were using a number of books which are referred to in the Manifesto, and they are proof positive that the Order was much older than is commonly believed, because a literature does not spring up in a day; and although some of the books were not written by Rosicrucians, others were, and they had all been carefully selected as consistent with their settled system of philosophy.

Those books were important official documents, the heritage of the past. They have not been handed down to us; they have, in fact, been lost because they were secret, as may be gathered from the way they are designated, by a single initial followed by three triangular dots, the usual sign of an abbreviation. These initials leave us in suspense as to the contents; but then the Rosicrucians were bound by Oath not to divulge their secrets. It is possible, nay, probable, that they were written in cypher, as was the case with the *Chemical Nuptials*; and we may also suppose that they abounded in abbreviations and blanks to prevent anyone who was not a Brother reading them, to make them absolutely unintelligible; so that even if they had been transmitted to posterity they would not have helped us much.

The *Fama* tells us that it was the four original Brethren who invented "the mystical language and

writing" of the Order, "as well as a larger dictionary which we still use daily to God's praise and glory, and find great Wisdom therein." This dictionary must have been indispensable, seeing that the Rosicrucians used so many words in an unnatural way, allegorically, in order to mystify the uninitiated. They had to be defined and translated to the common parlance; even the names of countries were sometimes used as figures of speech, and the numbers were disguised, as when they added the fractions to the integers; for example, "586" for 58 years and 6 months.

We are distinctly told that the Vault was a heptagonal Chamber—that is, one of seven sides or angles; and that on each of the sides there was a door closing on a lobby in which were deposited a variety of articles needed for the ceremonies or for the instruction of the candidates. These included:

(a) "All our books."

(b) The *Vocabularium* of Paracelsus, as well as the *Itinerarium* and *Vita* of C.:R.:C.:.

(c) Some mirrors of "divers virtues," bells, and burning lamps, which must have been used for symbolic purposes.

(d) "Chiefly some wonderful artificial songs."

In referring to the "Itinerary" and the "Life" the *Fama* makes a striking acknowledgment: "Whence the narrative is taken for the most part." That both these books relate to C.:R.:C.: is explicitly stated in the Frankfort Edition of 1617, though not in the earliest one.

Paracelsus was a Christian Kabbalist (1493-1541), and if he compiled a vocabulary to define the meaning of the terms used by the Rosicrucians, it is obvious that the Rosy Cross must be older than the Manifestos of 1614 and 1615. Adam Haselmayer

confirms this view; he had read a copy of the *Fama* in 1610, and had readily detected that it conformed to the teachings of Paracelsus and the Holy Cross. Moreover, Waite, while denying that the *Chemical Nuptials* had been written in 1459, as it professes, says that it must be placed at "about 1602 or 1603." If this were so, however, seeing that the book relates to the Order of the Golden Stone, used for rewarding distinguished Brethren of the Rosy Cross, the Rosy Cross itself must have preceded it, and so must have been anterior to "1602."

The *Chemical Nuptials* mentions all the paraphernalia found in the Vault that were used as accessories for the ceremonies; and here we may note that the perennial "burning lamps" were a conspicuous feature of Rosicrucianism.

The phrase occurring in the list "All our books" is one that does not include the "Vocabulary" of Paracelsus, nor the "Itinerary" of C.:.R.:.C.:., nor his "Life." The explanation is obvious: the former were the official text-books by which the Speculative Science was taught; the phrase did not apply to other books.

Let us, then, see what further information we can gather about these books which the Rosicrucians used as aids to their system of learning.

1. The *Liber M.:.* seems to have been an account of the *Macroprosopus*—that is, of the Universe as a whole. C.:.R.:.C.:. had obtained it at Damcar, in the East, and he had translated it "into good Latin." Perhaps someone may say that the *Book of the Greater Holy Assembly* is the book which actually deals with the *Macroprosopus*; but the said work was really an exposition of the secrets and enigmas contained in the *Siphra Detzniutha*, and therefore we believe that in the latter we have the real *Liber M.:.*

The *Zohar* was originally known as the *Midrash*, *Let there be Light*; but the initial "M.:" does not stand for a Hebrew word; it is almost certain to stand for the Latin name of the book; and therefore we have only to remember that *Siphra Detzniutha* means *Liber Mysteriorum* to realise that this is the one which C.:R.:C.: translated. The story told by the Kabbalists was that "the Sacred Light"—that is, the W.M.—had summoned the adepts to listen to the Book of Mysteries (*Siphra Detzniutha*), and he expounded it to them piecemeal. The result of his expounding was the *Book of the Greater Holy Assembly*, or *Idra Rabba*. It was on that occasion that the Three Candidates "died," after they had received the instruction.

The statement made by the Rosicrucians themselves that this book had been obtained from the "wise men at Damcar" implies that the teaching given to the adepts was something older than the Rosicrucian Order; the *Liber M.:* was therefore the first and chief link between the Order and the Kabbalists, their predecessors. Waite has said that the *Zohar* is not mentioned in the Rosicrucian documents; but if the *Liber M.:* be one of the most important component elements of the *Zohar*, why bother about the name?

