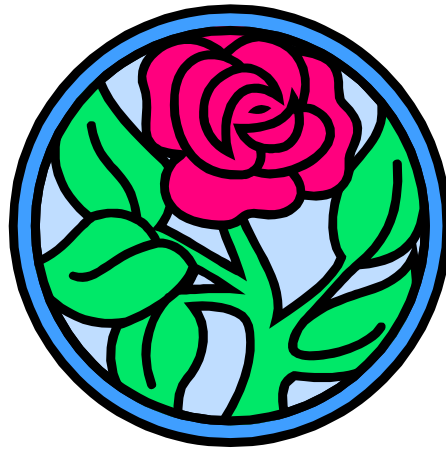


HISTORY & DOCTRINES OF THE ROSE-CROIX



by

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Translated by Piers A. Vaughan ©2006

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PREFACE

This book is one of the great references of modern Martinism, and indeed is cited in a number of other traditions. The love with which Paul Sédir researched and assembled the materials and quotations is clear on every page.

However, the reader should be alerted to the fact that this brings problems of its own! While Sédir's French is clear enough to follow, the quotations he cites come from writers of many different centuries, of many different languages translated with varying degrees of success into French. I have tried my best with these, but the reader should be alerted to the fact that my limitations regarding the translation of early metaphysical concepts, symbolically portrayed, certainly mean that some of the passages could have been better translated.

As usual I have tried to let the words flow rather than allow myself to be strangled by perfect grammatical transliteration. Some may disagree with this method, but I feel it is more important to go with the fluidity of the work than tie the reader down with obscure tenses and tortuous forms (though these still abound, despite my best efforts). Again, forgive any spelling mistakes and typos. They are all mine!

The book itself wanders delightfully from history to symbolism to constitutions to history as can be seen in the Index, reflecting an elegant lightness of style, as though we were floating on the surface of a stream, and gazing through the shifting waters at the profound depths below.

The books can be read at several levels: as a history book, as a book of interesting quotations concerning a mystical Order, and as a manual for the aspiring Rosicrucian.

I have kept my footnotes to a minimum. Some words are in red. These are either words I couldn't find a translation to in several dictionaries; or words which were simply illegible in the poor copy from which I was working.

Finally I would once again like to thank the support and especially the patience of those awaiting this translation, particularly Brother Réauxcroix, and to the memory of his friend, Madame Zadah Guerin-McCaffery, whose devotion to the translation of Paul Sédir's Christian works into English is an inspiration to us all.

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Bayonne, New Jersey
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CHAPTER I: THE ROSE-CROIX

The Rose-Croix is one of the manifestations of the Providence of God.

A single principle rules the cosmos, individuals and groups. God has given rules and laws to the great All and, to the beings which populate the universe, He has given free will. When one of these laws is infringed, a regulator comes to bring not judgment but hope; his function is to reestablish equilibrium. This is the role of the comets.

These follow a determined circuit in space. They never return by the same path. When one has accomplished its mission, it disappears, and another comes to take up the path the former one has left.

Here, now, is the origin of the human races.

At a given moment God sent a party of angels into Creation to obtain knowledge of it. This descent into the relative has been called ‘the fall’ by some theologies. But there was no ‘fall’ in the ethical sense of the word. The only ‘fall’ is when we commit a fault.

However, we can be sure that these creatures who were thrown into the relative would find it impossible to rise back up towards the Absolute – which is the reason and purpose of their existence – if the Father did not give them everything they needed to ascend these “paths of return”.

The paths are those which are fixed here below, and which exist in every world. Each family of beings has their own path and all the members of a family follow the same path. Every creature has his own path to travel, and it is different for each person.

The Belgian astronomer Charles Lagrange (1), continuing the work undertaken in the first part of the 19th Century by Major Brück, studied, using scientific means, the “laws constituting a definite link between the life of humanity and the physical organism of the globe” (2). He established “that historical movement is regulated on a mathematical canvas, defined and determined in the minutest detail” (2) and he declared that “the locations of centers of activity, such as London, Jerusalem, Rome, birthplaces and the activities of famous men, missionaries of humanity – none of this is arbitrary; all is chosen and determined in a mathematical manner. There is a historical geometry and cinematography” (2). “This whole layout is written in a geometric fashion on the surface of the earth arranged as historical places” (3).

But this is but an infinitesimal part of the reality; and it is almost impossible to explain the complete picture. In fact, following the lines oriented from the East to the West, to the points determined from the origin of the formation of the earth and of man, all manifestation of the life of beings in their individual evolution and in their spatial development: religions, philosophies, sciences, aesthetics, the art of war, therapy, legislation, sociology, events, etc. are mapped out.

A similar providence rules the life of all the worlds, such that, as Lagrange said, “the entire universe it itself only a *sign*, a *writing* of the truths of the spiritual order” (4).

But the Father not only organized in advance the framework in which the life of creatures would unfold; He also wished the word of God to be announced to every race which came into the world by means of a special envoy, in a way which would best suit its mental attitude and its modes of existence. From the creation of the world, then, these envoys have been a center from which the true Light has shone forth in all its primitive purity. And this is how the unwritten Word has been transmitted by the messengers of God to these creatures through the ages, until they might return to their original estate.

What kind of Tradition is this?

Modern theoreticians give two contrasting replies to this question. For some, this tradition is purely metaphysical; for others – in which group we include ourselves – this tradition is mystical.

Among the adherents of the metaphysical thesis, in our Western world, René Guénon occupies a most exalted place. The numerous works which he has published on this subject are most wise, having a praiseworthy clarity, precision and objectivity. They are of fundamental value to contemporary thinkers, whose intellectual subtlety often risk them being led astray on the subject by means of the current vulgarizations on metaphysics which are often overly superficial and not at all objective; which, conversely to what happens in the West, is always the object of effective knowledge in the East.

R. Guénon summarized the principle ideas of his works in a conference on *Oriental Metaphysics*, remarkably pertinent and clear at the same time, which he gave at the Sorbonne in 1925, and whose thesis follows:

Metaphysics is knowledge *par excellence*. It is not natural knowledge, neither regarding its object nor regarding the facilities by which it is obtained. Indeed, it has nothing to do with the scientific and rational realms. It is not about setting up abstractions, but about obtaining a direct understanding of eternal and immutable principles.

Metaphysics is not human knowledge. It is thus not as a man that man can obtain it; it is through effectively becoming aware of supra-individual states. Identification through knowledge – according to the axiom of Aristotle: ‘a being is the sum of all he knows’ – is the very principle of metaphysical realization.

The most important means is concentration. Realization consists firstly in the indefinite development of all possibilities virtually contained in the individual; then in definitively passing through the world of forms, up to the degree of universality which is that of pure being.

The ultimate goal of metaphysical realization is a totally unconditional state, free from all limitation. The being thus freed is then truly in possession of the plenitude of his potentials.

This is union with the supreme Principle.

True metaphysics cannot be determined in time: it is eternal. It is an order of knowledge reserved to an elite.

We can see, from this far too short summary, the ease with which R. Guénon guides us on the path of Far Eastern meditation, which can be disconcerting to us Westerners, of Far Eastern meditation. The student can also read with interest the many passages where, in his other writings, the author identifies the most suggestive analogies between the doctrine of a Sankaratcharya for example, and other esoteric traditions: Taoism, Sufism, Hermeticism, Kabbala, Catholic theology, and the Gospel.

However, I will add a few reflections.

In one of his best known works,¹ R. Guénon warns us – with good reason – against obsession with the system. In effect, every system is a particularization, and thus a cause of error. In knowledge, in “gnosis”, all is possible, and all contains a certain portion of truth: but nothing contains the sum of all truths. Let us add that this abstract sum does not itself constitute total Truth, which will always exceed it. For R. Guénon, this absence of systematization is the very character of metaphysics, above all of Hindu metaphysics. I will add that it is also more profoundly the same character of intuitive and direct Knowledge that the Holy Spirit accords the perfect disciple of Christ.

Moreover, it is understood that intuitive Knowledge, the only universal, surpasses discursive, rational and mental knowledge; the latter being constituted by the totality of the greatest possible number of specific articles of knowledge, and by their synthesis. On the other hand, it is understood that language – whatever the richness and precision of its idioms, such as Sanscrit and other similar Eastern tongues – describes above all the experiences of ordinary consciousness; and that, when one passes into the supramental regions which Europeans call the unconscious, but which, in reality, are more subtle levels of consciousness, human languages lose their precision, above all when they are expected to express states of consciousness unknown to the reader. How then, for example, can someone affirm that the Taoist *Wang* is the Hebrew *Adam Kadmon*; that the *Ruach Elohim* is comparable to *Hamsa* – there is no need to adding more analogies. How then, I ask, may one propose such equalities if one has not personally experienced that state of life called *Wang*, *Adam Kadmon*, *Hamsa* or *Ruach*? The theoretical idea one makes about a thing is not always precise: daily experience teaches us that.

Such self-confidence, however sincere and conscientious it may be, is, in my opinion, born of a preconceived faith in the superiority of intellectual speculation. Certainly, true

¹ *L'Homme et son Devenir, selon le Védânta*, Paris (Bossard), 1925.

metaphysics, to which R. Guénon dedicated his labors, is most beautiful, the purest of regards that thought can give towards the abstract universe. But its exclusive cult necessarily leads to a disgust towards life and activity. This is exactly why, cries M. Guénon, Europeans show that they are but turbulent children, and he smiles at us with the same smile that the sage Lao Tsu, the venerable Rishis, and all the Munis, and all the Jivanmuktis indulgently gives towards the barbaric noisiness of the West.

If the goal of life is but knowledge, if it is enough to think to fulfill our human labor; if nothing exists except states of consciousness, then nothing is more important. The only task worthy of us is to set aside all creatures, all desire and all work, so that we may take refuge in an increasingly abstract, increasingly general, increasingly immobile consciousness within ourselves. No doubt this is a beautiful and austere program; but it is unrealizable except by beings who are pure intelligence. And then, all the existing manifestations of the Absolute become trifles from which we should turn aside. Yet to abandon them because they embarrass us, as the yogi or arhat do, is neither generous nor Christian. In truth, the sentimental character of Christianity brings a smile to the disillusioned lips of these sages.

In my opinion, the progressive realization of the Gospel commandments operate in our being a slow spiritualization, during the course of which unconscious perceives the Light more clearly, and our intellect, our brain, our very body becomes more and more permeable to this Light, understanding thus grows spontaneously in us, in proportion with our improving in action, through renewed victories over egotism.

Orientalists seek release; Christians seek salvation. Release is the conquest of the independence of laws, forms and appetites. Salvation is, for the crowd, a prolongation of the happiness of terrestrial individuality. This should be – if all Christians really understood their Master – the transmigration of the total individual into the eternal Kingdom. Orientalists want to conquer their confinement by taking refuge in the abstract point, which is the origin of all spatial forms. Christians strive to make themselves able to receive Liberty through the baptism of the Spirit. The two independent paths are at the antipodes of each other.

R. Guénon stigmatizes “the ignorance of neo-spiritualists, who seek to locate the extra-corporeal modalities of the individual, and place posthumous states somewhere in space”. In simple language this signifies that hell, purgatory and paradise are not places, as puerile Westerners think, but rather states. However, simplistic Christians and metaphysicians are both right. Just as every creature is at the same time an individual, a collectivity and an environment, modes of universal existence are at the same time places, states and instantaneous acts. R. Guénon admits that Enoch, Moses, Elijah saw their corporeal form disappear, “passing completely into a subtle state, or perhaps an unmanifest state”. The atoms of Moses’ body, dissociated by an unknown agent, were unable to fall into oblivion; they were transmuted, but somewhere else, perhaps in another space. So are the stages of delivery are not always metaphysical states; that they locate themselves thus? And, if the existence of the Delivered One “passes beyond all forms, and is dilated beyond all limits, because he has realized the plenitude of his possibilities”, how can we reconcile this conclusion with the preceding one?

For, if the Delivered One lives outside of all form, all measure and all time, all the undelivered live in form, measure and time. It is these latter who experience the purgatories, the paradises of the asceticism, of the hells of stupefaction.

The Delivered One is “freed from conditions of individual human existence, as well as all other particular and limiting conditions... He is an omnipresent consciousness... manifesting transcendent faculties”. Should we understand that this Delivered One no longer feels hunger, thirst, nor sleepiness, and that he reads thoughts; in short, that the veils of matter no longer exist for him and that he commands all, sowing miracles? We are now a long way from metaphysics. Our author takes care to inform us, and with good reason, that such results are “partial, secondary and contingent;... these are the means”. Union, true Deliverance, is found outside of Being, in non-condition, and is acquired through constantly fixing one’s thought on this Uncondition. Rites, esoteric practices are only non indispensable aids. But it follows from that that the Christian who serves the Word through constant obeisance and unstinting love cannot rise up higher than the Word: the Being exists through Him: whereas the metaphysician, for whom the Supreme Principle still sits above the Word, unmanifest, holds his asceticism to be more sublime: for him, action cannot lead to the Unmanifest; only Knowledge can lead there.

In conclusion knowledge leads us, from gross forms to subtle forms, to metaphysical abstraction. Action leads us, from covetous existence to shining existence, to life eternal. I prefer the second road. Then – and please forgive me for restating it – the inconvenience of theoretical conclusions means that we cannot judge far off things except through some kind of inductive argument. No doubt a paleontologist² can reconstitute the whole physiognomy of some antediluvian animal from a bone; but can images in a Museum give the same living concept that the sight of this animal gave to our cave-dwelling ancestors in former times? So I claim that it is rash to say that Hindu Ananda, Taoist Vide, Buddhist Nirvana, the Muslim Sekinah, the Jewish Shekinah, the Rosicrucian Pax Profunda, the Christian Glorious Light are the same thing. In order to promulgate such this affirmation, one would have needed to follow to its conclusion each of these afore-mentioned schools, and then have compared the fruits.

To conclude, do not expect to get from each method what it can provide. Meditation, action, devotion offer to different types of seeker their own resources; but they do not equate at all, nor do they lead to the same summit. And, when all is said and done, nothing replaces love for one’s neighbor.

And thus humanity, since that distant day when God sent it into the world, walks by trial and error towards the Father’s House. Individually and collectively, in their millennial past, men have received a ray of the true Light. But the earth is constitutionally incapable of conserving the gift which God has given it for long without deforming it; man has the power to stray from the road which had been drawn out for him. Then Divine Mercy sends beings who bring hope; or an exemplar who comes among men to play the role fulfilled by the comets in the cosmos.

² The only definition I could find for this word was ‘washtub’! I have substituted palaeontologist at the risk of destroying a good French joke! - PV.

Such is the function of secret societies; such is the mission of the messengers of the Absolute, notably the Rose-Croix.

Before beginning the study of the Rose-Croix, let us say a few words about secret societies.

In every age, within or without officially recognized currents of thought, secret societies have existed. These are manifestations, as a temporary principle, of the unknown guardians of primordial Tradition. Wronski, in his book *Messianisme*, lays out the aims of what he calls “mystical associations” as follows:

1 To participate in the march of Creation by confining, materializing, or incarnating, if it dare be said, absolute reality through the exercise of feelings and supernatural acts;

2 To participate in this march of Creation particularly on the earth, by directing the destinies of our planet, being religious and political as much as economic and intellectual.

And he adds:

“Being unable to practice or discuss in public the supernatural efforts made by mystical associations to participate in Creation, not least because the public would laugh at them; being no longer able to openly lead terrestrial destinies, use the means of secret societies. And so, as one may now come to realize, it is in the field of mysticism that all the secret societies which have existed and which still exist on our globe are born; all of which, being ripened by these mystical resources, have dominated and still continue to dominate the world, despite the existence of governments.

“These secret societies, created whenever there has been a need, are detached from one another, in distinct bands which in appearance oppose one another, respectively professing in turn the most contrary opinions of the day, in order to separately and confidently lead all religious, economic and literary parties; and, so that they may receive common directions, they are linked to an unknown center, where the powerful resource which invisibly seeks to move all the scepters of the earth, lies hidden”.

Finally, in order to leave nothing out, let us remember that it is not only from among those with a superior intellectual capacity that secret societies do their recruiting; on the contrary, the vast majority of their members come from below, from the beaten-down classes. The mass of those who toil for a derisory salary, those servants who of necessity submit to constant humiliations, those whose dreams of higher things who are brutally beaten down at every step they make in life, all these try to escape their sorrows through voluntary stupefaction; or through that resignation which procures for them the help of religion; or at length through their belief in the Impossible, their intuition of the Beyond, the secret mover of all those who give themselves over to the study of occult knowledge.

In the latter case, they have chosen an even harder path. They will forget their earlier sufferings in devoting themselves to other and even more bitter sorrows. For the veil which

separates the Occult from the Patent is set up over two abysses: that of Light and that of Darkness. Most of the time it is into the latter that the unfortunate of whom we speak will be thrown; for the first hierophants one encounters on the road to the Temple are beings of will, for whom personal exaltation is all-powerful: they will teach their disciples to govern certain parts of the physical self; they will lead them to take the forces of egotism and sometimes even those of passion for rays of so-called free thought.

Let us remember that the activity of the secret society is linked through the attachment of his members to the invisible, and that in the invisible a perpetual battle between the soldier of Christ and those of the Adversary is unfolding. The events of mystical history are the material result of incidents in this fight. It follows from that, that at the doors of all the apartments of the Temple there are corruptors on the lookout for arrivals, who make every effort to throw them into the left-hand path, either by means of seduction or violence. Now, just as the soldiers of evil are strong in the realm of shadows, and as the rituals of secret societies rest upon the black light, like all ceremonial magic, the spirit of the Christ has withdrawn little by little from the characters, the invocations and the pentacles. Nowadays, whatever their leaders say, secret societies are in their dotage, at least in our country; and people in general are slowly being transformed in their collective organisms and little by little, are becoming capable of establishing communication with the Invisible in their consciousness, in broad daylight. These developments are destined to grow incessantly, until that blessed dawn when the name of the Father shall be hallowed on earth as it is in heaven.