In *Themis Aurea*, a work of Michæl Maier, we get confirmation of our conjecture, for there we learn that *Liber M.:* was one which revealed the anatomy and general conception of the whole Universe, comprehending "the perfection of all arts," beginning with the heavenly firmament and coming down to the lesser matters, the inferior sciences, which agrees with the character of the *Siphra Detzniutha*.

Michæl Maier, however, could not understand how the *Fama* could represent Paracelsus as reading this *Liber M.:*; obviously he had misread the *Fama*. He

should have remembered that there was the tradition that Paracelsus had visited the East and had drunk from the same fountain of Wisdom as C.:R.:C.:. Therefore, when the *Fama* speaks of Paracelsus as reading the *Liber M.:.*, it only means that he had been taught by the same men and through the same book as C.:R.:C.:; in other words, both men had gone through the same ceremony, both men had embraced the ancient "Wisdom," both men were Christian Kabbalists. That Damcar is a mystic name and that the mysterious archives are figurative does not affect the question.

We can reconcile the point at issue with actual history if we remember that all the documents on which the early Brethren based their Science were in existence and were greatly treasured in the fifteenth century; they were Kabbalistic works of some antiquity. C.:R.:C.: did not pretend to have written them or to have dispossessed the original owners of them; all he had done was to translate the first of those books into Latin. And the difference between the two men was that Paracelsus was a comparatively orthodox Kabbalist, whereas C.:R.:C.: was an avowed Christian who adapted Kabbalism to the Christian mind.

We conclude, therefore, that the Candidate in the Rosy Cross received practically the same instruction as was given by the Kabbalists. The Rosicrucians were well aware of this, and that is why they said that all the intelligent readers of Nature, all those who could "see and read the great characters which the Lord God hath inscribed upon the world's mechanism, are already ours." The Kabbalists were hereby acknowledged as the original Rosicrucians, and therefore they were invited to come forward and join the Order.

2. *Rota Mundi*. The word *Rota* meant a *Tribunal*; it is still used in modern Spanish in that sense, and the Roman Church also has a Court that goes by that name. The *Rota* that bore sway over "the world," however, was not a human tribunal, but consisted of a Triad of Gods, a Trinity. In previous works we have dealt with this subject, and have shown that the conception is traceable to ancient Babylon, where the learned spoke of three Deities, Anu, Bel, Ea, or Jah, as the Rulers of the Sky, the Earth, and the Deep respectively. These names have been transmitted down to the present, and may be found in the Royal Arch in the form of J-B-O. The Semites retained until a very late date the idea of a Committee of Gods.

In the Kabbalistic system there were three Emanations which were described as the three first *Sephiroth*, "Crown, Wisdom, Intelligence," and they were conceived as a Unity. And the Rosicrucians retained the idea, although they identified it as the Christian Trinity; that is why they were so jealous of the honour due to the Trinity. In the description of the Vault there is a reference to the "Three Inferior Governors" who were the representatives of "the Three Superior Rulers of the Universe," who were Three and yet One; for the Rosicrucians, like the Kabbalists, were monotheists.

The Freemasons are reported to have done the same; they attended a Church service and carried the standard of the Holy Trinity in procession on Trinity Sunday, which was their chief Festival. And even to this day the idea persists in the Royal Arch, the Chapter being opened and closed in the name of the Three Superior Governors, or Rulers, O. O. O. Indeed, when we come to deal with the Three Hebrew Characters on the Altar, the Companions are seen to

make a brave effort to construe them so as to make them yield a Trinitarian idea, "Father, *Logos* or Word, and Spirit or 'Heart'."

3. *Liber T.:* In Karl Kieswetter's *History of the Order of the Rosy Cross* we have the most likely explanation of the character of this curious volume, for he says that it was the *Testamentum Fratrum Roseæ et Aureæ Crucis*, "The Testament of the Brethren of the Rosy and Golden Cross." This word "Golden" recalls the Installation Ceremony of the "Golden Stone," which was an integral part of the Ritual of the Brethren of the Rosy Cross.

The *Testamentum* seems to have comprised Seven Tracts, which explained, or at least outlined, the seven stages of Rosicrucian initiation. The *Fama* professes to derive its authority from certain Brethren constituting the Ruling Circles, whose initials it gives, and therefore the *Liber T.:* must be looked on as the fundamental law of the Order, by which all questions affecting its policy and management were decided. The book took the form of a parchment which C.:R.:C.: held in his grasp when his body was disinterred. Every Testament implies a testator, who must have died to become operative, and in the Vault the Brethren were brought face to face with the dead body of the Testator.

As the *T.:* is not the initial of the Hebrew word *Torah*, the book itself cannot be the Sacred Law, for the *Fama's* characterisation is quite decisive: "Which next to the Bible is our greatest treasure." The *Torah* contained much of the hidden lore of the Kabbalists, but the marked distinction which is made between the *Torah* and the *Liber T.:* leaves no room for doubt or misunderstanding.

We must therefore regard the *Liber T.:* as the

instrument by which the Order was constituted and given permanent form at least in Germany, and so we might call it a Charter or Warrant. Undoubtedly it was very highly prized and honoured, but yet it was quite distinct from the Pentateuch of Moses. It is also clear that the Bible was held to be much more valuable; indeed, it surpassed every other book in value. The Testament of C.:R.:C.: came only "next to the Bible"; it took second place. And if the Bible as a whole was of greater value, the *Torah* must have been even more so, for from the old Kabbalists' point of view it was the most important thing in the Bible. The Testament of C.:R.:C.: belonged to the Rosicrucians—it was all their own—but the Bible was nobody's exclusive possession; it was man's Book.

There is no evidence to show that the early Rosicrucians ever took the *Liber T.:* as having anything to do with the Hebrew Scriptures. In 1619 there was a book published with the title *Liber T.:., id est, Portus Tranquillitatis Ejus.* This book was written by Irenæus Agnostus; who obviously had no intention to reveal the text of the secret book; but he only described the haven of calm and rest which was enjoyed by those who knew the actual *Liber T.:*, those who had found the Order and had embraced its principles. The description given by Irenæus Agnostus himself of the contents of his work is: "A magnificent and most consoling relation concerning that Supreme Good which, having been so highly desired, has been at length and recently obtained by those who have renounced the Papacy and have been admitted into the Order and College of the R.:C.:."

The initial of *Tranquillitatis* has nothing to do with the *Liber T.:*; it is a mere coincidence, meant perhaps

to turn the mind of the curious from the real *Liber T.*; but as Irenæus Agnostus wrote for those who had "recently" come into the Order, he tries to make them realise that they have inherited a great blessing, that they were the Heirs under the Testament of C.:R.:C.:

Presumably the book was sealed with a *Tau*, the symbol of Life, designed to remove all fear of death, for it brought the conviction that a man had the approval of God, and thus he must enjoy peace and calm. The *Tau* is among the symbols which appear as secret watermarks in the paper used by the learned of Europe in the fifteenth, sixteenth, and seventeenth centuries. (See *A New Light on the Renaissance*, figs. 18, 54, 296, which give examples belonging to A.D. 1419, 1570, and the seventeenth century. "The *Tau* Cross, surmounted by a crown, may sometimes be seen decorating English churches." In fig. 137 the writer sees "the *Tau* sign of him who cries over the abominations of the city." Every Royal Arch Mason will agree with these statements.)

In the next chapter we shall have something more to say about this *Liber T.*

4. *Proteus*. The Rosicrucian book so named may have been a guide to deportment and conduct among outsiders. For who was Proteus? He was a god who was supposed to have the secrets of Fate, but these could not be extorted from him, because, if one attempted to force him, he immediately changed his appearance, and it was only in his proper form that he could communicate the secrets. The vulgar made him out to be a soothsayer who lived in a cave uttering oracles while asleep, but when awake he was perpetually changing his form so that he might go unrecognised and prevent capture.

The Rosicrucians compared themselves with Proteus

because they also were urged to make themselves invisible to the world, dissembling, denying even that they were members of the Order; it was only when among the illuminated that they could talk about their secrets.

In the *Book of Hermes* the phrase "Egypt's undying Proteus" is explained by saying that Proteus is "always turning, revolving, and driving round the whole cosmos in its revolutions."

We assume that the *Liber Proteus* explained the variations of their philosophy as embodied in Kabbalism, in the Holy Cross, the Orders of Elias and Ezekiel, the Rosy Cross, the Golden Stone, Freemasonry, etc.

5. *Axiomata*. In this book presumably the Rosicrucians laid down the maxims which the pupil must accept before he can make any advance in the study of philosophy. As Euclid made his geometrical problems conditional on his "Axioms," so every Rosicrucian had to subscribe to the *Axiomata*; they were the fundamental principles on which the whole of his philosophy rested. Possibly they were something like the Theses issued at Rome by Pico della Mirandola in 1486. Those Theses were decidedly Kabbalistic.

In the *Confessio* the *Axiomata* are described as "true and infallible in all faculties, sciences, and arts"—that is, they were of universal application throughout the whole domain of human thought. The Rosicrucians of the *Fama* were confident that if only the learned men of Europe would examine these axioms they would all enter the Order and embrace their philosophy. They directed the mind to "the Centre," and so they were certain of attaining that Reformation of the world which everybody earnestly desired.

John Hayden in 1660 claimed to have obtained a copy of the *Liber Axiomata*, and actually published what purported to be the identical work, calling it *The Rosicrucian Infallible Axiomata*. Therein he describes the Rosicrucians as modest people, gentlemen, the humble students of God and Nature, whose axioms purge the mind of dross and render it divine. Waite, however, refuses to believe that he was a Rosicrucian and that he was acquainted with the *Axiomata*. Hayden is said to be "the prototypical thief of English occult literature," an unmitigated scoundrel on whom it is impossible to rely. "Hayden stole from everyone, and perhaps from his contemporaries, with an unblushing assiduity." He took Bacon's *Atlantis* bodily, but called it *A Voyage to the Land of the Rosicrucians*, which was an interpretation of Bacon's aim and purpose; the only merit of which was that he thereby testified to the fact that Bacon was generally believed to belong to the Order.