CHAPTER II: THE MEMBERS OF THE ROSE-CROIX

There are beings gorged with love and sacrifice who, after many centuries of battle and toil, having arrived at the summit of Knowledge and Power, and mystically reintegrated into the splendor of their original condition as men, cannot bear the sad spectacle of their brothers lost in the attractions of passion and ignorance. They ask to be sent back into Creation, to partake anew of its sorrows and its temptations. These are the sent ones, the apostles, the pure mystics, the true Rose-Croix. Ruysbroeck the Admirable calls them the secret children of the Lord³. Their doctrine is unspeakable, for they profess that one can know nothing until one is convinced of one's own total ignorance. Their book is the Gospel. Their practice, the imitation of Jesus Christ.

This theory and this practice appear simple. However, it is not: and while it is hard to understand it is even more difficult to execute. The most abstruse speculations of the Hindu metaphysicians indous or the most appalling austerities of their yogis disappear before the terrible depth of these maxims and evangelical teachings. But they alone can understand those who, in travail and suffering, have already exceeded the ultimate limits of human nature.

To speak of the Rose-Croix is almost impossible⁴. They form an invisible organism⁵. Did they not give themselves the qualification of "invisibles"? Knights of the Spirit, they can only arise from the Spirit, and can only be known through the Spirit. The Spirit frees them from all limitations, raises them up above all contingent nature. It nourishes them, inspires them, strengthens them. It brings them back to life after each of the innumerable deaths which constitute the relative existence of the apostles of God and of His Christ. Living from the Absolute, they live in the Absolute.

They themselves work to make us understand the mystery of their spiritual union each with the others across times and space; and their spiritual union with their peers and equals⁶, disciples of the same Master, devoted to the same apostolate. Just as the Christ said to His disciples: "Where I am, there will you be also".

But as man cannot grasp divinity except in its manifestation, so men cannot grasp the Rose-Croix, the messengers of God, except in their manifestations.

"It is always during a critical period that we hear them spoken of. They come to a time and country where a social form, having achieved its total realization, immediately begins to deviate; when the slow and continuous efforts of the human spirit, instead of converging – as they have done up till then – towards the creation and affirmation of a social organism, a

³*Vide infra*, p. XX.

⁴ Cf. SÉDIR : *La Rose-Croix*, in *La Voie mystique*.

⁵ This is what signifies this word that the Rose-Croix are reunited, on the day C., in the Temple of the Holy Spirit. *Vide infra*, p. XX.

⁶ The itinerary of the journeys of Christian Rosencreutz clearly indicate the linages of the Rosicrucian Fraternity with other traditions, notably with certain centers based in Egypt and with certain Moslem Fraternities which the father encountered in Fez.

religious dogma, a scientific synthesis, begin to diverge and undermine the edifice built by the preceding generations”(5).

Their name is that of their function.

They can, if they wish, be invisibles to men and remain unknown; if they wish, they can live in the midst of them and as them; they are free; but in any case they are present for those whom they come to help. They adopt the customs of the country in which they find themselves. And, in fact, they can live in the midst of men without risking being identified; only their peers recognize them by a certain inner light. To them the Christ said: “The world knew you not”.

This is also why, when they change countries, they change their name⁷. They can adapt to all conditions, all circumstances, and speak to every man in his own tongue.

They see to it that what they have to say to the world is said. Those who write or speak in their name express thoughts and inspirations transmitted to them by means of the spiritual way as faithfully as they can.

In the same manner, these heralds of the Absolute inspire their apologists no more than they bothered with refuting their detractors. The former, like the latter carry themselves to the extent to which they are able when in presence of the light which is before them.

“Strangers and travelers on this earth”⁸, desiring nothing of the world, neither beauty nor glory, nothing other than to do God’s will, they come to bear the burdens of the weak, inflame the lukewarm, reestablish harmony everywhere. They pass by, and desert becomes prairie : they speak and hearts open to the call of the divine Pastor. They prepare the way for He who must come.

Who may know the pains endured by these unknown martyrs who, in their immense love, accept the role of shepherds of the Father, and lead the intractable sheep that we are? The great Cagliostro put it in these pathetic terms: “I travel North, towards the fog and cold, everywhere abandoning some parcels of myself as I pass, expending myself, diminishing myself at every stop, but you leave behind a little light, a little warmth, a little strength, until I am finally arrived and definitively fixed at the end of my career, at the moment when the rose shall bloom upon the cross” (6).

And so they pass, unperceived, among men, to enlighten them and lead them towards Life. They have come to make all creatures remember the words spoken in olden times, to reawaken in them the echo, which had been killed, of the voices which formerly vibrated in their hearts. They have come to work at spiritual renewal, to wards the obtaining through daily effort of this light which illuminates all men coming into the world and which we reject and obscure through our egotistical desires. There, they have said, is the one way to individual regeneration, to collective redemption.

⁷ The name is the symbol of individuality.

⁸ Hebrews XI, 13.

Indeed, Christian initiation, unlike Far Eastern initiations which have a metaphysical orientation, does not have as its goal the attaining of a higher degree of Knowledge; its goal is Life. Now, Life is Love, and thought is the inverted image of Life. Love is the only true interpreter of Truth; love is supreme wisdom, of which it is written: "He who loves God, the same knows God"⁹.

The inner organization of the Fraternity has not been revealed, nor have its secrets. These are concerned, on the outside, with the transmutation of metals, the art of prolonging life, and the discovery of hidden things. But the Rose-Croix appears as magicians in order to mask their true interest, their primordial objective: the reformation of the world, whose predestined agents they are. And it is this which, above all else, strikes the reader of Rosicrucian writings. More than the processes they outline for obtaining the philosophical stone or the elixir of life, more than the method they recommend to arrive at some formula of knowledge, the Rose-Croix brought words of concord and peace to the Europeans of a 17th Century ruined by war, torn between Catholicism and Protestantism, and mentally exhausted by the prevailing spirit of criticism. In the midst of universal egotism they reminded men that they are brothers, sons of the same Father; in the midst of mounting anarchy they spoke of the Liberator, they reminded man that Christ came down to reduce all diversity to a stability of equilibrium and that He will come again to gather His scattered into one single body.

This is the message brought to the world by the Rose-Croix.

ELIAS¹⁰ ARTISTA

The essential Rose-Croix has existed since there have been men upon the earth.

Outside of the yellow sun which lights us, there are six other still invisible suns which give life to the earth. Our yellow sun is in charge of the assimilation of vital functions. Another sun, the red sun, has the construction of terrestrial bodies as its office; it governs morphology, physical, chemical, intellectual and social affinities. This red sun is the residence of being that Paracelsus, the first one here below, called Elias Artista.

Elias Artista is the angel of the Rose-Croix. None can know who he is, even him on whom he rests. All one can say is that he is an attractive and harmonizing force, and that he works to reunite all individuals into a single homogeneous body.

This is how Stanislas de Guaita expresses it:

"Elias Artiste is infallible, immortal, inaccessible in growth to imperfections such as **starnishes** and the ridicule of men of flesh who offer themselves for his manifestation. Spirit of

⁹ 1 John IV, 7.

¹⁰ *Elias* is another name for *Elijah*, which may be more familiar to English readers. However, as so much of this book hinges on identifying *Elijah* (or *Elias*) with *Elias Artista*, the patron of the Rose-Croix, I will translate 'Élie' as 'Elias' throughout this book – PV.

light and progress, he incarnates in being of good will who evoke him. Those who stumble on the path: already the artist Elias is not longer in them.

“It is impossible to make this higher word lie, any more than one can lie in his name. Sooner or later he finds an organ worthy of him (even if for a moment), a faithful and loyal mouth (if only for the time to pronounce a word).

“Through this chosen organ or by this encountered mouth – either way – his voice makes you listen, powerful and vibrant with this serene and decisive authority which lends inspiration from On High to the human word. So those whom his justice has condemned in the abstract, are denied on earth.

“Let us take care not to distort the traditional spirit of the Order, to be disapproved from on high at that very hour: sooner or later we shall be disowned here below by the mysterious demiurge which the Order salutes with this name: Elias Artista.

“He is not the Light; but, like St. John the Baptist, his mission is to bear witness to the glorious Light, which must shine from a new heaven upon a rejuvenated earth. May he be manifest by strong counsel, and may he clear away the pyramid of holy traditions, disfigured by these heteroclitic layers of detritus and plaster that twenty centuries have accumulated! And finally, through him, may all ways be open to the advent of the glorious Christ, in the great cloud which shall hide him – his work being accomplished – the harbinger of the times to come, the human expression of the Holy Paraclete, the daimon of science and liberty, of wisdom and integral justice: Elias Artista!” (7).

On the other hand, if we want to look at the priesthood of Melchisedek, whose sacrifice is the prefiguration of the Eucharist, we will have to remind ourselves that the priests “after the Order of Melchisedek” did not constitute a social order, but a priesthood whose sacrament, represented by the bread and wine, is the sacrifice of himself for his neighbor, for love of Jesus Christ and through union with Him.

In our opinion, Elias Artista is an adaptation of the biblical Elias, who must return at the end of time, with Enoch, to fulfill their role as witnesses in the universal binary. It would be premature to say who Elias Artista was, or who he will be. All it is useful to know, is that this name designates a form of intelligent Spirit.

This is what is understood by the Rose-Croix when they say that on the day C they will be reunited in a place called the Temple of the Holy Spirit. But where is this place? They themselves do not know, for, as they themselves say, it is invisible (8).

We are permitted to indicate to our readers that, if they wish to go more deeply into the basis of this type of mysterious study, they should meditate upon the story of Enoch, symbolic father of the Rose-Croix, inventor of the tradition and knowledge, and to scrutinize the monuments whose paternity legend attributes to him.

CHAPTER III: THE PRECURSORS

The always unconditional intervention of the Absolute is not accomplished on the human plane without preparation. The prophets of Israel and the Precursor prepared the way for the Son of God. It is the same with being. Events opened the way to the manifestation of God which was the Rose-Croix.

In the Middle Ages, from the 13th to the 14th Century, man's spirit, aspirations and destiny were assuredly unknowable yet full of hope, its soul expressed in the work of Dante. A form of civilization had disappeared; another had issued forth from the night, which orthodox Christianity, as well as heretical Christianity, stamped with its impress. Dante gave form to all these dreams.

The work of Dante has given rise to innumerable commentaries. To stay within the confines of our study, we will point out that E. Aroux¹¹ asked the question: Was Dante Catholic or Albigensian? He draws attention to the links that Dante had with the Albigensian Gnostic sects, adversaries of the papacy and the Church of Rome; and he reminds us that the eighth heaven of Paradise, the starry heaven, is the heaven of the Rose-Croix, and that there the parfaits clothed in white profess "the evangelical doctrine", that of Luther, opposed to the Catholic doctrine of Rome.

Eliphas Lévi (9) declares that: "The work of the great Ghibelin is a declaration of war against the papacy through the daring revelation of mysteries; Dante's epic is Johannite and Gnostic – and the heroes of the *The Divine Comedy* escape Hell by taking the opposite view to dogma". – In reality, Dante never "revealed" mysteries or, if he did, it is under so veiled a form that only those who know these mysteries could understand. In the same way he never took "the opposite view to dogma"; he never stopped being Catholic, in the traditional sense of this word. If he is shown to be an adversary of the papacy, it is solely in the political realm and because he reproached the successor of St. Peter for resorting too frequently to temporal means – which is the task of the outer order. The desire, which Dante sometimes expressed with force, to see the maintenance of links between the temporal and spiritual powers managed by the authorities of these respective domains, is proof of the orthodoxy of his Catholicism.

Dante was one of the heads of the *Fede Santa*, third Order of the Templar line¹². Moreover, there was a certain link between Dante and the Muslim tradition, with which, as we shall see, the Rosicrucian tradition was united. Miguel Asin Palacios (10) has emphasized the most interesting similarities between *The Divine Comedy* and the theses of one of the greatest Moslem writers, Mohyiddin ibn Arabi.

¹¹ E. AROUX : *La Comédie de Dante, traduire en vers selon la lettre et commentée selon l'esprit; suivie de la clé du langage symbolique des Fidèles d'Amour*. Paris (Renouard), 1856, 2 vol. Aroux is also the author of a book titled: *Dante hérétique, révolutionnaire et socialiste*.

¹² It should be noted that as a guide to the highest circles of Paradise, Dante takes St. Bernard, who wrote the Rule for the Order of the Temple.

The same year that Dante was born (1265), Jean Clopinel called Jean de Meung completed the *Novel of the Rose* which Guillaume de Lorris had begun some forty years previously. Under his pen, the beautiful and delicate “Art of love”, imitating Ovid, which his predecessor had sung became an encyclopedia where consideration of all sorts of subjects followed each other: from the origins of the world, lover, fortune, nature, art, astronomy, alchemy, to religion and morality. With a truculent eloquence Jean de Meung set about superstitions, hypocrisies, gave them to religious Orders, nobility, even royalty. He wanted people to follow the laws of Nature; against the practices of monks he set the virtue of laicism, the pure and simple Christian life.

But, if Jean de Meung is incontestably a poet of power, if he handles satire with a beautiful and redoubtable mastery, he is not an artist. There is an abyss separating him and Dante. Nevertheless, he occupied an honorable place in the phalanx of those who have fought against hypocrisy and excess, and who have recommended a loyal and wholesome life.

Eliphas Lévi, researching the earthly, human roots of the Rose-Croix, expressed it thus: “The rose which, throughout time, has been the emblem of beauty, life, love and pleasure, mystically expressed the secret thought of all the protests manifested in the Renaissance. It was flesh revolted by the oppression of the spirit; it was nature declaring itself the daughter of God, as grace; it was life which didn’t want to be sterile; it was humanity aspiring to natural religion, full of reason and love, founded on the revelation of the harmonies of being, of which the rose, for initiates, was the living and flourishing symbol.

“In fact the rose is a pentacle... The conquest of the rose was the problem posed by initiation into knowledge, while religion worked to prepare and establish the universal, exclusive and definitive triumph of the cross...

“Reuniting the rose and the cross, such was the problem posed by high initiation... Religion is the revelation and satisfaction arising from the soul’s need. Nobody invented it; it was formed by the necessities of moral life; it is both mortal and divine. Thus, the true natural religion is revealed religion...

“It is through speaking of this rigorously rational principle that the Rose-Croix came to respect the dominant, hierarchic, revealed religion. In consequence, they could no more be enemies of the papacy than of legitimate monarchy and, if they conspired against popes and kings, it is because they considered them personally to be apostates of duty and the ultimate instigators of anarchy.” (9).

Stanislas de Guaita emphasized this point, whose importance escaped no one.

“The Rose-Croix never disavowed Catholicism... They were (so attached to Christian symbols that they named their highest college the *Chapel of the Holy Spirit*; and *Liberty of the Gospel* one of their most occult manuals), and were not unaware of the incarnate principle of a living unity in the sovereign pontiff... But the abuses of the papacy found them pitiless... In the pope the Rose-Croix distinguished two powers, incarnate in one flesh: Jesus, Caesar, and, when

styling the successor of Peter as the Antichrist and threatened to break his triple crown, they only had the temporal despot of the Vatican in view.” (7).

We don't know in general to what extent the world and the profane Church were shaped by occult currents. Catharism had penetrated the clergy of the Middle Ages at an early stage. Albert le Grand, his pupil St. Thomas Aquinas, Pierre le Lombard, Richard de Saint-Victor, St. Francis of Assisi, St. Claire, the entire Third Order professed Gnostic doctrines. “The Third Order still exists; but it had to lose – and, in fact, it lost its original character completely. In the beginning, such as the Order organized by St. Francis, such as the emperors of Germany fought against, was not only a pious brotherhood intending to reunite some elite souls in the same prayer; it was a gigantic association which embraced the whole of Italy, and shortly thereafter all of Christianity, whose members, requiring certain uncommon religious practices, above all imposed the obligation to work vigorously and together on political works¹³. And, in fact, one may say that, in many regards, it was the Third Order which conquered feudalism, and the Third Order which gave rise to the Third Estate”.

The Chivalric novels are an unexplored mine of teachings on the mysterious history of our country; and René Guénon¹⁴ thinks that “the true origin of Rosicrucianism are the Orders of Knights who, in the Middle Ages, forged true intellectual links between the East and the West”.

But the true precursors of the Rose-Croix are those who created the spiritual atmosphere in which the Rose-Croix was able to manifest itself. We can only mention some of the principal ones.

The mystic works published in the 5th Century under the name of Denys the Areopagite taught that God is One, the Unmanifest. All things proceed from Him, from His love. This love is a unifying force which urges higher things to care for the lower, and inclines the lower to arise to the higher. Many reach God through understanding, but above all through love which is the reflection of God, and through the ecstasy which absorbs him in transforming unity. This love for God is manifested here below by the love that creatures must have for each other.

Joachim de Flore (1132-1202) preached reformation of the clergy, affirming that it is not through knowledge that man ever comes to God, but through purity of life and through love. Founded on two sentences of St. John¹⁵, Joachim de Flore divided the history of the world into three periods: the reign of the Father, which ran from Adam to Hoshiah, king of Judah; the reigns of the Son, which ran from Hoshiah to the time of Joachim; then must come the reign of the Holy Spirit, preceded by a revolution among the souls who will cleanse the Church of its stains and at the threshold of which the prophet Elias shall reappear.