With such a character it is impossible to accept his book on the *Axiomata* as being more than a fraud, with a pretentious and fictitious title. And yet he speaks like a Rosicrucian; for instance, he tells us that the father of the Rosicrucians was Moses, although some persisted in regarding them as the Order of Elias, or of Ezekiel. He himself is convinced that they were an ancient Order, for they "had been since Christ." He compared them to "Aholiab and Bezaleel," who were filled with the Spirit of God, as Moses testifies; thereby giving us the Three Principals of the First and Holy Lodge just as if he had been a Royal Arch Mason. He insisted that when Bacon in his *New Atlantis* speaks of the Governor of the "House of Strangers," he means himself as "a Christian Priest of the Order of the Rosy Cross."

In the old Royal Arch the "High Priest," and not the "King," presided over the Chapter. If the Rosy Cross was to be a Christian Order, we need not be surprised that Bacon as President should also be described as "a Christian Priest of the Rosy Cross."

Hayden did not actually claim to be a member of the Order, but spoke of his kinsman, Sir Christopher Hayden, as "a seraphically illuminated Rosicrucian"; from whom no doubt he had obtained much information in strict confidence.

6. *Liber H.*: While we have no definite clue about this book, it seems reasonable to suppose that it was the *Book of Hermes*.

The Rosicrucians were at no time fundamentally opposed to Alchemy; they accepted Alchemy in so far as it was consistent with Hermeticism. And the Rosicrucians appear to have taken the same attitude, although they were strong in denouncing "the worthless books of pseudo-chemists," as we may see in the *Fama*, in the *Confessio*, and even in the *Chemical Nuptials*. They tolerated Alchemy, but they aimed much higher, for they possessed "a thousand better things"; and whenever they spoke of their *Chemia* they made it clear that the *Chemistry* they practised was something altogether spiritual.

7. *Bibliotheca*. This name is a strange one; for how could a generic and collective noun be applied to any particular book? How could a single volume be a "Library"? The name suggests a work which comprises everything, a complete encyclopædia; but we believe that it was used in the same sense as the modern Freemasons use the phrase "Volume of the Sacred Law."

Jerome in the fourth century spoke of the Bible as a *Bibliotheca Divina*; and we find the name commonly

used in Old English *Bibliopece*. It was not until the thirteenth century that it began to be displaced by the term *Biblia*.

If this view be not accepted, we should have to say that the Bible was not included among the text-books of the Rosy Cross, although the Rosicrucians themselves said that the Bible was their "greatest treasure." But it is impossible that this treasure was not in the Vaulted Chamber; on the other hand, if it be admitted, it will bring the Rosy Cross into harmony with Freemasonry, and especially with the Royal Arch, which has always considered the Bible as the most valuable of the treasures brought to light by the Three Sojourners. This may be seen in the Old American version of the Royal Arch Ritual of Colonial days.

The conclusion we arrive at throws a flood of light on the various accounts we have of the discovery of the Vault which speak of a man who had died being found sitting by a table in the attitude of study, having "a great Book" before him. All the secrets of the Order were in that Book; it was the sum and substance of their philosophy; an all-comprehensive volume. No wonder the mysterious man in the Vault remained studying it all through eternity.

There is yet one other book to be noticed here, for it indicates one more link between the Rosy Cross and the Kabbalists. It is referred to as *Minutus Mundus*, which can only mean the Microcosm. In the mysterious Vault there was a small Altar "finer than can be imagined by any understanding man," and that Altar contained a copy of this book. Whatever it was, it must not be mistaken for any of the preceding. It would seem to have been placed there to symbolise the dedication of the world to God.

And the book was probably the *Book of the Lesser Holy Assembly*, which deals exclusively with the Microcosm and forms part of the *Zohar*.

All the books in the Vault were the work of Brethren of the Sodality—that is, had been transcribed by avowed Rosicrucians who were also professional scribes, earning their livelihood by copying books “instead of household cares”; because since the books mentioned were official text-books no outsider could be allowed to handle them, being absolutely secret. In the *Chemical Nuptials*, when C.:R.:C.: went into the “fine Library,” he is said to have discovered more than was ever revealed in any book, meaning, of course, ordinary human works. The Candidates were taught much which they were not allowed ever to commit to writing; and indeed some of the instruction imparted had been handed down orally, while some was conveyed by symbols.

Irenæus Agnostus was the author of the *Apologia Fratrum R.:C.:.*, in which he maintained that the Order was not by any means a newfangled one, but had existed long before there was a “*Christian Rosy Cross*” for the purpose of reconstructing the older one; thereby confirming our thesis that the Rosy Cross was a Christian version of the Kabbalistic system of learning. He was an official apologist of the Order, and it is therefore gratifying to find him confirming what is undoubtedly the historic truth. Also he believed C.:R.:C.: to have been the organiser rather than the Founder of the Order, and he said that he was not the Founder “any more than Solomon was”; thereby implying that some people regarded him as the originator, just as the Freemasons, enamoured of the Temple of Jerusalem, used to say. The Rosicrucians believed, as Irenæus Agnostus contended,

that "the teachings (*of the Rosy Cross*) had existed long before their human representatives." He spoke of C.:R.:C.: as a real historical individual, but yet he had enough courage and common sense to express the view that while he had been a good philosopher he was deficient in matters of faith.

Here again we perceive that there were at least two sorts of Rosicrucians: the unconditional supporters of the German Christian philosopher, and those who, more or less independent, went their own way, tracing the Speculative Science along the Jewish line of descent, from Solomon, through the Kabbalists. Apparently between these two there was a third type, those Rosicrucians who accepted the principles on their merits in a general way, without committing themselves as regards either national or sectarian interests.

CHAPTER XIV

THE SIGNATURES ON A MEMORIAL OF C.:R.:C.:

AT the close of the *Liber T.:* there is an *Elogium*, a term which in Latin meant not an encomium generally, but the inscription on the Tomb, the panegyric on some deceased person; in this case the deceased was C.:R.:C.:. It has the following sub-title: "*Granum Pectori, Jesum insitum.*" Its grammatical construction is peculiar, for it consists of a single sentence, a very long one, and therefore it is difficult to translate.

The *Elogium* begins by saying that C.:R.:C.:. was a German, descended from "a noble and illustrious R.:C.:. family." Here one naturally asks, How could he have come from an R.:C.:. family and still be the Founder of the Order? The puzzle admits of only one answer: there had been many Rosicrucians before C.:R.:C.:., but he was the Founder of the *Christian* Rosicrucians. There are people who insist that *Christian* is the baptismal name of a man, not a qualifying adjective; but if that be the case, we should have to suppose that this personal name had given to the Founder the idea which he carried out of Christianising a Jewish Order.

According to the *Elogium*, C.:R.:C.:. was a man endowed with a very subtle mind, who by dint of untiring labours became conversant with divine and human mysteries—this by way of "revelation," as he

claimed. His ideas were gathered in the course of extensive journeys to Arabia, and thence to Western Africa, which proved to be most serviceable both to his age and to posterity.

He had a strong desire to leave "heirs" who should be known by his name, faithful to each other and closely knitted together; hence he constructed a little world, which was to be a reflection of the great one in its movements and organisation—a compendium of the past, present, and future.

Having lived more than a century—*centenario major*—he at length died, not from any disease, but at the call of the Holy Spirit, yielding his illuminated soul to its faithful Creator, a beloved Father, a kind Brother, a faithful Preceptor, an upright Friend. Here in his Tomb he was hid from his people, and here he would remain for 120 years, as he himself prophesied. The words *hic absconditus est* are used because the *Liber T.:* was in the same Vault, held in the man's grasp, the corpse and the book having been preserved together.

C.:R.:C.: was born in A.D. 1378 and died in 1484, so that he lived to the ripe old age of 106. In his youth he had been a delicate lad, but he was of a stout German heart.

At length the 120 years were fulfilled. Inasmuch as his death occurred in 1484, a simple computation brings us to the year 1604. The *Elogium* appears to have been written after C.:R.:C.: had been dead and interred for many years. The 120 years had nearly elapsed, and at least one man in *Gallia Narbonensi* was expecting that the Tomb would be discovered and that the Order would burst its bounds.

Before C.:R.:C.: died he had translated *Liber T.:*, and this had also been preserved and would be the

seed of the new movement. Originally it was written in some Oriental language, but his followers had it in Latin, which they could understand. The copy found in the Tomb may or may not have been the one which C.:R.:C.: had obtained from the Wise Men at Damcar; in any case, the *Elogium* must have been written by one of his followers.

Here follow further historical data bearing on the first beginnings of the Order which we have given to the reader in connection with other matters. The special object of this chapter is to discuss the signatures which are appended to the *Elogium*; they consist of the initials of the men who authorised the statement in *Liber T.:.*, and also the *Fama*.

The text of the *Liber T.:.* was fixed and would naturally be copied faithfully for use in every Chapter; the Legend, too, was invariable; but the signatures must have varied in each copy, for the personnel of each Chapter was different. The Rulers of the Order at the time and place to which our copy of the *Fama* belongs were the following:—

“Fra.:I.:A.:, Fra.:Ch.:, *electione Fraternitatis caput.*

“Fra.:G.:V.:, M.:P.:G.:.

“Fra.:F.:R.:C.:, *Junior Hæres S. Spiritus.*

“Fra.:F.:B.:, M.:P.:A.:, *Pictor et Architectus.*

“Fra.:G.:G.:, M.:Pi.:, *Cabalista.*”

These men were of the “Second Circle,” who presumably were the actual Rulers in the region or province to which our copy of the *Fama* belongs. For the words *Secundi Circuli* belong to the preceding group, and the three names that follow are the Chiefs, the nominal Rulers at the centre, wherever that might be; they represent the original Heads of the Order:

“Fra.:P.:A.: *Successor* Fra.:I.:O.:, *Mathematicus.*

“Fra.:A.: *Successor* Fra.:P.:D.:.

“Fra.:R.: *Successor Patris C.:R.:C.:, cum Christo triumphantis.*”

Undoubtedly the preceding men are those who authorised the *Fama* in 1614 or a few years before, not long after the Order had been organised. This is borne out by the description of Bro. C.:R.:C.: as *cum Christo triumphantis*, which means that he was no longer in this world.

The Rosicrucian Legend said that C.:R.:C.: managed to form a group of eight men: Three remained in Germany as general directors of the movement and Five went abroad. This should be compared with our Traditional History, which states that King Solomon sent forth Three Companies of Five Trusty Craftsmen who went in search of the Body of their Master.