¹³ The author adds in a note: “A function of the Third Order was to constitute an immense army, whose purpose was to bring about greater justice and equality among men”. Frédéric MORIN : *Saint François d'Assise et les Franciscains*. Paris, 1853.

¹⁴ *L'Ésotérisme de Dante*. Paris (Charles Bosse), 1925.

¹⁵ “I pray that they all may be one; as thou, Father, art in me, and I in thee” (Gospel of St. John XVII, 21. “There are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one” (1st Epistle of St. John V, 8).

This third age is the “fourth monarchy” which the *Fama*, as we shall see, declares that the Brethren of the Rose-Croix “shall recognize as their leader and that of Christianity”. This fourth kingdom was foretold by the prophet Daniel (II, 40). It will have the endurance of iron, but it will be divided and a kingdom will succeed it which will dominate all the others and shall never be destroyed (v. 44).

At the same time the seraphic Francis of Assisi (1182-1226), spouse of Our Lady of Poverty, a being overflowing with love, realized with his brothers the ideal of the Gospel in the simplest, most humble monastic existence there was.

Master Eckhart (1260-1328) taught that God is a unique reality; “Nobody can say what He is, if there is not soul where He is Himself”. The thought of God is the Word which is God, because God expresses nothing but Himself. God is reality; the Word is truth. Creation is ideally contained in the Son. The reciprocal love of the Son and the Father, of God and the world is the Holy Spirit. True knowledge of God is union with Him. This union is thus the highest function of the Spirit.

Jean Ruysbroeck the Admirable (1293-1381), the disciple of Master Eckhart, the illuminated author of, among other works, the *Ornement des Noces Spirituelles* and the *Royaume des amants de Dieu*, brings the soul to God through the battle for perfection. “You know how iron is so penetrated by fire that under its action it behaves just like fire, burning and shining like it. However, each element preserves its own nature, and fire does not become iron any more than iron becomes fire. But the union is made without intermediary, since iron is contained within fire and fire within iron”.

To one of his monks who remarked to him that, by writing about such profound subjects, he would attract both envy and detractors, he replied: “In truth, I have written nothing of my books, if not in presence of the Most Holy Trinity”. – For him inspiration never eclipsed the ascetic; he constantly repeated that only preparation by practicing the virtues leads to knowledge. Above all he knew joy.

Michelet, in a famous page, characterized the Middle Ages thus: “Faith, hope, charity, these are truly three divine virtues. But we must add this rare and sublime virtue in truly pure hearts, rare even among the saints. For want of a better name, I will call it joy. The condemnation of the whole of the Middle Ages, of all its great mystics, is this: None of them had *joy*. How did they behave? They lamented, languished and waited – they died waiting... They loved much, but they remained sad and worried”. Ruysbroeck had joy. But he believed that the disciple of Christ could bring this supernatural joy to its highest level by being prepared to renounce it for love of his brothers. “If you are enraptured by an ecstasy”, he said, “as great as that of St. Peter or St. Paul or whoever you will, and if you learn that a sick person has need of warm soup, I counsel you to wake up from your ecstasy and warm the soup. Leave God for God; find Him, serve Him in His members; you will not lose out from the change”.

We will finally mention that the mystical organ of Christian teaching summarizes its most marvelous work in the splendid book the *Imitation of Jesus Christ*, which the Rose-Croix of 1614 took as their breviary and recommended to their neophytes as an infallible guide¹⁶.

THE ORIGINS

We reproduce the documents which follow with concern for objectivity; but we do not think that they carry anything useful to an understanding of the Rosicrucian manifestation.

Buhle affirms that the Therapeutes and the Essenes were the true ancestors of the Rose-Croix; the neo-Platonism of Alexandria, preserved by the Arabs, would equally have had a part in their doctrine. Towards the end of the 16th Century, the epoch in which the legend of Rosenkreutz was situated, Islamic philosophy exercised the same attraction to the lovers of mystery as the philosophy of India does today. The study of Arabic language and philosophy was part of official educational programs.

In his *Encyclopedia*, Mackenzie speaks in these terms about the hermetic Fraternity of Egypt – but does it have a link with the Rose-Croix? - : “It is a Fraternity which has spread up to the present time, and whose origin dates back to a very distant period. It has its own officers, secrets, passwords, and a specific method of teaching science, philosophy and religion... If one can believe its current members, the philosophical stone, the elixir of life, the art of making oneself invisible, the power to communicate directly with the other world are all part of the heritage of their Society. I have only met three men who have confirmed the actual existence of this religious corporation of philosophers and who led me to believe that they were a part of it themselves. I had no reason to doubt their good faith. They did not appear to know one another, they had an honest bearing, exemplary conduct, austere manners, habits verging on the ascetic. They appear to be forty to forty-five years of age, possessing great erudition, with a perfect knowledge of languages... They never lived long in the same place, and went about their business without attracting attention”.

Karl Kiesewetter, in an article in *L'Initiation*, gave the following teachings: “In the *Theatrum Chemicum* (ed. of 1613, p. 1028), a bishop of Trèves in the 16th Century, the comte de Falkenstein, was named *illustrissimus et serenissimus princeps et pater philosophorum*. Now, he was a senior officer of the Rose-Croix, as can also be seen from the title of a manuscript currently in my possession, which says: *Compendium totius philosophiae et alchymiae Fraternitatis Roseae Crucis, ex mandato serenissimi comitis de Falkenstein, imperatoris nostri, anno Domini 1574*¹⁷.

“This manuscript contains alchemical theories in the style of these times, and a collection of precious procedures for the knowledge of practical alchemy. One should not seek philosophy or theosophy in the sense attributed to those words nowadays in the book; the word *philosophia* is only used in the sense of *alchymia* or *physica*. However, this manuscript also provides particular historical interest, in that the comte de Falkenstein is designated by the title *Imperator*

¹⁶ Jean ARNDT, one of the principal Rosicrucian writers, translated the *Imitation de Jésus-Christ* into German.

¹⁷ *Summary of all the Philosophy and Alchemy of the Fraternity of the Rose-Croix, made by Order of the Most Serene Count of Falkenstein, our Emperor; in the Year of Our Lord 1574.*

for the first time, a title which has subsisted across the ages, and above all because the name of *Fraternitas Roseae Crucis* appears there for the first time, too. It is likely that the secret Fraternity of Alchemists and Mages had dedicated its name to the symbol – so frequent in that time – of *Rosaria*, as Arnaud, Lully, Ortholain, Roger Bacon and still others wrote. It is this which is figured by the Rose Window in which the plenitude of magnificence is added to the symbol of Christian faith: the Cross”.

Robert Fludd quotes a declaration of Agrippa (1486-1533): “There exist today a few men filled with wisdom, unique knowledge, and gifted with great virtue and great powers. Their life and morals are innate, their prudence without fault. From their age and strength they would be able to render great service in advising on the common good; but the people in court scorn them, because they are different from them, those courtiers who instead of wisdom have intrigue and malice, and from whom all their plans proceed from shrewdness, from cunning which is their knowledge, perfidy which is their prudence, and superstition their religion”.

In this association Fludd saw a presage of the Rose-Croix; but the words of Agrippa are too general to conclude the certainly of a lineage from them.

Von Murr possessed some chemical correspondence between Crollius, Zatzler, Scherer and Heyden, Chamberlain of Emperor Rudolph II, spanning 1594 to 1596. No mention is made of an Rosicrucian society (11).

In 1608, the alchemist Benedict Figulus, in the *Thesaurinella chymica aurea tripartita*, dedicated to Emperor Rudolph II, inserted an elegy to Jean-Baptiste von Seebach, alchemist, in which he prophesized, like Paracelsus, the coming of Elias Artista. This was an event which he considered to be most important, for he adds: “This the Christ shall establish a state of new things upon the earth”.

The *Apologie* (12) shows that before 1600 or 1603 some hermetic societies or fraternities were known, but no Rosicrucian Fraternities.

Stanislas de Guaita used a resemblance between Rosicrucian symbols on the one hand, and a pentacle from the *Amphitheatrum sapientiae aeternae* (13) where Khunrath, in 1598, had drawn Christ, arms in the form of a cross, in a rose of light and a figure of the *Pronostication* of Paracelsus (1536) on the other, to affirm that “The Rose-Croix, whose constituent emblems take us back to the poems of Dante and Guillaume de Lorris, had operated in the shadows for a long time before manifesting itself through works performed in the light of day” (7).

We will just say that one cannot base either identity nor chronology upon a merely external similarity.

In any case, the only thing we know with certitude, is that the manifestation of the Rose-Croix was made public at the time of the appearance of the *Fama*; that is to say, in 1614.

We should mention a declaration made by Henri Neuhaus. In 1618, this Dantzig doctor published an often-translated pamphlet (14) in which he affirms the existence of the Society of

Rose-Croix and the aims it wished to achieve. He stated that at the beginning of the Thirty Year War the Rose-Croix quit Europe and retired to India.

No Rosicrucian writer has said this. Almost one century later, Sincerus Renatus reproduced it. Let us emphasize that Neuhaus' booklet was written in a playful tone; his French translation was often published together with the document by Gabriel Naudé, of whom we shall speak shortly. Rosicrucian writers have sought to refute these two authors many times (15). P. Jacques Gaultier, of the Company of Jesus, the great adversary of the Fraternity, said of Neuhaus' book that: "one doesn't know if he was for or against the Rose-Croix".

CHAPTER IV: SYMBOLISM OF THE ROSE-CROIX RULES OF THE ORDER

Many hypotheses have been proposed to explain the title of Rose-Croix.

According to the first, this name came from the legitimate founder of the Fraternity, Christian Rosencreutz. We will examine him later on.

The second hypothesis has the word coming from the Latin *Ros*, dew and *Crux*, cross. This is from Mosheim, as we are told by Waite¹⁸, and we find it in Ree's *Encyclopedia* and in other publications. "Among all the bodies of nature, the dew was what possessed the greatest dissolving power on gold; the cross, in the language of alchemy, represented light, *Lux*, because all the letters of this word can be found in the figure of a cross. Now light is called the seed or the menstruum of the red dragon, a gross and material light which, digested and transformed, produces gold. If one admits to all this, a Rosicrucian philosopher will be he who seeks, by means of the dew, the light or philosophical stone" (16).

We will not dwell on this second explanation. We have already emphasized the secondary character that the Rose-Croix attributed to alchemy. They would not have chosen an alchemical image to be the symbol of their Fraternity.

The third hypothesis explains this denomination by the rose and the cross. It is this which have won over the most partisans and which has furnished the largest contingent of symbolic explanations.

"The rose", said Eliphas Lévi, in a passage which we have already quoted, "which for all time has been the emblem of beauty, life, love and pleasure, mystically expressing all the protestations manifested during the Renaissance... How to reunite the rose and the cross was the problem posed by high initiation".

The white rose, more particularly dedicated to the Virgin Mary, to Holda, to Freya, to Venus-Uranus, was the symbol of silence and prayer (17).

A.E. Waite teaches us that the rose was already used in the symbolism of the Brahman legends. In one of the Hindu paradises, there is a silver rose which contains the image of two women shining like pearls. They appear united or separated depending on whether they are seen from the sky or earth. From the celestial viewpoint she is called the goddess of the mouth; from the terrestrial view, the goddess or spirit of language. God resides in the center of this rose.

According to Michael Maier (18), the explanation of the two letters R.C. are found in the symbols of the sixth page of the Golden Table. Exoterically, these letters designate the name of the founder; esoterically, the 'R' represents Pegasus and the 'C', if one ignores the sound, represents

¹⁸ Arthur Edward Waite: *The real history of the Rosicrucians, founded on their own Manifestoes and on Facts and Documents collected from the Writings of Initiated Brethren*. London (Redway), 1887.

the lily. It was known that the red rose germinated from the blood of Adonis, that Pegasus was born of the blood of Medusa and that the fountain of Hippocrene sprang from a rock kicked by the shoe of Pegasus.

The author of *Summum Bonum* (19) whom one has good reason to think was Robert Fludd, said that the letters F.R.C. signified Faith, Religion, Charity and that the symbol of the Rose-Croix represented the wood of Calvary vivified by the blood of Christ.

Dr. Ferran gave the following explanation:

“After triangular emblems, the seal of Brahatma and the triangle of the holy syllable, the most ancient Masonic emblem which the ancient priesthood has bequeathed is that of the Rose-Croix.

“The latter, attributed to Thoth-Hermes, came to us from the temple of Egypt via the Chaldees, a compulsory intermediary, seeing that it came from among the mages within the confines of the Tigris and the Euphrates, after Cambyses, following the conquest of Egypt, had transported all the priests of this country, with no exception and with no hope of returning.

“For initiates, the Rose-Croix personified the divine idea of the manifestation of life through the two terms which compose this emblem. The first, the rose, represents the most perfect symbol of living unity; firstly because this flower, multiple in its unity, presents a spherical form, symbol of infinity; in the second place, because the perfume it exhales is known as a revelation of life.

“This rose was placed in the center of a cross, because the latter expressed to them the idea of rectitude and infinity; of rectitude, by the intersection of its lines at a right angle and of infinity, because these lines can be extended to infinity and that, by a rotation made by the thought about the vertical line, they represent the triple senses of height, breadth and depth”. (20).

The same ideas were expressed by the seer who was Villiers de l'Isle-Adam, in whose soul blossomed all the lights summoned by the works of a line of Christian ancestors.

“This talisman of the stellar Cross is penetrated by an energy capable of mastering the violence of the elements. Diluted by many on this earth, this sign – in its full spiritual gravity – expresses and consecrates to men's profit the prophetic knowledge of numbers, the majesty of crowns, the beauty of sorrows. It is the emblem of authority which the Spirit secretly revealed as a being or a thing. It establishes, it redeems, it throws one on one's knees, it enlightens!... Profaners themselves bow before him. He who resists it is its slave. May the ignorant stupidly suffer forever from this contempt. Everywhere it rises, ignored by the children of that age, yet inevitable.

“The Cross is the form Man takes when he extends his arms towards his desire or resigns himself to his destiny. It is the very symbol of Love, without which every act is sterile. For at the raising up of the heart all predestined nature is confirmed. When the forehead contains a man's

existence, that man is only enlightened in the head; then its jealous shadow, completely reversed beneath it, attracts him by the feet to carry him into the Invisible; as the lascivious abasement of his passions is, strictly speaking, but the reverse of the glacial heights of his spirit. This is why the Lord said: "I know the thoughts of the wise and I know to what extent they are vain." (21).

What magnificent thoughts! Do they not say virtually everything one can say about this mysterious symbol? And the documents which follow add little but to satisfy our curiosity.

Germany, where the general quarter of the Rose-Croix is situated, is not, according to Michael Maier, is not the country geographically known by that name, but the symbolic land which contains the germs of roses and lilies, where these flowers grow perpetually in the philosophical gardens where no intruder has ever entered.

Christophe-Stephane Kazauer (8) reports on a tradition according to which the Rosicrucian Fraternity came from this text of the prophet Hosiiah: *Israël ut Rosa florebit et radix ejus quasi Libanon (XIV.6)*¹⁹.

Let us recall the rose-croix shield of Luther: a heart pierced by a cross surrounded by a rose with the device: The heart of Christians rests upon roses when it is at the foot of the cross²⁰; that of Jacob Andreae: a St. Andrew's cross with a rose in each quarter; and the passage in the *Chemical Wedding* following which Christian Rosenkreutz, at the instant of leaving the king's wedding, ties a red ribbon on his homespun robe in memory of Jesus Christ and sticks four roses in his hat as a sign of recognition.

Robert Fludd (19) said that the Rose-Croix were called Brothers because they were all sons of God, that the Rose is the blood of Christ and that, in the inner and mystical Cross. There is neither abnegation nor illumination.

Georges Rost (22) explained that the Rose is the symbol of their multiplication and of the paradise of flowers into which they want to transform the earth.

All the Orders of Knighthood, said Maier, which fought for God have the two letters R.C. for their seal; but the true Rose-Croix bear this seal in gold. Moreover, the numeric value of these two letters constitute the true key of their significance. If one places the sun between the C

¹⁹ This translation from the *Vulgate* contains many errors. In the Hebrew text it is Yahweh who declares: "I shall be a thorn for Israel". Now, Tal signifies dew and not rose. The text of Hosea says: "I shall be like a rose for Israel". However, the name of the flower mentioned in the text of Hosea is hypothetical and is always translated as *narcissus* or *violet*. The semitic languages do not have a proper term to designate the rose: the flower and its name are always an import - of Aegean importation according to linguists. The Latin *rosa*, the Greek *rhodon*, the Coptic *ouert*, the Arab *march*, the Armenian *vard*, etc., have all separately drawn from the same source and borrowed the symbolism of the flower: the secret of adeptship. Apuleus recalls this when his hero, Lucius, magically transformed into an ass, recovers his human form and, simultaneously, achieves initiation for having grazed on the roses in the temple of Isis. Thus, without prejudging their lineage, those who took the name of Rose-Croix to manifest themselves in the 17th Century chose a floral symbol alien to the semitic roots.

²⁰ *Der Christen Herz auf Rosen geht, Wenn's mitten unterm Kreuze steht.*

and the R, one obtains the word COR, main organ of man and the sole sacrifice worthy of the Lord (18).

The same Michael Maier said: “They recognize each other by the symbol which the founder gave them in the two letters R.C.”. Valentin Tschirness, philosopher et licentiate in medicine at Goerlitz, declared: “The public is not correct when it calls us Rosenkreutzer, for the name of the father of our sect. The reason our founder was so named, we keep secret and have never published” (23).

In *Themis aurea* (18) Michael Maier said: “One explains R.C. by Rosenkreutz and however the Brothers themselves declared that they were called Rosicrucians incorrectly, for the letters R. C. only symbolically designate the name of their founder”.

And Ireneus Agnostus: “Our Order existed for a long time before Christian Rosenkreutz; he reorganized them. He knew everything about temporal philosophy; but he was wanting in matters of faith. Thus, he was none other than Solomon who was the founder of this Society, for the doctrines existed before their human representative.” (24) .

Finally, Maier (*Silentium post clamores*) (25) suggested the Rose-Croix descended from the Brahmins, the Eumolpidae of Eleusis, the Gymnosophists of Ethiopia, etc.

The anonymous work *Colloquium Rhodostauroticum* (26) declares: “However, in his opinion”: “If their founder hadn’t been Christian Rosenkreutz and if they invented the name, it is because, for them, the sons of God, the cross has been changed in this existence into a beautiful blooming rose”.

As for their meeting place, the *Fama* had said: “Since we shall reveal neither the names, nor the place of our meetings, messages which are addressed to us, in whatever language, will come to us”.

Julianus de Campis, in a *Letter* which had been inserted into the 1616 edition of the *Fama*, said: “There is no assembly which meets in one place”. Later he adds: “We live in a monastery build by the father, and called *Sancti Spiritus*. We live there in common, wearing a robe which conceals us, in the middle of the trees and forests in the country, and by a silent and well-known river. Beyond there is a famous town where we find all of which we have need”.

Theophilus Schweighardt (*Speculum sophericum*) (27) confirms that the Brothers of the Rose-Croix did not assemble in a given place; but that a man of good faith could easily enter in communication with them: “However, it would be vain to visit all the towns of the Empire or the sea if you are not worthy to be received; even if you see the doors open before you, you would not be able to enter. The danger is not in temporization, but in precipitation. If you observe my teachings, I assure you that a Brother will soon be close to you”.

Fludd (*Clavis philosophiae*) (28) declared that the Rose-Croix lived on the mountain of Reason, in the temple of Wisdom, built upon the rock which is the Christ, that they are taught by the Holy Spirit, and that they are the spiritual stones of the Edifice.

RULES AND PRECEPTS

We must now give an idea of what was understood by the Rose-Croix in the 17th Century.

Here first of all are the clear declarations of the *Fama*:

Each of the Brothers is bound to follow the following rules:

- 1st) To use the works of the Father;
- 2nd) Set up a new basis on the edifice of Truth;
- 3rd) Each can be one;
- 4th) Rest in unique truth, and light the sixth candle;
- 5th) Not be preoccupied with poverty, hunger, illness or old age;
- 6th) Live for the moment, as if one had been there since the beginning of the world;
- 7th) Stand in a place;
- 8th) Read the *Liber Mundi* ;
- 9th) Enchant people, spirits and princes;
- 10th) In these times God shall grow the number of our members.

Here are the reasons they gave for joining with them:

- 1st) Shun alchemical books and their words, and the charlatans who seek your money;
- 2nd) The Rose-Croix seek to share their treasures; but those who wish to steal from them will fall beneath the strength of the Lion²¹;
- 3rd) They lead to knowledge of all secrets with ease and without mysterious phrases;
- 4th) They offer more than royal palaces;
- 5th) They do not do their own will, but as driven by the Spirit of God;
- 6th) Awaken the gifts which are in you by experiencing the Word of God and by consideration applied to the imperfection of all the arts;
- 7th) Hold to Christ, condemn the pope, live the Christian life;
- 8th) Call into our Society many others to whom the light of God has also appeared;
- 9th) All the treasures disseminated in nature will be shared out among them;
- 10th) Grasp all that is obscure in human understanding.

They declared that their panacea did not preserve one from fatal death.

And, while they could make everyone happy and diminish the misery of the world, they didn't do this, because one couldn't find them except after much work and being sent by God.

Their powers: to heal and evade malady; occult science, embalming, everlasting lamps, prophesy, artificial songs, transmutation, etc., constituting what they called a *parergon*.

²¹ Symbol of the Prince of this world.

But their real work is not indicated.

Michel Maier devoted his *Themis aurea* (18) to an exposé of the mundane laws adopted by the Rose-Croix. As the senary is a perfect number, neither too large to create confusion, nor inferior to harmony, and since that which follows nature should obey simple laws, the adepts accepted six rules, being:

- 1st) That none among them, if he is traveling, will declare any other profession than that of healing the sick, and that *gratis*;
- 2nd) That none should be forced, by reason of his affiliation, to dress in special clothing, but that he should adopt the habits of the country in which he finds himself;
- 3rd) That each Brother is bound each year, on the day C²², to come to the Temple of the Holy Spirit, or declare in a letter the cause of his absence;
- 4th) That each Brother must carefully choose an apt and skillful person to succeed him after his death;
- 5th) That the word R.C. will serve as their seal, password and signature;
- 6th) That this Fraternity be hidden for one hundred years.

And he continued: “The fundamental rules of this Society are to revere and fear God above all things; to do everything possible which is good for his neighbor; to remain honest and moderate; to drive away the devil; to be content with the least things for nourishment and clothing, and to be ashamed of vice... It is puerile to reproach them for not keeping their promises, for many are called and few are chosen; the masters of the Rose-Croix show the Rose from far off, but they present the Cross... They most desire the reformation of the sciences and the world which they don’t expect; their main area of study, therapeutics, has three objects: body, spirit and soul”.

According to Fludd, the Brothers were divided into two classes. The first were entitled *Aureae crucis fratres*, containing the theosophers; the second were the *Rosae crucis fratres*, who restricted their research to sublunary things. Fludd would have belonged to the first category (12).

At the head of the Fraternity is an Emperor, elected by the Brothers for ten years. The *Clypeum veritatis* (29) had the order of succession of the Imperatores go back to Adam.

The author adds, in the guise of a warning: “Many of our clients and our disciples then rise up against me; in our Fraternity we have had, and now have and protect popes, cardinals, bishops, abbots, emperors, lords. Our peace is witness to our conscience, which gives us joy like a foretaste of Paradise. (Tunis, 21 February 1618)”.

²² Day of the Cross (?).

CHAPTER V: FUNDAMENTAL DOCUMENTS

The Rosicrucian manifestation occurred particularly through little pamphlets, most often anonymous, distributed at fairs in Leipzig and Frankfurt, real universal exhibitions of this age; through posters, which we will discuss later, and through the following writings which we will now analyze:

The *Reformation*,
The *Confessio*,

To which one should add *The Chemical Wedding of Christian Rosenkreutz*.

In 1614 in Cassel there appeared, from the press of Wilhelm Wessel, an anonymous book of 147 pages in-8° entitled: *Allgemeine und General Reformation, der gantzen weiten Welt. Beneben der Fama Fraternitatis, Dess Löblichen Ordens des Rosenkreutzes, an alle Gelehrte und Häupter Europea geschrieben: Auch einer kurtzen Responssion, von dem Herrn Haselmeyer gestellet, welcher desswegen von den Jesuitern ist gefänglich eingezogen, and auff eine Galleren geschmiedet: Itzo öffentlich in Druck verfertiget, and alien trewen Herten communiciret worden*²³.

This “general reformation” was a satirical story which was supposed to take place during the time of the Emperor Justinian. The seven Sages of Greece, with Cato and Seneca, are called to the Apollonian Oracle at Delphi at the behest of the sovereign, in order to suggest a solution to the misery of humanity. The reforming programs extant at the end of the 16th Century are ridiculed by the interlocutors.

The main part of this *Reformation*, the *Fama Fraternitatis*, is the original part of the writing. In the first edition of the *Reformation*, it comprises pages 91 to 128 and is titled: *Fama Fraternitatis, Oder Brüderschafft, des Hochlöblichen Ordens des R.C. An die Häupter, Stände and Gelehrten Europae*.

The more complete title of this document, which is found in an edition of 111 pages in octavo which appeared in Cassel, by W. Wessel, in 1615, as follows: *Fama Fraternitatis R. C. Das ist Gerucht der Brüderschafft des Hochlöblichen Ordens R. C. An alle Gelehrte and Heupter Europae. Beneben deroselben Lateinischen Confession, Welche vorhin in Druck noch nie ausgegangen, nuhmehr aber auff vielfältiges nachfragen, zusampt deren beygefügeten Teutschen Version zu freudtlichen Befallen, allen sittsamen guthertigen Gemühtern wolgemeint im Druck*

²³ *Universal and general Reformation of the entire vast world. With the Fama Fraternitatis of the illustrious Order of the Rose-Croix, adressed to all the wise men and sovereigns of Europe. Also with a brief reply by M. Haselmeyer who, for this reason, was imprisoned by the Jesuites and sent to the galleys. Now prepared for printing and publication and communication for all faithful hearts.*

*gegeben and communiciret. Von einem des Liechts, Warheit, and Friedens Liebhabenden and begierigen Philomago*²⁴.

The *Fama* begins thus: “We, the Brothers of the Fraternity of the Rose & Cross, offer our salutations and our prayers to all those who shall read our *Fama* of Christian inspiration”. Then it declares that, a secret Fraternity was founded two Centuries earlier by Father R.C. with a general reformation in view²⁵ whose life it relates.

Of German nationality, and born of a noble but impoverished family, Christian Rosencreutz soon became an orphan. He was raised in a convent where he learned Greek and Latin, which he left at the age of sixteen, to travel with an ecclesiastical brother to Dams, then to Jerusalem, then to Damcar in Arabia, where he remained for three years; then he went to Egypt, Libya and Fez where he lived for two years.

During these travels he learned from the counsel of the sages whose company he kept, a universal harmonic science, which was mocked by the European savants to whom he tried to communicate it. He drew this knowledge from the *Liber M. (Book of the World)* which these Arab sages had taught him, which he translated from Arabic into Latin, and which enclosed the wisdom of Adam, Moses and Solomon, and which was also known to a certain Th. B. Theophrastus, who was not a member of the Fraternity, but who strongly supported the founder in his efforts.

He conceived a plan of universal reform: political, religious, scientific and artistic, whose realization led him to abandon all riches which could be obtained through the transmutation of metals. After working alone for five years, he joined with three brothers of his former monastery in Germany: G.V., I.A. and I.O. He instructed his collaborators in a house called *Sancti Spiritus*. There they healed the sick and made known the principles and aim of their Society. Later on, the Father added Brother R. C., son of the Brother of his deceased father, Brother B., a painter, Brothers G.G. and P.D., writers, all Germans, save I.A. He communicated his magic language to them and demanded of them a vow of chastity. They wrote a book together containing “that that man could desire, ask and hope for” – being a life in God. Moreover, among the books in their philosophical library, *Axiomata* remained immutable until the end of time; *Rotae mundi* described the way of this world from the day that God said: *Fiat* until the day that He shall say: *Pereat*.

Then the Brothers traveled throughout the world, having determined to submit to six obligations, which we enumerated in the preceding Chapter²⁶; but they agreed to communicate among themselves to avoid erroneous opinions.

²⁴ *Glory of the Fraternity of the R. C. that is to say the renown of the Fraternity of the Most Illustrious Order of the Rose-Croix, to all the wise men and sovereigns of Europe. With, in Latin, the Confession of the same Fraternity, which has never been published before now, but which is now requested from many sources, accompanied by a German translation, to be amicably acceptable to the readers. Given in print and communicated with humbly charitable intention by a passionate Philomago friend of light, of truth and of peace.*

²⁵ The name of the Fraternity and the name of the founder are not mentioned in the *Fama*; they are designated by the sole initials of R.C. and Br. C. R.

²⁶ *Vide supra*, p. 44.

The Father kept Brothers B and D by his side for one year: then it was the turn of his cousin and Brother I.O. Brother I.O. was the first to die, in England, where he had cured a young count of Norfolk of leprosy. Then Brother A. died in Narbonne Gaul: he was succeeded by Brother D., the last of the first group.

Their burial places are unknown.

Brother N.N. replaced him, and solemnly preached the obligation to fidelity and secrecy (*Fidei et silentii juramentum*). Then the father prepared his own tomb, which was only discovered one hundred twenty years after his death and by chance, in a crypt upon whose door was written; *Post CXX annos patebo*²⁷ and behind which could be seen a mausoleum.

Here the Fama gives the allegorical story of the discovery of the tomb, an allegory beneath whose veil is presented the intentions of the Fraternity. Indeed, it is only at this moment that they are publicly made manifest.

The father's tomb occupies the center of the House of the Holy Spirit. The sepulcher has seven sides; each side is five feet wide and eight feet high. Above is suspended an artificial sun which has borrowed the secret of light from the physical sun. In the middle, by way of a tombstone, is a circular altar on which a round brass (copper) plaque is placed, with this inscription:

*A.C.R.C. Hoc universi compendium vidus mihi sepulchrum feci*²⁸.

Around the first circle is: *Jesus mihi omnia*²⁹. At the center there are four figures written in circles, each bearing one of the following mottoes:

Nequaquam vacuum.

Legis jugum.

Libertas Evangelii.

*Dei gloria intacta*³⁰ ..

The floor is divided into triangles, filled with secret figures; each side is divided into ten squares, with phrases and figures drawn from the book *Concentratum*. Beneath the altar, the body of the father, incorrupt. The mummy holds *Book T.* in its hands, that book which, after the Bible, represents the Fraternity's greatest treasure, and which ends with a eulogy of the father beginning with these words:

²⁷ After one hundred twenty years I shall be opened. - The Fama adds here: *At the same time a door is opened in Europe.*

²⁸ *During my life I made a summary of the universe as a tomb.*

²⁹ *Jesus is everything to me.*

³⁰ *Nothing (exists) in a vacuum.*

Yoke of the law.

Liberty of the Gospel.

The glory of God is unassailable.

“A grain of seed sown in the heart of Jesus ...” At his sides are his *Bible*, his *Vocabulary*, his *Itinerary* and his *Life*³¹.

All this with the motto:

*Ex Deo nascimur,
In Jesu morimur,
Per Spiritum Sanctum reviviscimus*³².

The brothers took some books which they intended to publish, then they retired, having closed and sealed the door to the tomb.

This tomb will be opened to those who are worthy; it would be useless for the unworthy to try.

So that every Christian might know the belief and faith of the Brethren, the *Fama* declared that they had knowledge of Jesus Christ “in terms that this knowledge has become brilliant and clear at the present time, especially in Germany, and how still today (to the exclusion of every dreamer, heretic and false prophet) it was preserved, discussed and spread in certain countries.” It added that the Brethren practiced “the two Sacraments... of the primitive reformed Church.” In politics, they recognized the Holy Roman Empire and “the fourth monarchy”³² as their head and that of Christianity. Their philosophy “was not new, but that which Adam received after the fall, and which Moses and Solomon had practiced. Thus it must not be placed in doubt nor opposed by other opinions.” Moreover, “the cursed and impious art of fabricating gold” was not of any importance, it was only a *parergon*. Assuredly the philosophical stone was not only a gem of light, it was also a perfect remedy which chased all illness from man; but the Brothers on no occasion transmuted metals; nature had many other secrets. Their most elevated goal was to devote themselves to the health of souls, to show the way to true wisdom; to essence was, “as Christ said, the power to command demons, to see the heavens open and the angels of God go up and come down from there, and to have one’s name written in the Book of Life.”

This writing was laid out in five languages, “including the brochure *Confessio*, as was our wish.” The learned of Europe were invited to try out the suggestions which it contained and to publish their thoughts. The Brothers asked them to study their arts and sciences, which had been written out for them to judge: and then they would see for themselves. And men of goodwill were solicited to unite themselves in an unknown Society of the world. Those who replied to this call would be put in communication with the Society, for the Edifice would not remain invisible forever. When someone was worthy to be admitted among them, the Brothers would acknowledge them through revelation.

³¹ Comprising five books; just as the Chinese have five Kings, the Hindus four Vedas and the Manava-Dharma, Shastra; the Israelites, the Pentateuch; the Christians, the Gospels and the Apocalypse.

³² *From God we are born, in Jesus we die, through the Holy Spirit we are born again.*

The *Fama* ended with the motto: *Sub umbra alarum tuarum, Jehova!*³³.

To the 1614 edition of the *Fama* is added a “reply” written by Adam Haselmayer, public secretary of Archduke Maximilien, to the members of the Rose Croix³⁴. He said that, being in the Tyrol in 1610, he had received a manuscript copy of the *Fama*. He spoke enthusiastically about the Fraternity, asked the Brethren to manifest themselves in order to teach the world knowledge of the Messiah and to announce that light which must come in the time of the reign of the Holy Spirit, for in the immediate future must come grave events: the fall of the pope, adversary of Jesus Christ, and of his partisans, and the coming of Christ triumphant.

We should add that, from the commencement of the *Reformation*, on should note that the idea of universal reform was not a thought original to the Rose Croix, but that it was only a restating of a pamphlet by Trajano Boccalini : *Ragguagli di Parnasso (News from Parnassus)*, published in Venice in 1612. In any case, at the time that the oldest Rosicrucian documents were appearing, there was a contemporary belief in an imminent general revolution. A more total reform even than that of Luther was spoken of, one which would precede the end of the world .