Michæl Maier is supposed to have preserved for us another list which comprises the Three Circles of the Rosicrucian Fraternity. The list professes to be that of the original organisers in Germany, but yet when written “Bro. C.:R.:C.:” was already dead, for he is described in the conventional way *cum Christo triumphantis*.

The document seems to be an outline of the Constitution of the Order. It begins by giving the initials of the original eight Brethren, as forming the First Circle, which agrees with what we said about the former list, that the Three Rulers who form a group by themselves were to be regarded as the First Circle. The first eight divided and separated, Five going to foreign countries, and the other Three remaining at the seat of authority. In *Liber T.:* the men put last

are evidently those deserving of the higher honour; and thus it is that Fra.:R.:., “the Successor of the Father C.:R.:C.:,” by that time “triumphant with Christ,” comes at the very end.

Michæl Maier’s list is as follows:—

Fratres Primi Ordinis et Sæculi

“Fr.:C.:R.:., *Author et Inceptor.*

“Fr.:G.:V.:.

“Fr.:I.:A.:.

“Fr.:R.:C.:., *patris ejus filius.*

“Fr.:B.:.

“Fr.:G.:G.:.

“Fr.:P.:D.:.”

Fratres Secundi Ordinis et Sæculi

“Fr.:C.:H.:., *electione caput Societatis.*

“Fr.:R.:C.:., *Junior Hæres S. Spiritus, Successor Fr.:C.:R.:., cum Christo triumphantis.*

“Fr.:M.:P.:.

“Fr.:P.:A.:., *Pictor, architectus, mathematicus.*

“Fr.:B.:M.:.

“Fr.:P.:S.:., *Cabalista.*

“Fr.:C.:.

“Fr.:A.:., *successit ipsi P.:D.:., et cum multis vixit tertii Ordinis.*”

Fratres Tertii Ordinis et Sæculi

“(1), (2), (3) *Tertius in Ordine, qui Wetzlariae, A.C. 1615, si fratrem ore est confessis et multis modis demonstravit.*

“(4), (5), (6), (7) *B.:M.:I.:., qui Hagenosæ scripsit quædam impressa, A. 1664, Sept. 22.*

“*N.:N.:., bonus architectus, casu aperuit fornicem sepulchri Fr.:R.:C.:., anno Christi 1604, aut circiter.*”

Clearly Michæl Maier's list is of German origin, as the references to Wetzler in Prussia and Haguenu in Alsace demonstrate. And here we must express our doubts as to whether this list is by Michæl Maier at all, for Michæl Maier died at Magdeburg in 1622, and here we meet with a reference to "1664, Sept. 22." He had been in England, and must have known the principal occultists of his day; we know positively that he was a friend of Fludd.

Several writers have spoken of "the lower Orders of Freemasonry," and in the list before us there is a clear reference to men who were considered to be of the Third Order of Rosicrucians, to wit, those who had acknowledged it to the Brethren and "in many ways proved it." The men who might be classed in this Third Order were of three categories, but no explanation is vouchsafed to us. Altogether there were seven classes of men who were recognised as of the Third Order, for it consisted of one group in which there were three classes and another in which there were four.

And here we shall do well to note the numbers. There were Three who bore sway at the centre; there were Five who were actively working for the cause abroad; and there were Seven classes of men who were regarded as adherents. On the other hand, only Three Orders were acknowledged. The fundamental formula of the Freemasons, "3, 5, 7, or more," should be considered in the light of these facts. Probably the seven classes corresponded to the order of rotation within the cycle of instruction which the Initiates went through which covered a period of seven years.

We are inclined to believe that with the publication of the *Fama* Rosicrucianism as understood in

Germany was transplanted on English soil. It is indeed a German writer, Dr G. Cantor in *Baconiana*, 1893, who maintained that the *Confessio* at least was the work of Dr John Dee, the astrologer of Mortlake, who died in 1608. If this were so, it would make the *Confessio* an English product, and it would go a long way towards establishing the English character of the copies of both the *Fama* and the *Confessio* which have been handed down to us. Waite rejects Dr Cantor's view because there is no documentary proof for it; but actual documentary evidence and explicit statements are often lacking in connection with the doings of the Rosy Cross. There is certainly no documentary proof that the *Fama* was the work of J. V. Andreä. Why not be honest and acknowledge that we do not know the origin of the Order in England, or who were the leaders of the movement in this country, or the impossibility of determining the authorship of many of the manifestos printed in A.D. 1614-17?

The *Confessio* seems to betray a desire to amend the *Fama*, while the *Chemical Nuptials* introduces some things which are palpable novelties intended to replace the old Bible mystery-plays. The comedy of *The Chemistry of Life* is hardly consonant with the spirit of Rosicrucianism. Many writers have found the accounts "confused and contradictory," but it is because at this distance it is hard for us to properly interpret some of the sayings of the Rosicrucians, or to harmonise them.