In 1615 a second brochure appeared to complement the *Fama: Confessio Fraternitatis Rosae Crucis. Ad eruditos Europae*³⁵, also edited in Cassel by Wilhelm Wessel, accompanied by the *Fama*, first in Latin then in a German translation. In the edition we have just mentioned, the *Confessio* comprises the Latin part in pages 43 to 64 and the German translation in pages 67 to 111.

Its contents conforms with that of the *Fama*, though with a more accentuated point which is both apocalyptic and antipapal. It speaks with more precision about global reformation, and above all it reveals the name of the founder of the Fraternity: he was called Christian Rosencreutz, and states that he was born in 1378 and that he lived for one hundred and six years.

Formed under a direction by the Spirit, the Society had as its aim to bring back an age of happiness after the Saturnine night. Then that which was concealed would be revealed; lies and falsehood would disappear. On that great day the Fraternity would reveal all its secrets. It wished to live on good terms with the State, for it offered the supreme head of the Roman Empire its prayers, its secrets and all its treasures. Knowledge would not save the world: on the contrary, it would only lead to an increase in pride. God would light a sixth candle for the Brethren, which would result in marvels. They would suffer neither hunger nor poverty nor sickness ; their lives would endure forever. They would communicate with the Indies and with Peru; and could read in a single book everything contained in the past, present and future. By means of chanting they would metamorphose rocks and precious stones and would come to rouse both the God of hell, Pluto, and the Nobles of the earth. Before the destruction of the world, God had resolved to send him once more as much light, life and magnificence as that which Adam had received before original sin. And this time was approaching.

³³ *Beneath the shadow of Thy wings, O Jehovah!*

³⁴ We know nothing about this Adam Haselmayer.

³⁵ *Confession of the Fraternity of the Rose & Cross to the wise men of Europe.*

The *Confessio* exhorted its readers to read the Bible, “the most extraordinary, the most salutary, the most admirable book which had been given to man since the creation of the world” and above all to make it the rule of their lives. This being done, they would unite in spirit with the Fraternity. One should not wait for social or moral reforms, nor philosophy: it would be from inside that salvation would work, by the renunciation of self, through inner purification, through love of one’s neighbor. He who was sympathetic of human suffering was near to God, Who raises the humble and mortifies the proud; God would let him hear the voices of His angels.

The *Confessio* also gave several explanations about the aim and spirit of the Order. It was composed of several grades; not only the great, the rich and the wise, but the little people could be chosen as well, if they had aptitude for the work of the Fraternity, which had more gold and treasure than all the universe could give them. Nevertheless, this didn’t constitute the principal aim of the Order; above all the Brothers confessed Christ with a sincere heart, they professed the true philosophy and led a Christian life.

THE CHEMICAL WEDDING OF CHRISTIAN ROSENCREUTZ

In 1616, under the name of its author, the *Chemical Wedding of Christian Rosencreutz* (30) appeared. In his *Autobiography* (31), Jean-Valentin Andreae declared that he had composed this book when he was fifteen years old, around 1601.

In his letter, this treatise is an quite detailed exposé of the metallic working; in its spirit it describes the rising up of the soul, by degrees, towards illumination.

This book is attributed to Christian Rosencreutz which he would have written in 1459. He recounts, over the course of seven days, the marriage of the king, then his decapitation and finally his resurrection.

It is because of an invitation that the king addresses to him to attend his wedding ceremonies that Rosencreutz sets out on his way, with a profound sense of his unworthiness. In memory of Christ, he ties a red ribbon in the form of a cross on his homespun robe; he sticks four roses in his hat³⁶ and takes bread, salt and water as victuals.

At the entrance to the forest he finds three roads: one short, but dangerous; the second is the royal road reserved for the chosen and the third is pleasant but very long. He is warned that he only has one opportunity to choose the way, then he cannot go back. He asks God, Who has him take the second road. This leads to the royal castle built on a mountain. There, to a person who asks his name, he replies: Brother of the Red Rosy Cross. The many candidates for the king’s wedding are “weighed”³⁷. Rosencreutz is the purest; he is received with all honors, and is

³⁶ This is still the symbol of the Rose Croix.

³⁷ Reference to *Mene-Tekel-Upharsin* (counted -weighed-divided) from Daniel V. 25-28.

given the Golden Fleece³⁸ decorated with a flying Lion.

As for the intruders, a cup is given to them filled with a drink of forgetfulness. After which they are chased away, with the order never to return to the king's castle for the rest of their lives.

Then follow other symbolic proofs; and the representation of a play in seven acts. Before the queen is a great book containing all knowledge combined in the castle. The chosen number nine, and they each bear a banner carrying a red cross.

Finally the chosen are given their duty, which is to think on God and to work for His glory and for the good of men.

Then the royal couple are decapitated, as well as four kings and queens who are present . The six persons are buried and their blood is collected in a golden vase. The Moor who presided over the execution is decapitated in his turn and his head fetched in a cloth. The chosen are told that: "the lives of all these beings is in their hands and that they must maintain a fidelity stronger than death."

That night, the six caskets are carried by ships. The chosen attend the symbolic funerals of the sovereigns and are invited to seek the medicine which will bring life to the decapitated kings and queens. Long alchemical operations are described.

The king and queen revive. They will work with the chosen to the triumph of God. The king nominates them "Knights of the Golden Stone", with the power of act against ignorance, poverty and illness. As for Rosencreutz, he will have still other proofs to overcome before coming to the end. It was said to him: "You have received more than the others ; strive thus to give still more." The signature of each is requested. Our hero writes:

The highest knowledge is to know nothing³⁹.

Brother Christian Rosencreutz
Knight of the Golden Stone.
Year 1459.

The author of the *Chemical Wedding*, Jean-Valentin Andrea (1586-1654), was one of the most knowledgeable men of his times. His grandfather Jacob had been one of the most illustrious theologians of the 16th Century and one of the authors of the "Formula of Concord": he was known as "the Second Luther." Jean-Valentin was always very proud of descending from such an ancestor.

He lost his father early on and, in very difficult material circumstances, made sound

³⁸ The Golden Fleece is the symbolic name of the Great Work.

³⁹ *Summa scientia nihil scire.*

studies in the seminary at Tübingen. He acquired an uncommon culture in ancient and modern languages, mathematics, natural sciences, history, geography, genealogy and theology. He left a considerable work and a great reputation.

He was profoundly affected by the influence of his master Jean Arndt (1555-1621), the great mystical preacher, spiritual disciple of Jean Tauler, an influence which was confirmed and deepened with his closest friends Christophe Besold and Wilhelm Wense, whose lives were modeled on an imitation of Jesus Christ. Nourished by the great mystics mentioned above, they preached, in reaction to the dogmatism and ritualism of the official Church, the need for a life filled with spirit and love, rectitude, unrelenting battle against evil tendencies, integrity of spirit, austerity of morals, charity, justice, affirming that only a holy life allowed the Holy Spirit to enter into the human heart, which united man to God and conferred his gifts upon him. They recaptured the teachings of St. Paul in their sermons on the old man who must be crucified with Christ in order to be resurrected with Christ.

Andreae traveled all over Europe, and the experiences he had during the course of these journeys confirmed him in his decision to wait for the power of the Gospel for the realization of his noble plans of moral and social reform.

During the Thirty Years' war, the town of Calw, where he had been named deacon, was destroyed. He showed himself to be untiring in the performing charitable works and gave unsparingly to his fellow citizens with admirable devotion.

Under the title of *Theophilus*, published in 1649, he united a remarkable program for renewal and conversion for his Church in three dialogues. And, when the first manifestos of the Rose-Croix appeared, he published the *Chemical Wedding of Christian Rosencreutz*.

Who wrote the *Fama* and the *Confessio*? This question has caused much ink to flow during the course of these past three and a half centuries.

It seems certain that these two writings are not the work of one and the same author. They express the ideas and hopes of a collectivity.

Gottfried Arnold, in his *Kirchen- und Ketzerhistorien* (32), affirms that Jean Arndt had revealed to his friend Christophe Hirsch, the renowned theologian, that Jean-Valentin Andreae and thirty other people of the country of Wurtemberg had composed the *Fama* and had published it in the hope of learning, by means of this poetic fiction, if there existed, dispersed across Europe, hidden friends with true wisdom, who could then make it manifest.

On the other hand, the style and language of the *Fama* and the *Confessio* are different in style and language from the known works of Jean-Valentin Andreae, notably the *Chemical Wedding* whose paternity he himself claimed.

The names of many authors have been put forward.

The question is far from being answered.

The *Reformation*, the *Fama*, the *Confessio*, like the *Chemical Wedding of Christian Rosencreutz* are the only original written manifestations of the Rose-Croix. These are the first works in which the name of the Fraternity can be found.

These writings, principally the *Fama*, were often reimprinted and translated. They had a prodigious effect. A great many beings, the sick, the worried, cast the cry of their distress and their hopes at the Fraternity. Others cried imposters and heresy. The promise of a remedy against sickness, of a life prolonged without end, of a single book containing all the knowledge of the world stirred up the furor of doctors and philosophers.

One of the immediate results of the appearance of the *Fama*, elsewhere, was to create a crowd of charlatans who claimed to be members of the Fraternity, promised marvelous cures and alchemical secrets, and who knew nothing except how to ruin the health and fortune of those naïve enough to believe their boasting. Three of the adventurers, at Wetzlar, Nuremberg and Augsbourg, pushed their audacity so far that secular caught up and one of them was hanged. (23)

Fludd launched a scathing attack on some people who had usurped the title of Rose-Croix and who professed false theories. All the same, there were very few respectable people published under the name of Rose-Croix .

CHAPTER VI: THE ROSICRUCIAN MANIFESTATION OF THE 17th CENTURY

The Protestant character of the Rosicrucian manifestation of 1614 escaped nobody. The protagonists of the Rosicrucian movement in the 17th Century: Valentin Andrea, Michel Maier, and Robert Fludd were Protestants.

But this outward character must not give such an illusion. They absolutely did not encompass a strictly doctrinal attitude: the authors of the first Rosicrucian manifestos - like Dante⁴⁰ - were antipathetic towards the papacy solely for motives of political and moral order .

THE PRINCIPAL ROSICRUCIANS WRITERS

We have spoken at length about Jean-Valentin Andreae.

A few years younger than him, Michael Maier in Germany and Robert Fludd in England were the most representative people of the Rosicrucian movement in the 17th Century.

Michael Maier (1568-1622) was an alchemist of renown. He became the personal physician of Emperor Rudolph II, who gave him the title of Count Palatine and Imperial Counselor. In 1617 in Frankfurt, he published *Silentium post clamores* (25), in which he praised the Rose-Croix for having responded with silence to the pamphlets of all sorts published for or against them; and besides the adversaries of the Rose-Croix were “bawlers who wanted to be received into the Fraternity but who had not received a response. ” He revealed that, at all times and among all peoples, colleges of philosophy have existed where medicine and the secrets of nature were studied. These secrets were transmitted from generation to generation by way of initiation. Maier explained that these colleges were instituted for the teaching of the secrets of nature and not for the propagation of esoteric doctrines. The Rose-Croix had had reason to reveal its existence through the *Fama* and the *Confessio* , which said well what they had to say without running counter to reason, nature and experience. And he declared that the true Rose-Croix were outside of space and time: that they saw into the innermost part of peoples’ hearts; that, in consequence, nobody should concern themselves over a final affiliation which can only be decided outside of himself. Moreover, the Fraternity had reason to observe strict silence, which alone could protect it against profanation by the vulgar. Maier affirmed that: “of six thousand candidates the Fraternity has chosen hardly one.” And he added: “Many are called , but few are chosen. The masters of the Rose-Croix show the rose, but they offer the cross. They prove the best candidates by means of a silence of five years in order to dominate their passions and their words.”

⁴⁰ *Vide supra*, p. 28. See also on p. 29, the declaration of Stanislas de Guaita: “Never have the Rose-Croix denied Catholicism...”.

In *Themis aurea* (18), Maier proclaimed that all vice is intolerable among doctors, and that the Rose-Croix are free from all vices.

The most curious of his works is *Atalanta fugiens* (33) in which, by means of emblems, he treats of the secrets of nature.

Buhle reports that in 1620, Maier went to England where he did active advertising for the Fraternity of the Rose-Croix. It is possible that he met Robert Fludd there.

After his death, his treatise *Ulysses* (34) was published by one of his personal friends. He declared that he did not know whether Maier, who had defended the cause of the Rose-Croix with such passion and disinterest, had ever been received among them, but he was certain that he was a Brother of the Christian Religion, that is to say without any doubt of the Fraternity of Christ founded by J.-V. Andreae.

Robert Fludd (1574-1637) was one of the most singular minds of his epoch. At Oxford he studied literature, philosophy, mathematics, theology and medicine. Then he traveled to France, Italy and Germany. At Oxford he obtained the grade of Doctor of Medicine. He possessed an encyclopedic knowledge; he was renowned throughout Europe both as a philosopher, doctor, anatomist, physician, chemist, astrologer, mathematician and engineer. While showing himself an advocate of the doctrines of the Kabbalah, whose mysteries he had probed, he loved exact sciences and, in every field in which he exercised his vast activity, demonstrated a real ability for observation. He was the inventor of the barometer and constructed machines which were the admiration of his contemporaries.

His philosophy is essentially religious. God is the principle, the end, the sum of all that exists. The entire universe tout comes from Him, it is formed of His substance and will return to him. God, passing eternally through the archetypal world where He reveals Himself to Himself through the Macrocosm (nature); and through the Microcosm (man) offers, according to the expression of Trismegistus, the image of “a sphere whose center is everywhere and circumference nowhere.”

God revealed primordial Wisdom to the first man and this was then transmitted by the Patriarchs, Prophets, Wise Men and, more recently, by the Brothers of the Rose-Croix. Christ revealed to His apostles, particularly to St. John and St. Paul, the mysteries of supreme knowledge.

The Philosophical Stone is Fire, Life, Light issuing from Christ. Alchemy consists of leading the adept to the state of perfection from which Adam fell⁴¹.

The philosopher and physician Gassendi claimed to refute Fludd in his *Exercitatio in Fluddanam Philosophiam*, Paris, 1630. The philosopher Marin Mersenne, friend of Descartes,

⁴¹ In the second part of this book we find many extracts characteristic of Robert Fludd.

had tried in his *Quaestiones celeberrimae in Genesim*, Paris, 1623. Kepler the astronomer also wrote to combat his theories. However the experimental method used by Fludd, by its mathematical rigor, recalls the principles of natural philosophy by Newton.

Fludd wrote many works vehemently defending the Rose-Croix, notably the *Apologetic Treatise* (1617) (35) and, under the name of Joachim Frizzio, *The Sovereign Good* (1628). (19)

Like Maier, Fludd declared that he was not Rose-Croix.

Theophilus Schweighardt, of Constance, is one of the great apostles of the Rose-Croix. His *Mirror of Rosicrucian Wisdom* (27) is of capital importance. There he explains well the true character of the Rosicrucian undertaking:

“See here represented all the art of the world, all its knowledge and all its expertise: however, seek first the kingdom of God.”

“Ora et labora.”

“If you do not understand my sincere lessons, you will not understand any book.”

“Many people, belonging to all classes of society, inquire insistently about this Fraternity. Few days would pass in Frankfurt, Leipzig, in other places, but above all in Prague, where ten, twelve and even twenty people wouldn’t come together to talk about these things, not counting those authoritative people who persevere in their work together. However, they have been betrayed by false brothers; this is why the author decided to bring to the light of day the spirit and regulations of this College. The public must know that, since the Brothers’ assembly is held nowhere, a man of heart, pious and loyal, can easily and without great effort come to speak to them.”

In the same work we read: “Go back into yourself, reject the things of this world, consider the two old treatises of Thomas à Kempis written one hundred fifty years ago, observe their instructions. If you do that, you will already be half Rose-Croix... and a Brother will soon appear in person.”

Under the pseudonym of Florentinus de Valentia, he responded to an attack by F. G. Menapius on 3 June 1617 and, in his *Flourishing Rose* (36) gave important details about the spirit which animates the Brothers. They do, he tells us, the opposite of the wise who dispute logic and not the thing itself.

“Menapius said that the Rose-Croix are sorcerers, black magicians, devils incarnate. This is false, for every day they help the world without interruption, but anonymously.

“They are, in mechanics, the mirrors of Archimedes.

“In architecture, the seven wonders, the automata of Archytas, Bacon, Albert, mirrors,

perpetual fire, perpetual motion.

“In arithmetic, the rythmomachy, usage and composition of the wheel of Pythagoras, his method of giving a number to everything up to God.

“In music, that of the nature and the harmony of things. “In geometry, the quadrature of the circle.

“The Rose-Croix seek the Kingdom of God, regeneration in Jesus Christ by reading the only Book of Life.”

Florentinus de Valentia then takes the first person, and says:

“We hear the Word in spirit in a silent Sabbath.

“The book which contains all others is within you, and in all men.

“He it is who leads to wisdom, who guides the wise, who has given me knowledge of all things, of creation, time , stars, animals, thoughts, men, plants.

“The kingdom of God is in you (Luke XVII, 21).

“The Word is the wisdom of God, His image, His spirit, His law, Christ in man.

“Just as a little finger placed before the eye can prevent you from seeing an entire town, so a little fault can prevent you from seeing the treasure of Regeneration...

“Adam only feel through his own freewill.

“I wish to be nothing and hear all, abandoning myself to God like a child, combine my will with His, seek Him before all, let His kingdom act within me (36).”