In the list taken from the *Liber T.* we see that one of the First Three Principals was at the time "*Fra.:P.:A.: Successor (to) Fra.:I.:O.:, Mathematicus.*" Now, Bro. I.:O.: had been one of the original eight, a Delegate sent to England, and we

are distinctly assured that he died while in England. From this it would seem that Bro. P.:A.: was a man who in 1614 had been installed into the office which had been held long ago in England by one of the immediate Companions of C.:R.:C.:, to wit, I.:O.: In his youth this Brother had been a monk, like the Founder himself. That I.:O.: was a real historical character can be attested by the fact that he had gained some reputation in his lifetime "because he cured a young Earl of Norfolk of his leprosy." We presume that the title *Mathematicus* belongs to Bro. P.:A.: and not to Bro. I.:O.:

In trying to interpret these initials we must be cautious and discriminate between those which stand for patronymics and those which indicate official titles, which in all cases are in Latin. Most scholars have confessed their inability to explain the list; but we have already thrown some light on it, and we shall proceed to elucidate it still further.

The fourth name is "Bro. F.:B.:," which is followed by the title "M.:P.:A.:." These initials are supposed to stand for "Francis Bacon"; but this opinion has been impugned by several writers, by Wigston, Waite, etc. If we allow it, we shall have to acknowledge that the Rosy Cross was established in England and that Lord Bacon was an Officer of it. Moreover, it corroborates the officious statement of Hayden, that Bacon had presided over a Rosicrucian Chapter.

His official title is "M.:P.:A.:, *Pictor et architectus*"; which in all probability means *Magister Pictor et Architectus*. In Michæl Maier's list "Bro. P.:A.:." is also described as *pictor, architectus, mathematicus*; he, like Bro. F.:B.:, occupies the fourth place in the Second Circle, so that the title was inseparable from

the station that officer occupied. But Waite cavils at this, because Francis Bacon was not literally a "painter" nor yet an "architect." Somehow he cannot see that in the Rosy Cross many things were taken allegorically. All the Rosicrucians were supposed to be "Builders and Architects," but it was in a figurative sense, spiritually; the Kabbalists did the same, for with them all teachers were called *Bennaim*, "Builders." A brother in the Chapter might hold an office which had nothing in common with his trade or profession in private life.

But why should we deny that Francis Bacon was a Rosicrucian? If the Order existed in England in 1603 it must have had English officers. Surely this is more probable than the alternative, that they were all Germans. Waite himself is candid enough to say: "Let it be remembered that Bacon was born on 22nd January 1561 and died in 1626, so that he may be said to have witnessed the Rosicrucian Golden Dawn in 1614 and the setting of its second lustrum." If this was the case, then Bacon must have been the representative of the German Fraternity in England; though it is possible that later on he may have transferred his allegiance to the older English branch as being less speculative, less given to Alchemy and Magia.

Bacon in his *New Atlantis* described a commonwealth of learning which was to be for purely scientific advancement, and Waite tells us that it aimed at dispelling "the Kabbalistic and alchemical illusions of Bacon's contemporaries." The Rosicrucians coquetted with Alchemy and Magia, whereas the English adepts denounced both. Unfortunately the *New Atlantis* was an uncompleted work, "an allegorical romance of the Utopian kind," and because it

was never completed it is unsafe to dogmatise as to its purport. But we know that he was a man of a scientific and logical type, that he was never under the spell of Alchemy, and that he felt the need of modifying the methods of the Kabbalists. Thus, for instance, when he "spoke of the College of the Seven Days" in the *New Atlantis*, he was modernising an old Kabbalistic idea, for the expression referred to the seven days of creation and the seven grades of Kabbalistic initiation; but Mrs Pott with her keen insight sees in it a reference to the Collegium of the Rosicrucians. That College was also identified with "Solomon's House," which Waite thought was something "set apart from the rest, even in the Utopian community."

And why should Bacon have revealed his connection with the Rosy Cross through an allegory if he was not bound to maintain secrecy, if he was not under oath to do so? Bacon died in 1626, and Waite says very pointedly that three years after "Robert Fludd was still unfolding the Rosicrucian theosophy and the occult sciences." But the systematic opponents of Bacon having made up their minds that he was not a Rosicrucian, refuse to believe that "F.:B.:" could be meant for his initials. This even though Waite and others admit that the *Fama Fraternitatis* presents a striking analogy with the mind of Bacon.

The Three Principals of the First Circle are: "P.:A.:, A.:, and R.:," these initials standing for patronymics which at present can only be guessed at. They were supposed to represent three historic worthies of the German Fraternity, viz. I.:, P.:D.:, and C.:R.:C.:, who had lived 120 years before. These three names seem to be given in ascending

order, for C.:R.:C.:., who is put last, had been the Head and Founder.

The Five actual territorial Rulers of the Second Circle (*though "Second Circle" is written after their names*) are given in the reverse order, for the first is the *electione Fraternitatis caput*, "Head of the Fraternity by election." His official title was "Bro. Ch.:.", which presumably means *Chymicus*. Waite asks, What sense has he to give to the word *Caput* if the document was written at a time when the Founder was still alive? But the Founder was *not* then alive, and I.:A.:. was not the *Caput* of the whole Order but of a Branch, and not of the First Circle but of the Second. We repeat that the three of the First Circle represent historical characters who lived long ago, and that one of them personated C.:R.:C.:., who was dead, now *cum Christo triumphantis*.