Irenaeus Agnostus appears to be the pseudonym of Gotthardus Arthusius, from Dantzic, who was Vice Rector of the Gymnasium of Frankfurt -on-the-Main and who Semler believed to have been Chancellor of Westphalia. He signed one of his books (24) “the unworthy notary of the Fraternity for Germania.” In *Fons Gratiae* (37) he takes up again the teachings of the *Fama*: “To fight against faults and vices, live in humility, justice, truth, chastity, like the first brothers. After the preparation, which could last five years, the man, having carried the cross, will know the rose.”

This “Pacific Unknown” is an enigmatic person. Works published under his name are apologies for the Rose-Croix⁴². Yet one of the brochures signed by him⁴³ sets itself violently against a work also published under his name which is mentioned here (note 3). Certain authors, Buhle and Waite, have likened - but without proof - Irenaeus Agnostus to one of the adversaries of the Rose-Croix, like F.-G. Menapius.

⁴² For example: *Mirror of Constasy or Exhortation necessary for those whose names are already given to the holy and blessed Fraternity of the Rose-Croix, so that they must not let themselves be led into error by certain wicked and perverse writings, but should stay firm and remain confident.* By Irenaeus Agnostus (5 August 1618).

⁴³ *The Footsteps of Sages, or the Ultimate and Fundamental Discovery of the Pious and Blessed Fraternity of the Illustrious Order of the Rose -Croix. Directed... against the Mirror of Constasy , and which is written in a most ironic and extravagant manner.* By Irenaeus Agnostus (13 June 1619).

Another anonymous author signed Rhodophilus Staurophorus (friend of the Rose-Bearer of the Cross). A. Peeters-Baertsoen identifies him, without any proof, with Irenaeus Agnostus. Rhodophilus Staurophorus is the author of a brochure of 15 pages, written in August 1618: *The Philosophical Abduction* (38). He signs himself “the unworthy servant of the Fraternity of the Rose-Croix .”

Let us again quote Julianus de Campis, author of the *Letter* dated Belbosco, 24 April 1615 (39) which was published with the *Fama* in the edition of 1616 and in that of 1617. Kazauer (8) claims that it was by Julius Sperber, counselor of Anhalt-Dessau, author of the *Echo of the Rose-Croix Fraternity* (40).

One of the wisest of the Rosicrucian writers is the author of *The Age of Gold Restored* (41), Henri Madathanus (Adrian Mynsicht). Originating from Brunswick, he called himself Brother of the Golden Cross. He was doctor and surgeon to Duke Adolph Frederick of Mecklembourg. He worked with his *famulus* , Hermann Datich, to unite the works of Boehme and those of the Hermetists⁴⁴.

The French philosopher Michel Potier, who lived in Germany, was enthusiastic about the Rose-Croix. He dedicated his *New Treatise on the Philosophical Stone* (42) and his *Pure Philosophy* (43) to the Brothers, declaring that, before them , he was a ignoramus. He invited them to preach their doctrine in his country.

In 1622, stuck to the walls of the principle crossroads of Paris was a poster labeled as follows: “We, Deputy of the Principal College of the Brothers of the Roze-Croix, are making a visible and invisible sojourn in this town, by the grace of the Most High to Whom the hearts of the just are turned. We shall show and teach without books or signs to speak all kinds of languages of the countries where we wish to go, to save our fellow-men from the mirror of death.”

A few days later a new poster was affixed. On this could be read: “If he causes trouble to one of us by finding out about us for curiosity alone, he will never communicate with us but, if desire truly drives him to have his name inscribed on the register of our confraternity, we, who will judge thoughts, will make him see the truth of our promises, so that we will not need to divulge the place of our residence, since our thoughts, joined to the true will of the reader, shall be capable of making us known to him and him of us.”

⁴⁴ One will find fragments of Madathanus in the second part of this book.

Buhle, who took these posters to be satire, didn't suspect how they revealed the true nature and powers of the adept. The invisible presence, the inner teaching, the gift of tongues, the ability to make the light known to right intelligences are the privileges of very high initiation.

Gabriel Naudé, publicist, intimate secretary of Cardinal Mazarin, wrote an *Instruction to France on the truth and history of the Roze Croix*, Paris, 1623, where he claimed to tell what he had been able to find out about the origins of the "Fraternity"; he exposed the legend of Christian Rosencreutz and he was ironic about the pretensions of the Brothers of the Rose-Croix on reforming the world.

At the same time a gross pamphlet: *Horrifying pacts made between the Devil and the claimed Invisible Ones* (1623) went further still about Naudé's libels. Under the pretext of informing his readers about the "Invisible Ones", the anonymous author imputes to the Brothers a history of assassinations, evocations of the devil, infernal oaths, Sabbath scenes in the presence of Astaroth, etc..

The philosopher Jacques Gaultier, of the Company of Jesus, devoted a Chapter of his book *Chronographical Table of the Estate of Christianity from the Birth of Christ*, Lyons, 1633, to the Rose-Croix. He declared that the Rose-Croix is "a rejection of Lutheranism, a mixture from Satan of empiricism and magic."

As for philosopher François Garasse: *The doctrine of beautiful spirits of this Time or claiming to be such*, Paris, 1624, he went so far as to demand the wheel and the gallows for them.

For a few years Descartes served in Germany in the army of Prince Maurice of Nassau. Around 1619 he heard about the Rose-Croix and sought to enter into communication with them; but he did not find them. That did not stop him, on his return to France in 1623, from hearing himself criticized for being enrolled in the aforesaid society. However, he didn't want to condemn them without being better informed on their subject.

Leibniz only ever considered the Rose-Croix to be a fiction. For him, *The Chemical Wedding* is a novel in which he deciphered an enigma whose word was: Alchimia.

Let us mention Thomas Vaughan, whose pseudonym was Eugenius Philalethes.

He was born in 1622. He has been believed to originate from Scotland. He studied at

Oxford and had great renown as a chemist and alchemist. He applied himself to penetrating the secrets of nature. He called himself a “philosopher of nature”; he saw himself as a disciple of Henry Cornelius Agrippa and boasted of the hostility of Aristotle and Descartes.

In 1652 he translated the *Fama* and the *Confessio* into English. This is how he expressed himself in the introduction to this book: “I am able to affirm the existence and the reality of this admired chimera , the Fraternity of the Rose-Croix...” and, in the preface: “for my part, I have no relations with these people ... The attention I give them was first awakened by their books, for from these I recognized them to be true philosophers... Their principles are completely in accord with ancient and primitive wisdom; they are also in conformity with our own religion and confirm all points... Wisdom and light come from the East ; it is from this living source that the Brothers of the Rose-Croix have drawn their health-giving waters.”

Among other works he wrote *An Open Entrance to the Closed Palace of the King*. (44)

One should not confuse Eugenius Philalethes with his George Starkey, whose pseudonym was Ireneus Philalethes.

As for Jean-Valentin Andreae, disappointed by the attitude of his fellow citizens, indignant at the abuse which enthusiasts made of his principles, by the polemic raised around the Rose-Croix, and also by the persecution aimed against him by the leaders of the Lutheran Church⁴⁵, resolved to withdraw from the Rose-Croix movement. He even went so far as to declare, in *Menippus* (46), and in *Mythologia christiana* (47), that the Fraternity was a farce, more, that the Rose-Croix had never existed.

But, in *Turris Babel* (48), he explained his attitude: “I now leave the Fraternity, but I shall never leave the true Christian fraternity which beneath the cross smells the roses and shuns the stains of the world.” And, in another place: “I only know how to be a brother of Christ and true Christians, respect the institutions of Christ, love Christian wisdom and savor the roses of Christ; I wish to bear the Christian cross and live their life; I wish to live and die as a Christian.”

Besides, in his *Autobiography* (31), he expressed his regret for having laughed at the expense of the Brothers of the Rose-Croix.

In 1617 and in 1618 he published an *Invitation to the Fraternity of Christ* (49); then, in 1619, under the title *Description of the Republic of Christianopolis* (50), the blueprint of a Christian Union in which he again takes up the theses of the *Fama* and the *Confessio*: the reformation of the world through the establishment of a truly Christian society. He exhorted his friends to unite through true fraternal love and to prepare the reign of the Holy Spirit through the imitation of the Jesus Christ in the life of each. But this Society never saw the light of day.

⁴⁵ Refer in particular to his *Turbo* (45).

We will end this Chapter with some anecdotes.

Voltaire, in his article *Alchimiste du Dictionnaire philosophique*, tells the following little anecdotes:

“The number of those who believed in transmutation was prodigious; the number of knaves being in proportion to the number of gullible. In Paris we saw Lord Dammi, Marquis of Conventiglio, extract several hundreds of louis from many grand Lords to make for them the value of two or three ecus in gold.

“The best trick ever done in alchemy was that of a Rose-Croix who went to find Henri I, Duc de Bouillon, of the House of Turenne, Sovereign Prince of Sedan, around the year 1620. He told him: “You do not have a sovereignty proportional to your great courage; I want to make you richer than the Emperor. I can only remain on your estates for two days; for then I must travel to Venice to hold a great assembly of the Brethren. Keep the secret to yourself. Send out for litharge from the first apothecary in your town; add a single grain of the red powder which I am going to give you; place it in a crucible and , in less than a quarter of an hour, you will have gold.”

“The prince performed the operations and repeated it three times in the presence of the virtuoso. This man had previously purchased all the litharge there was in all the apothecaries in Sedan and had then sold it back charged with some ounces of gold. On parting, the adept made a present of all his transmuting powder to the Duc de Bouillon.

“The Prince didn’t doubt that having made three ounces of gold with three grains, he could make three hundred thousand ounces with three hundred thousand grains, and that, in consequence, within the week he would soon be possessor of thirty-seven thousand five hundred marks, not counting what he could make after that. It took at least three months to make this powder. The philosopher was pressed to leave; he had none left, he had given it all to the Prince; he needed currency to hold the meeting of hermetic philosophy in Venice. He was a man of moderation in his needs and expenses; he only asked for twenty thousand ecus for his journey. A little ashamed, the Duc de Bouillon gave him forty thousand. When he had used up all the litharge in Sedan, he found no more gold; he never saw his philosopher ever again or his forty thousand ecus.”

Hargrave Jennings recounts, according to the best authorities, the following story. A stranger arrived in Venice, one summer at the end of the 17th Century. His magnificent lifestyle and his elegant manners soon admitted him into the best company, though nobody knew anything about his antecedents. His face was of perfect proportions, oval with a large and prominent forehead; black hair, long and floating; his smile was enchanting though melancholic, and the deep gleam of his eyes sometimes seemed to reflect long past ages.

His conversation was extremely interesting, though he was discreet and chatted little; he was known by the name of Gualdi. He remained in Venice a few months; people called him the "Sober Signor" from the simplicity of his manners and costume. People remarked that he had a small collection of magnificent paintings which he showed all those who wanted; that he was versed in all the arts and sciences, speaking of all things as though he had been present at the time ; finally he neither wrote nor receive a single letter and had no account with a banker; he always paid in specie and disappeared from Venice as he had arrived there.

He struck up a friendship with a Venetian lord, a widower and father of a remarkably beautiful and intelligent young daughter. This gentleman wished to see Gualdi's paintings. The latter showed his collection to the father and his daughter; they were admiring all the pictures in detail, and were about to retire when the gentleman, on raising his eyes, perceived a portrait of Gualdi with certain characteristics he recognized a being from Titian. Now at this time Titian had been dead for almost two hundred years, yet the stranger seemed to have only reached his forties. The Venetian mentioned what he had noticed to Gualdi, who replied coldly that many things were difficult to understand.

This incident was told about the city, and, when several people desired to see this strange, Signor Gualdi had left Venice taking the key to his gallery with him.

Dr. Robert Plot (51) told the following story: A farmer, digging a trench in a field, struck at a shallow depth with a pickaxe a large rectangular stone which, once cleared of grass and moss, revealed a large iron ring riveted to its center. Believing he had discovered the hiding place of a treasure, after many attempts he raised this stone, and discovered a large excavation in which a stone staircase led downwards. After some hesitation, he descended the steps, and found himself plunged into deep shadows, but which darkness appeared to lighten from a distant glow. At a depth of around one hundred feet, he found himself in a square cell from which led a long corridor; after walking along it, he descended another staircase of two hundred twenty-two steps, trying out each step before risking it, surrounded by darkness; only a light aromatic odor wafted past in puffs in the cold, subterranean air. Exploring the room there the second staircase ended, he found himself on the right of a third staircase, at the bottom of which was a pale unmoving light. Though he was a little frightened, he set off on this third descent. The walls became damp and the steps slippery as if no foot walked them since far-off times. He heard a heavy murmur, like a distant gallop; the light was now visible nearby. Fear increased in our hero little by little and

if was only with the greatest trepidation that he continued his descent. At one turn of the staircase he suddenly saw a great square chamber, with a low-lying roof; in each corner, a black stone rose was sculpted, and a golden light like that of the rising sun, clearly illuminating the person of the stupefied explorer. But his astonishment changed into terror when he saw a man seated in a stone pulpit, reading a great book placed on a kind of rectangular altar, lit by a large antique lamp of iron. A cry of surprise which our farmer could not contain made the seated man turn towards him; he stood up and, with an expression of anger, gestured to him that he was forbidden to enter the chamber; but, as the new arrival did not react to this injunction, with a blow of an iron wand which he held in his hand, he broke the old lamp which broke into a thousand pieces, leaving the place in profound darkness.

Heavy rumblings seemed to pass along distant corridors. The farmer precipitously climbed the stairs and, on returning to his village, he recounted his subterranean adventure; and the hill where he had found the entrance to the underground place was called “the tomb of the Rosicrucians” throughout Staffordshire.

CHAPTER VII: THE ROSICRUCIAN MANIFESTATIONS OF THE 18th CENTURY AND NOW

The Rosicrucian manifestation of 1614 was inspired by the pure spirit of the Gospels; its aim was to offer light, an exhortation to charity, to humility, to prayer, to the true imitation of Jesus Christ; it affirmed that the general reformation of the world will come, not through theologies and speculations on metaphysics, but through individual regeneration, the victory of man over himself and his attachment to evangelical discipline. A century had not passed by than everything had changed.

The all-mystic ideas of the first Rosicrucian writings were replaced by the discipline of secrecy, austere anonymity, the distancing of beauty, celibacy, a cold and disdainful charity, years of effort towards an unknown goal. More and more those who wanted to serve in the name of the Rose-Croix confined themselves to the study of alchemy and magic.

Our personal teachings permit us to say that the movement of 1714 was already polluted by its head, although his subordinate members sought truth with a spirit of liberty and very great sincerity.

The Silesian pastor Samuel Richter, whose pseudonym was Sincerus Renuus, published a work (in German) in 1710: *The true and perfect Preparation of the Philosophical Stone of the Fraternity of the Order of the Golden Cross and the Rosy Cross*, whose appendix contained a code in 52 articles. Here there is no spiritual consideration; only the disposition of narrow legality; a ritual without greatness, often burlesque signs of recognition. The Order comprised Brothers of the Golden Cross of Gold and Brothers of the Rosy Cross. At its head an Emperor elected by seniority and for life; every ten years he changed in great secrecy his name, his residence and his pseudonym. The Order, consisting of 21 members, was composed of at least 23 brothers, 63 at most. The brothers were admitted after three months apprenticeship and if they had performed many operations. They were required to preach a sermon. They had to give obeisance to their master until death. The works of the Order were only alchemy and magic, with distinctive secrets for the brothers. The Order possessed two houses where the members met, one at Nuremberg, the other at Ancône; but these places were then changed, for some years the brothers were living in the Indies, “in order to be able to live there in peace”⁴⁶ .

A similar inspiration gave birth to *Coelum reseratum chymicum* (52) by J. G. Toeltius, where it is said that to become Rose-Croix is to know divine magic. It is no longer Christian Rosencreutz who founded the Rose-Croix, it's Friedrich Rose.

⁴⁶ *Vide supra*. p. 36.

This character had been discovered by Pierre Mormius. Already very old in 1620, he lived on the border of Dauphiné. He claimed to be a member of the Rose Cross of Gold which he would have founded in 1622, composed of only three members, and whose general headquarters was in La Haye. He refused to accept Mormius, who then returned from Spain, into this Order; after a long entreaties, he took him on solely as *famulus*. Mormius carried what he had learned to the General Council of La Haye and , as they refused his discoveries, he consigned them to his *Arcana* in 1630. (53)

In 1747, Hermann Fictuld (54), who claimed to be a member of the Society of Lascaris, affirmed that the Order of the Rose Cross of Gold exists forever. It gave him the Golden Fleece as an emblem, which is the symbol of the Great Work, and a ritual with multicolored ribbons, crosses, parchments and signs.

In the first quarter of the 18th Century, the Rose-Croix used the work of the isolated mystics, such as Jacob Boehme. The cobbler-theosopher, who was one of the most powerful metaphysical geniuses of humanity, never claimed to write new things: everything he said could be found in the Scriptures and in the school of Nature. Also, to understand it, one should take on the true religion: to imitate and follow Jesus, “the spiritual Philosophical Stone”, in his sufferings and in his death, in order to be resurrected with him.

Louis-Claude de Saint-Martin was turned from the study of occult science and turned to mystical knowledge by Rodolphe Salzman, who introduced him to the work of Jacob Boehme. The “Unknown Philosopher” made the “Teutonic Philosopher” his true master, the judge of all his doctrines, the guide of all his highest aspirations, as Jacques Matter said . He spread the writings of Boehme in many countries in Europe.

Simultaneously, two writers were introduced to Boehme in England: his friend Joachim Morsius, a Rosicrucian, whose pseudonym was Anastasius Philaretus Cosmopolita; and William Law, author of beautiful mystical works.

Another disciple of Jacob Boehme, Jean Georges Gichtel, born mystic, apostle of renunciation, had a revelation of the Celestial Virgin, Sophia, which confirmed him in Christic poverty and led him to know the mysteries of interior and exterior nature.

To the same phalanx belongs two mystical writers, one in Germany, Karl von Eckhartshausen, the other in Russia , Ivan Lopoukhine.

Karl von Eckhartshausen (1752-1803) studied at Munich and Ingolstadt. He became aulic counselor, then library censer, then conservator of archives of the Electoral House in Munich. As Dr. Marc Haven said, “he desired and knew how to keep himself aloof from all the more or less mystical secret societies which flourished in his age, while remaining, more than anyone, an active member of this Community of Light which he described in such perfect knowledge of

cause in his works.”⁴⁷ A good man, his life was but an uninterrupted series of acts of charity; he stripped to ease the sufferings of the French prisoners in 1795.

He wrote 79 works , of which the best known are: *God is Purest Love* (1784) and *The Cloud upon the Sanctuary* (1819) (55)⁴⁸.

Ivan Wladimirovitch Lopoukhine (1756 -1816), Secretary of State of the Russian Empire (1797) then Senator, left many works on Freemasonry and he is the author of *Memoires* which were published in 1860. We know little about him, except that he knew Baroness von Krüdener and that he succeeded in softening the first persecutions led by the Tsar’s government against the Doukhobors. His master work is a book of pure mysticism: *Some Features of the Interior Church* (Moscow 1798) which Eckhartshausen described as: “a precious book and full of wisdom”⁴⁹.

To these great names we add those eminent men Emmanuel Swedenborg, the “prophet of the North” (1688-1772) and the great Polish mystic Andrzej Towianski (1795-1878).

Such were the last missionaries, at least know to us, who created the Rose-Croix. Then under this term a profusion of groups were born; but those were rose-croix in name only.

Among the multitude of Orders, Fraternities and Societies calling themselves Rose-Croix, we would mention:

In Germany,

-the *Brothers of the Rose-Cross of Gold* , founded in the middle of the 18th Century by J. G. Schroepfer, from Leipzig ;

-the *Esoteric Order of the Rose-Croix* of Dr. Franz Hartmann, which joined with the *Ordo Templi Orientis (O.T.O.)*.

In England,

-the *Societas Rosicruciana in Anglia - S.R.I.A.* - founded in 1860 by Robert Wentworth. Lord Bulwer Lytton was Grand Patron of the Order and Eliphas Lévi was a member for some time;

-the *Theosophical Society*, created in 1875 by Mrs. Helen Blavatsky, led after the death of the founder (1891) by Mrs. Annie Besant. A dissident Theosophist, Rudolf Steiner, promoter of *Anthroposophy* , has a “Rosicrucian Temple” built in Dornach (Switzerland), the “Goetheanum” ;

-the *Fratres Lucis*, founded by Lord Bulwer Lytton, out of which came the *Ordo Roris et Lucis* ;

-the *Hermetic Order of the Golden Dawn*, founded in 1887 by S. L. Mathers, which included five grades, whose four higher ones formed the Order of the Rose of Red and the Cross

⁴⁷ In the second part of this book you will find a few pages by this writer.

⁴⁸ French translation in Psyche Publishing, 6, rue des Petits Champs. Paris, 2°.

⁴⁹ The Library of “Amitiés Spirituelles”, 5, rue de Savoie. Paris 6° has published a French translation.

of Gold;

-around 1900 Aleister Crowley separated from the *Golden Dawn* and founded the *Astrum Argentinum* where auto-initiation was practiced.

In America,

-the *Fraternitas Hermetica*, organized by the Germans in Chicago in 1875;
-the *Fraternity of Luxor*, implanted from Germany and Holland to the United States ;
-the *Hermetic Brotherhood of Light*, founded in Illinois, certain theories of which were published in the 19th Century in a book entitled *Ghostland*.

We have mentioned the *Societas Rosicruciana in Anglia S.R.I.A.* A branch of this Society was set up in Canada, then in Pennsylvania . Around 1880 it was reorganized and took the name *Societas Rosicruciana in United States S.I.R.I.U.S.* - One of its eminent members was Clark Gould, deceased in 1909.

The newly-reorganized S.I.R.I.U.S. became the S.R.I.A. (*Societas Rosicruciana in America*). Its statutes designated it as a) a church, b) an academy, c) a fraternity.

Paschal Beverley Randolph, member of the S.R.I.A., founded the *Fraternitas Rosae Crucis*, whose headquarters is in Quakertown (Pennsylvania).

Between 1909 and 1915 Dr. H. Spencer Lewis founded A.M.O.R.C. (*Antiquus Mysticusque Ordo Rosae Crucis*) at San Jose (California), whose teachings are given either orally in the Temples of the Order or sent personally by mail.

Around 1909 Max Heindel founded the *Rosicrucian Fellowship*, “School of Philosophy and Healing” where astrology was also taught. The first headquarters of the Society was in Seattle. Later on Max Heindel constructed a Temple at Oceanside, to the South of Los Angeles. Among his many works are “Cosmogony of the Rose-Croix.” One of the teachings given by the “Elder Brothers” to Max Heindel was “Never ask for money for any reason.”

In Holland ran the *Lectorium Rosicrucianum*, organ of the publisher of *The Septuple World Fraternity of the Rose-Croix of Gold* , led by J. van Rijckenborgh.

All the varieties of occultism, alchemy, astrology, magic, the culture of will, the search for powers, the study of unknown forces of nature are a brief survey of the programs of these Societies.

In 1889 in France, Stanislas de Guaita founded an association placed under the name of Rose-Croix, the *Ordre Kabbalistique de la Rose-Croix* where occultism was taught. After his death, Sâr Joséphin Péladan, member of the Supreme Council of the Order, separated having founded an *Ordre de la Rose-Croix du Temple et du Graal* or *de la Rose-Croix Catholique*. Here an esoteric Catholicism was professed. Péladan said: “Magic is the art of the sublimation of man” - differently put, an individualism oriented towards the divine .

We would finally mention a manifestation of an elevated Rosicrucian center, the F. T. L.,

whose method of recruitment and the center have never been described. We know that this Society began to spread around 1898; and we believe the neophytes are put in contact with the members of the Order in a manner analogous to that described in the Rosicrucian posters placarded around Paris in 1622⁵⁰.

Its initiation is very pure and essentially Christic.

We will end this historical account here, whose imperfection of which we are perfectly aware. We reiterate that we do not intend give the public what every seeker can find with patience. The true origin of the Rose-Croix are not its parchments, since as a Society of mystics, it is not based on the earth, but in its invisible attachments, the exact story of its messengers , individual or collective, all this is and will remain hidden to all save the Brothers. Without claiming, in the remainder of this present work, to fill all the gaps, we invite with authority, we call with anxious amity, we supplicate with ardent fervor all those who wished to know how to unite in order to invoke the spirit of Elias Artista or, better still, the living spirit of the Universal Master, Our Jesus, the Lord Christ.

All shall be given to man.

⁵⁰ He is referring to the “Fraternitas Thesauri Lucis” founded by Papus, Marc Haven and...Sédir (nothing like a little self-publicity!) – PV.

CHAPTER VIII: ROSICRUCIAN INITIATION

What was the nature of the admirable knowledge of Moses and Elias? What was this key to true wisdom? Fludd told us in the *Apologeticus* (35). Following the Kabbalistic mode, he showed this key as having been given (*tradicam*) to the Son by the Father, and that it also had an efficacy all the more profound in the hearts of those to whom it was given so that these hearts might be purer and more accomplished.

For it is the most accomplished hearts that the Spirit chooses to be its tabernacle.

At this time Fludd wondered if this gift of God had been completely forgotten by men, if this key, either due to the jealousy of the patriarchs, prophets and apostles, or else because of the profound silence kept by men of all nations, had been hidden and buried in forgetfulness in the bowels of man, for it is said that in the beginning God filled the earth with the Holy Spirit. Better still, He had Wisdom descend here below, so that, from his awakening, man worked under its direction to learn what was agreeable to God. Such was the great love of the Spirit for men that it made them its cherished children.

“Can one then doubt that this Spirit has remained until today with certain men selected for their pure and fervent hearts? Can one think that those who rejoice in this Spirit could be wrong? Indeed, the Spirit, by its presence, conducts them on the path of truth. There is no example of a century in which, amidst the general darkness, there could not be found some elect who had seen the light and possessed the knowledge.

“In all ages of the Church, there have been men to whom have been given the ability to conquer this tree⁵¹, which is in God’s paradise, or been given of the hidden manna, or the morning star, or domination over the people, or white raiments to wear, or the gift of having their names written in the Book of Life, or being columns of the Temple and bearing the new name of the Lamb.

“Truth itself have been promised to us, furthermore, so that all which is hidden shall be made manifest, and all that is occult that been delivered up to understanding.

“We can see from all this that truth is guarded by an elite, that this truth will be revealed before the cyclical revolution of the world (*ante periodum mundi*), by permission and the will of our Lord Jesus Christ, as was foretold by the prophets and the apostles; John the Baptist, who prepared and announced the coming of Christ, the elite in whom lives the Spirit who prepare for the advent of almighty Zion and the most brilliant Sun of Truth; they are the first dawn which precedes daybreak. But, dear God, how the virtues of these men are hidden, how secret their hiding places in which, in our times, the Spirit has fixed their earthly homes! They rejoice in divine riches and yet are poor and unknown by the world; for the world does not know the sons of God, because the sons of God do not wish to be known by the world.

⁵¹ The tree of knowledge – PV.

“However the will of God is for the hidden to be made manifest. Through His prophet He has declared that before the revolution (or end) of the world all flesh would be penetrated by His Spirit. The Royal Psalmist said that the sons of Men of Faith will be intoxicated with voluptuousness beneath the protecting wings of God, Who is the Source of Life, and Who we see as Light within His Light.

“Thus we see by which men, inspired by God through the virtue of the Spirit, the announcing and revelation of this light can be accomplished.

“Is it the Father doctors in theology, or even the Pope himself, who will appear to possess and claim the seat of Jesus Christ on earth?

“I will prove that it is not among these men that one will find the men in question who plainly possess all the gifts of knowledge; for these men only have little or no such knowledge, and we know that they lack the total enjoyment of the gifts of the Holy Spirit which are enumerated in the Epistle to the Corinthians. This is not because they do not have some glimmers, for one is quite eloquent, another quite believing, another quite chaste, etc., but these gifts are in themselves as a representation reflecting an image, or a shadow reflecting a body. But the true and real gifts lead to prophecy, the faculty to perform miracles, the possession of tongues, the healing of the sick, and it is these gifts which one may find in the harbingers of the hidden truth. The elect of God must speak in plain truth, prophesize, have true visions, express themselves in new tongues, interpret the Scriptures precisely, expel demons, heal the sick, observe the divine precepts, not oppose themselves to the Word of God. These are the indicators which allow us to recognize the true disciples of the Spirit. And, if some of our sages announce themselves to the vulgar world as being the possessor of all or the majority of these gifts, they lie, for the truth is not in them, and they are not a servant of Jesus Christ, but a slave to the world, whose true purpose is the hatred of the just.

“From my detailed research I have concluded, O Most Illuminated Brothers, that you are truly illuminated by the Spirit, by the impulse and divine warnings from which will be revealed those things which the sacred texts have mystically predicted must happen immediately before the end of the world. You, over all men of this age, have received from the Creator of the world happiness, spiritual virtue and superior divine grace. You see in His light, you are comforted by the Spirit of Wisdom, you lead a happy life, and it appears that you have received all the gifts of the Holy Spirit.

:And if your actions conform to your words, which I avow I am no longer able to doubt, I say that one must have faith in your prophecies, and this is all the more reason for one to find them in perfect agreement with the sacred source of truth.

“What do you understand, in fact, by your Lion triumphant, who must soon come and who will come out of the tribe of Judah?

“What do you mean to say by your rising dawn?

“Wasn't eternal light foretold in the Scriptures?

“What is the rising of the sun, if not the Ancient of Days, if not the complete appearance of the true principle of the Word and of Light in the world, which the world knew not, which darkness comprehended not, which is Jesus Christ in the glory of His coming, the radiant morning star?”

“Did you not speak through the mouths of the prophets and apostles when you made this known, and you signaled to all what God was infallibly and certainly disposed to offer the world at the moment of its ending, which will immediately follow: an expansion of light, of life, of truth and of glory, such as Adam possessed and lost?”

“Then, you say, will cease all falsehood, all lies and all shadows which, little by little, with the revolution of the great world, slipped into the actions of men and obscured their light. Psalm XXXV, 6, Joel II, Daniel II, VII, I Corinthians II, and an infinity of other Scriptural passages confirm this.

“This essential research made, most wise Brothers, with your license, I shall seek to find if the grace of the Spirit is within you so fully it gives you entrance into paradise, as it was given to Moses and Elias, while living in this world.

“I see, by attentively reading your writings, that you are not inspired by illusions or diabolic prestiges, as ignorant men warn and say, or moreover the envious in their research on your Society. No – you act with the true aid of the Holy Spirit!”

“And, indeed, the great arcana of the celestial reign can be revealed neither by the wise men of the world, mages, divines, or haruspex: God alone in Heaven can be their Revealer.

“My eyes were opened, and I understood, from your brief reply, what (on the advice of the Holy Spirit, just as you said) you supplied to two elect, in your cenacle. You have knowledge of the true mysteries and knowledge of the key which leads to the joys of paradise, as did the patriarchs and prophets in the Holy Scriptures. Since you use the same path and the same means as them to acquire the mystery, the entrance to paradise is open to you, as it was to Elias, who received divine warnings. And this is our doctrine for your to compare to the admirable treasure of old:

“You tell two chosen men that there is a mountain situated in the middle of the earth and guarded jealously by the Devil. Ferocious and powerful beasts make access to it difficult. You order them, once they have prepared themselves through prayers to such an initiative, to go to the mountain, during a long night. You promise them a guide, who will come and offer himself and join with them, and who they will not know.

“‘This man’, you tell them, ‘will lead you to the mountain. Have a virile heart, a heroic soul, fear nothing which may happen to you, and do not retreat. You have no need for a sword, or some other material arm; your arms are your devoted and continual prayers to God. The first sign which will show you that you are approaching the mountain is a wind of such violence that it cleaves the mount and breaks the rocks. Tigers, dragons and other horrible and cruel animals

will offer themselves to your sight. Do not fear. Be firm of heart, for your conductor will not allow any harm to come to you. Yet the treasure is not yet found, however close it may be. Now comes an earthquake which disperses and flattens the heaps left by the wind. Keep from turning back. Yet the treasure is not yet open to you. After the earth's trembling, will come an intense fire which will devour all matter and make the treasure appear to your eyes. And yet, you still won't be able to see it. Then, towards the morning, a beneficent calm will come. You will see the morning star rise and announce the dawn. At this moment, the treasure will offer itself to your eyes"⁵².

“Such is the method and the formula for acquiring divine light, which is the treasure of treasures.

“‘But’, some will say, ‘the brothers act by magic and devilry, for where is this mountain, if not in hell? Who is the conductor, if not the Devil? What are this wind, this earthquake and this intense fire? Isn't all this against the law of God?’ – I should briefly reply that the witness of the Scriptures itself justifies this means of knowing the divine mystery. Indeed, we read in Chapter 19 of the 3rd Book of Kings, that *Elias, fearing the wrath of Jezebel, rose up and fled*, etc.

“We see that Elias slept in the desert, at night, under a juniper tree, when an angel spoke to him and gave him bread and water.

“Now what is the bread of angels, if not wisdom, the *hidden manna* which is promised to the victorious Church and which is the true key which gives us to contemplate the treasure? The conductor of the brothers, is this not the angel who comes on the way? Then don't the angel and Elias climb Mount Horeb? From his cavern Elias saw the first sign, a great wind shaking the mountain and shattering the stones, and God was not in the wind. Elias also felt a commotion in which God was not present, like an earthquake in which the treasure did not appear. Finally, Elias saw the fire, and God was not in the fire. Then he heard a soft cry in the gently moving air, and it was then that Elias heard the voice of God, just as the Rose-Croix only see the treasure at the break of day.

“What think you now, you gossips, of these Brothers, who appear to us enjoying the same source and the same treasures which in former times belonged to Elias? Where are the prestiges and diabolic illusions? They know neither the psychic nor the physical and all the mysteries of nature are open to them.

“They say they feel no joy from being able to make gold, nor, as Christ said, from being able to make demons obey them; but their joy bursts forth when they will see the Heavens open, the angels descend and return to God and their names inscribed in the Book of Life.

“And, besides, they appear to recognize that in one single moment they have recovered all the gifts which nature has admirably dispersed over all the places of the earth, as they

⁵² The *Gründlicher Bericht* (56) contains the same allegory, under a barely different form. – There are three meanings to this allegory.

promised to their disciples, so that, through their knowledge, they can divest themselves of all which obscures understanding.

“Also, in their *Fama*, which hypocrites and men keen for riches who want to come to us though their will could not follow; they do but evil to themselves, leading to their total destruction. As for our edifice, if ten thousand men wish to overthrow it, it will remain standing, sheltered from Evil, beneath the shadow of Thy Wings, O Jehovah !

“Conclude with me, O men of this world blinded by a cloud of ignorance, that the virtue and efficacy of the Holy Spirit are truly with the Brothers of the Rose-Croix; and believe that their retreat is situated either on the frontiers of this very place of earthly delights and next to the clouds, on the summits of certain very high mountains, where they follow the will of God, and where the inhabitants breathe and taste a most sweet and subtle air where Psyche blows, or the fragrance of the Spirit of True Wisdom.”