The Three of the First Circle *ruled* the Order; the Five of the Second Circle "formed" a Branch in a region or province; and I.:A.:. was the Head of these men. They were named after the original Brethren, because it was one of the rules of the Rosy Cross that every Brother before he died was to look for some suitable man who should succeed him in the Order.

I.:A.:. may stand for *Iobann Arndt*, who is known to have been a notable theosophist of his period, and of whom we are told: "He might well have been one of the thirty whose combined wits were necessary to produce a pamphlet of approximately as many pages," *i.e.* the *Fama*. Christopher Hirsch, *alias* Hirschen, appears to have written *Pegasus Firmamenti* at the request of John Arndt, who like him was a German. The same initials reappear in the second list, which is of a later date; but then they must refer to some other

individual. Or it may be that he, the third Officer in the second list, formerly in Germany, had become the *Caput* of the English Branch; in this case the two lists would be of approximately the same date. Again, there is the possibility that the first three men referred to in the second list are only the symbolic names of the Three who ruled the Order from Germany, for their initials coincide, except that they are in the reverse order: in the first instance we have "I.:A.:, G.:V.:, F.:R.:C.:"; in the second we have "C.:R.:, G.:V.:, I.:A.:"

F.:R.:C.: is described as *Junior Hæres S. Spiritus*—that is, "Junior Heir of (*the House of*) the Holy Spirit." Presumably, therefore, G.:V.:, mentioned immediately before, was the "Senior Heir"; I.:A.: was *Imperator*.

G.:V.: is given the title of "M.:P.:G.:." We cannot say with any certainty what those letters stand for, but in the second list one of the first Three of the Second Circle (*the second and third are transposed*) is called simply "Bro. M.:P.:"; and so we suppose that these letters signify *Magister Piano*. Curiously enough this was the *nom de plume* chosen by the author of the book, *Der Rosenkreuzer in seiner Blösse*. We do not know what a *Magister Piano* was, but the readers of that book must have known.

We have also to note that there was a "Bro. G.:G.:," who appears in both lists, who in the first is called *Cabalista*, because he was an expert in the Kabbalistic philosophy; in the second the *Cabalista* is "Bro. P.:I.:." Obviously he would be the one who gave instruction on the subject of the Kabbalah; for otherwise we shall have to ask, What need was there of a Kabbalist as an officer of the Chapter? The answer is that the members of the Order had to be enlightened on the Kabbalah by a specialist, a Preceptor.

In the first list, one of the Three who ruled the Order was "Bro. A.:.", who is said to represent "Bro. P.:D.:." All that we know about this worthy is that, according to the *Fama*, he held the office of *Cancellarius*. This was the title which was given to the officer in the old Universities who issued Diplomas to the graduates. And accordingly, among the Rosicrucians the second chief Ruler must have had that duty. As the newly admitted had to go through a course of instruction a diploma or voucher of some sort must have been issued, something that gave a certain standing to those who had "passed."

The humblest member of the organisation is referred to at the end of the second list by the initials "N.:N.:," which of old used to mean *Nomina*, the names of a candidate. Here, therefore, *N.N.* stands for a Novice—that is, one who has been connected with any of the seven recognised classes of the Third Order. He is a hypothetical character who shall be admitted if he possesses the necessary qualifications—that is, if he is a *bonus architectus*, "a good architect," and if he succeeds in discovering the Tomb of C.:R.:C.:, *casu aperuit fornicem sepulchri Fr.:R.:C.:, anno Christi 1604, aut circiter*. Whenever it was that the discovery was made, it was presumed to be in "the year of Christ 1604 or *thereabouts*"; which means that the Rosicrucians were not quite certain of their chronology. We know that C.:R.:C.: was stated to be a good architect *before* he went to the East. Only "good architects" were eligible for the Order, and this is why they came to be known as "Freemasons."

The Novices had no executive power, and that is why none of their names appear in any document. The *Fama* and *Liber T.:.* were authorised by the signatures of the Brethren of the First and Second Circles only.

CHAPTER XV

THE ROSICRUCIAN'S REBIRTH

It was through undue haste and want of reflection that a certain writer has been imprudent enough to say that in the Rosicrucian system "there was no Raising"—that is to say, no Rebirth—and that "apparently" nothing followed what was seen and done in the Vault. Here we are treading on the most secret part of the Rosy Cross, and therefore we must expect the matter of this chapter to be invested with a certain amount of mystery.

In 1710 Sigmund Richter published at Breslau his "52 Laws of the Rosicrucians," together with "The Rules of the said Order for the Initiation of New Members." And Waite has rashly pronounced this to be a "fraudulent" code, because he says that the original Rosicrucians had been satisfied with only six simple Rules. He forgets that those "Six Rules" were only the leading principles governing the Rosicrucian's daily conduct; in the Order of the Golden Stone there were only five such points of fellowship. But it is natural that a century after, when the organisation had grown and had had experience of the world, it should have collected a body of "52 Laws."

From the said Laws we learn that the Order subsisted under the direction of an "Imperator," and we suppose that this had been so for a considerable time before, if not from the beginning. The Imperator had to change his name, and even his surname, and