LEGES SOCIETATIS STATUTES OF THE SOCIETY FOR THE STUDY OF DIVINE WISDOM

Jesus said that, when two people were gathered in His name to pray to His Father, their request would be granted; for He is ever in their midst.

1. – Each member of the Society must cherish his brothers.
2. – The members mustn't speak ill of each other nor despise one another.
3. – They must be faithful to each other.
4. – They must be equally truthful.
5. - Humbles and helpful to one another.
6. – They must never laugh at these high studies.
7. – They must keep secret what they learn there.
8. – They must share their fortune with one another.

The most eminent Member of this Society is the Lord Jesus, Son of God; for it is conducted in His name and His own word gives the certainty of His presence. Thus all members will be under strict obligation to observe the rules of the Society⁵³.

RULES OF CONDUCT OF A DISCIPLE OF *Celestial Magic* TOWARDS GOD, TOWARDS HIS PRECEPTOR, TOWARDS HIMSELF AND TOWARDS OTHERS, by the author of *Echo oder exemplarischer Beweiss* (40).

⁵³ These statutes and rules which follow are translated by Madathanus

1. – The disciple must fear God; for the fear of God is the beginning, the root and the crown of Wisdom.
2. – He must pay attention to discipline.
3. – He should only have little relations with the world; for, in the words of the Apostle James (IV, 4 and 5), friendship of the world is the enmity of God.
4. – He must be pious, pure and not sin.
5. – He must be prudent and level-headed.
6. – Chaste.
7. – He must be humble.
8. – He must scorn money.
9. – He little values the wisdom and foresight of men.
10. – He must nourish an ardent desire for Divine Wisdom.
11. – He must be obedient.
12. – Industrious.
13. – In the beginning he mustn't search for the great secrets.
14. – He must venerate these high studies.
15. – He must be grateful, gentle and generous towards his master.
16. – He must give alms willingly.

The symbolic jewel of the Rose-Croix, said Madathanus, is a rose on which can be detached a cross decorated with thirteen jewels.

In the middle is a diamond, the sign of wisdom.

On the top branch: a green jasper, sign of light; a yellow hyacinth, sign of love; a white chrysolith, sign of purity.

On the right-hand branch: a blue sapphire, sign of truth; a green emerald, stone of life; a golden topaz, sign of harmony.

On the lower branch: a violet amethyst, sign of justice; a multi-colored beryl, sign of humility; a pure red sardinian, sign of faith.

On the left-hand branch: a clear green chrysoprase, strength of the Law; a striped sardius, symbol of beatitude; a chalcedony, also striped, sign of victory.

OMNIA AB UNO

The preliminaries set down, we are going to divide the documents which have come down to us into three groups:

- 1° The spiritual or essential characteristics of Rosicrucianism.
- 2° The initiatory process as it is acquired through merit (Pythagoreanism) and as it is bestowed through grace (Christianism).
- 3° The particular characteristics of a Brother of the Rose-Croix.

The Rose-Croix dwell in a palace surrounded by clouds before which, on a rock, there is an alabaster platform, supported by four columns, with a golden scepter decorated with precious stones. Eleven steps of white marbled descend from the rock; all about is deep water, with a great vessel covered with a blue canopy. The master and his servants are dressed in red mantles. Not far from there is a living stream with an obelisk, on which is engraved the customs of this isle and twenty-seven languages. To arrive at the Prince's palace, one must pass through a tower called 'uncertain', then through another called 'dangerous', then climb up to the rock, touch the scepter with one's middle finger, and overcome the wolf and the goat; then a virgin will appear who will crown the traveler, the knight, and the clouds will disappear, one will see the palace, the traveler will be received, in a long robe of yellow silk with a high brown barrette; he will be installed, enthroned in celestial and terrestrial magnificence⁵⁴.

Irenxus Agnostus expressed it thus:

"He who follows the Word of God, who studies it, contemplates it in his heart, and who seeks Wisdom without cease, who follows it, seeks to live near its house and builds a hut right up against its palace. He brings his children under his roof, and the groves preserve him from the heat. He who follows the word of God does that, finds Wisdom, like a mother and receives him like a young fiancé. She nourishes him with the bread of understanding and the water of wisdom; he becomes strong and become attached to her; she raises him above his kind, unbinds his tongue, crowns him with joy and gives him an eternal name.

"We are happy with what Michael Maier wrote for us.

"Other societies have helped the liberal arts to flourish in the Orient and at Alexandria; Aristotle took his knowledge from Egypt and knew how to give Alexandria a stone to vanquish its enemies.

"They alone are fit for our lessons which God designed from the beginning"⁵⁵.

Fludd tells us this:

"Indeed, the Apocalypse said that in every age one will find men to whom, as the price of their victory, was promised:

- a) the tree of life which is in God's paradise ;
- b) the hidden manna and the white stone;
- c) the morning star;
- d) the white raiments in which to clothe ourselves, and this gift that their names might not be erased from the Book of Life;
- e) that they will be the columns of the Temple and will have the new name of the Lamb.

⁵⁴ *Letter from F. G. Menapius*, July 15, 1617.

⁵⁵ *Clypeum veritatis*.

“The Evangelists understood that it was to such men who apply themselves to these words, commenting on them thus.

“It will be given to all those who will know how to receive the light which illuminates all men coming into this world, to become sons of God. They will be able to inhabit the house of Wisdom, securely built on the mountain at the command of the Savior Himself: “All men who receive My teachings and follow them, resemble the true sage who builds his house on the rock. The rains will fall, the rivers inundate, the winds will blow furiously against it, but it will never be overthrown, for it is build on the rock.”

“But, you say, why do the inhabitants of this metaphorical place live so secretly in their secret place? If they have so many virtues and powers, why do they not reveal their secrets for the benefit of the land which they inhabit (as Mersenne wished)? To which I reply that they are rich with divine riches, but that, in the world, they are poor and unknown. And there is nothing surprising in the fact that they scorn the riches and pomp of the world, for the Evangelist said: Do not love the world, nor anything that is in the world, for all is but concupiscence of the flesh, concupiscence of the eyes and a motive for pride.”

Schweighardt promised him who, having read and reread the precious book by Thomas a Kempis, bring his life exactly into conformity with the first Chapter, that a brother will write to him and come to him with the Parergon.

“The Ergon, which is the purification of the Spirit, the glorification of God on earth, is not only the work of the Brothers of the Rose-Croix, but also that of all true Christians. The human soul has two eyes: the right is the means to see in the Eternal, that is the Ergon; the left, depending on the time and the differences between creatures, looks upon what is better or worse for the life of the body; that is the Parergon. When the right eye looks upon the Eternal, the other eye is as if dead, and vice versa. This is Rhodostaurotic wisdom.”

“We know distant and unusual things supernaturally; we send (physical) messages to amuse ourselves, without needing to.

“*Book M.* teaches us that; even in what takes place in the counsels of the Indies; our knowledge expands little by little; but nothing is built upon if we do not possess its seed.

“Our founder reestablished the knowledge which Adam had at the moment of the *Fiat*. Adam did not lose everything with the fall. We have brought this remainder to its perfection.

“Our dwelling isn’t visible; however, we have often made it visible through compassion towards the poor and the sick” (Irenaeus Agnostus).

If one considers it from the scientific point of view, the Rose-Croix initiation is found indicated in the structure of the great pyramid of Egypt, in the Emerald Tablet, the Zodiac and the true Tarot.

You will understand that we, who are not Rose-Croix and who will probably never be worthy to be such, content ourselves to outline these sources, leaving to each the duty to study them in depth.

MEA VICTORIA IN CRUCE ROSEA

Processus initiatique.

WHAT CAN BE ACQUIRED.

The vocation is general but the elevation is special. (Irenaeus Agnostus).

We do not pretend to write a treatise on initiation. We have, following our custom, selected several suggestive extracts which will show the readers how to find out for themselves, so to speak.

“According to ancient doctrine, to become omnipotent, one must master one’s passions, forget all inclinations, destroy all human trace, submit through detachment. Man, if you cease to limit a thing within yourself, that is to say by wanting it and if you withdraw from it, it will come to you, passively, as water fills the place offered in the hollow of the hand. For *you* possess the real essence of all things within your own pure will, and *you* are the god you can become. Yes, such is the dogma and the arcane premier of true Knowledge⁵⁶”.

However, “barely in a thousand years has there been born a single man who could pass through the formidable gates which lead to the worlds of beyond”⁵⁷.

First of all the disciple is taught how to hold his tongue; the most capable people are admitted into the secret grades only after continuous observation of at least five years. Even the uneducated are accepted, as long as they are honest and discreet (25).

And Michael Maier adds: For the Rose-Croix to accept a student, his desire for knowledge and good will must have received confirmation by an illuminative manifestation (18).

We should note here that Maier represents above all the Pythagorean side of this tradition.

“A Society exists whose statutes and mysteries are an impenetrable secret for the most curious and most profound of the erudite. By virtue of these statutes, each member is held to guide, aid, and counsel the most distant descendants of those who, like your ancestor, took a part, however humble or unproductive as it might have been, in the mysterious works of the Order. We are engaged in directing them towards their happiness; moreover, if we are so ordered, we must accept them as disciples.

“To drink the inner life in a long draught is to see the higher life; to live life despite the times is to live universal. He who discovers the elixir discovers what is in space, for the spirit which vivifies the body fortifies the senses. There is an attraction in the elemental principle of light. In the lamps of the Rose-Croix, the fire is the pure and elementary principle. Light the

⁵⁶ Villiers de l’Isle-Adam: *Axël*.

⁵⁷ Bulwer Lytton : *Zanoni*.

lamps while you open the vase which contains the elixir, and the light will attract to you these beings to whom this light is life. Mistrust fear. Fear is the mortal enemy of knowledge”⁵⁸.

From the point of view of the symbolic development of magical powers, one can fruitfully study the *Akedysseril* by Villiers de l'Isle-Adam. The following pages of *Zanoni* will show the rest; and, finally, the *Annonciateur* by the same Villiers will unveil some of the ultimate purposes of a soul trained in this school.

“But first, to penetrate this barrier, the soul with which you listen must be sharpened by intense enthusiasm, purified from all earthlier desires. Not without reason have the so-styled magicians, in all lands and times, insisted on chastity and abstemious reverie as the communicants of inspiration. When thus prepared, science can be brought to aid it; the sight itself may be rendered more subtle, the nerves more acute, the spirit more alive and outward, and the element itself—the air, the space—may be made, by certain secrets of the higher chemistry, more palpable and clear. And this, too, is not magic, as the credulous call it; as I have so often said before, magic (or science that violates Nature) exists not: it is but the science by which Nature can be controlled. Now, in space there are millions of beings not literally spiritual, for they have all, like the animalculae unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn, and subtle, that it is, as it were, but a film, a gossamer that clothes the spirit. Hence the Rosicrucian’s lovely phantoms of sylph and gnome. Yet, in truth, these races and tribes differ more widely, each from each, than the Calmuc from the Greek,—differ in attributes and powers. In the drop of water you see how the animalculae vary, how vast and terrible are some of those monster mites as compared with others. Equally so with the inhabitants of the atmosphere: some of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven.

“He who would establish intercourse with these varying beings resembles the traveler who would penetrate into unknown lands. He is exposed to strange dangers and un conjectured terrors. *That intercourse once gained, I cannot secure thee from the chances to which thy journey is exposed.* I cannot direct thee to paths free from the wanderings of the deadliest foes. Thou must alone, and of thyself, face and hazard all. But if thou art so enamored of life as to care only to live on, no matter for what ends, recruiting the nerves and veins with the alchemist’s vivifying elixir, why seek these dangers from the intermediate tribes? Because the very elixir that pours a more glorious life into the frame, so sharpens the senses that those larvae of the air become to thee audible and apparent; so that, unless trained by degrees to endure the phantoms and subdue their malice, a life thus gifted would be the most awful doom man could bring upon himself. Hence it is, that though the elixir be compounded of the simplest herbs, his frame only is prepared to receive it who has gone through the subtlest trials. Nay, some, scared and daunted into the most intolerable horror by the sights that burst upon their eyes at the first draft, have found the potion less powerful to save than the agony and travail of Nature to destroy. To the unprepared the elixir is thus but the deadliest poison. Amidst the dwellers of the threshold is *One*, too, surpassing in malignity and hatred all her tribe,—one whose eyes have paralyzed the bravest, and whose power increases over the spirit precisely in proportion to its fear. Does thy courage falter?”⁵⁹

⁵⁸ *Zanoni*.

⁵⁹ *Zanoni*.

We know that men's souls incarnate a great number of times, and that their deaths are but points of transition between two successive lives. We also know that these multitudes of existences have one aim, which is reintegration into the celestial Adam. Tradition also teaches that at the moment of each death two angels come to take the soul to conduct it to the tribunal of judgment; but, at the end of the last incarnation, when the soul finally goes to take the absolute life, it is Azraël who seeks it, calling it by its true name⁶⁰; and the place in the universe where the soul must then definitively die to be created is the very place where it came down for the first time. All souls have a mysterious name which indicates their place of origin, their works, and the quality of light acquired during their probation. As a soul is king of a portion of the universe, it carries with it its subordinates by means of the actions it has accomplished, and in the place where it suffers its final natural death it sees reunited all the inferiors which it had been given to govern from its first descent. These are then reunited to the soul forever, and a portion of the consequences of the original fall are at the same time erased.

In sum, all that we have just cited refers to the human side, voluntary and accessible from initiation. Farther down the path comes a sad test for all. If one succumbs, one enters the left-hand path; if one is victorious, one enters the path whose direction we are now going to try to explain.

⁶⁰ Ruysbroek the Admirable and Villiers de l'Isle-Adam: *L'Annonciateur*

**SUMMARY INDEX OF THE PRINCIPAL POINTS
OF THE STUDY OF DIVINE WISDOM**
by the author of *Echo oder exemplarischer Beweis* (40).

OF GOD.

1. – May he recognize God as higher and more precious than all the riches of this world.
2. – May he believe in God firmly and with all his heart.
3. – With a fear of God, may he hold his grace and favor above the friendship of men.
4. – May he work to love and fear God with all his heart and preserve a pure conscience towards Him and towards men
5. – May he be sure that the Lord will reward the good and punish the evil.

OF THE DIVINE WORD.

1. – Let him consider all that is written in the Scriptures to be the divine word, of the highest and indubitable truth.
2. – Let him give more credence to the divine word and to human word; and may he never abandon this divine school for the lessons taught by man.
3. – May he be convinced that the word of God will make him understand, in the inner, secret sense, many great mysteries, which will pass unperceived by those who only understand the external sense of the Scriptures.

OF THE INNER MAN.

1. – Let him believe, according to the teaching of the Word, that the inner man, or soul, is much more perfect than the body; and that consequently one must hold onto one's soul more than the whole world and all earthly goods.
2. – Let him esteem not only eternal salvation and the blessedness of the soul, but in the same way his culture and his illumination during his terrestrial life.

OF THE FUTURE AND ETERNAL LIFE.

1. – Let the disciple believe in a future, better and endless life.
2. – In this eternal life, there are differences between the Elect.

OF DIVINE WISDOM.

1. – May he have confidence in the divine promise which tells us that, if one seeks Wisdom in all sincerity, we will obtain it according to the will of God.
2. – May he zealously desire this Wisdom and all its advantages.
3. – Before divine Wisdom, may he hold human wisdom as folly.

4. – May he so hold onto divine Wisdom, and prefer it over the wisdom, philosophy and arts of this world.
5. – May he perform his studies not with temporal honors in mind, but only the culture of his Soul and his eternal and temporal illumination.
6. – May he prefer celestial treasure over all terrestrial treasures.
7. – May he strive to detach his heart more and more from temporal affairs, and deliver it completely to the study of divine Wisdom and to submit to it absolutely.
8. – May he never worry if, in obedience to this Wisdom, he attracts the derision of the wise men of this world and is taken in their eyes as a madman.

WHAT CAN BE GIVEN.

I am that stone rejected by the builders which became the keystone of the vault. The death of Christ on the cross is the mystical death of the ego. (Fr. Hartmann).

One should firstly recognize Christ and be faithful to Him, secondly call upon Mary.

Neither Aristotle, nor Luther, nor Rome, nor monks will be useful in this affair (Irenaeus Agnostus).

This is what the author of *Frater Rosatae Crucis* said (57):

“One comes to Christ more quickly by imitating His life than by reading a lot.
“The Rose-Croix teach the Bible and Tauler.”

“He who cannot read”, said Julianus de Campis (39), “has only to listen to the preacher.
“He must not only go towards Christ, but then become one with Him.
“Let us realize the passion of Christ in our heart.”

“In man there are: body, soul and spirit (1 Thessalonians V, 25 ; 1 Corinthians II, 14 ; Luke I, 46, 47) or three men:

“the sensual man;
“the reasonable man;
“the spiritual man.

“Each must bear his cross and, to do this, must crucify the first two, and pass through the third in humility, despair, death.

“The more man rises up, the more his cross becomes heavy.”

“The college of the Holy Spirit, said Schweighardt, is suspended in the air, where God wills, for it is He who directs it. It is mobile and immobile, stable and unstable; it moves on its wheels and by its wings; and, though the brothers spread Truth by loud trumpets, Julien de Campis always stands on the other side, armed with the sword of examination. If you have a bad conscience, no bridge, no cord will save you; you will fall into the pits of error much more deeply than you had been high, and you will perish there. Be like me; imitate the birds in the pure air. They fly; do the same. There is no danger in moving slowly, they risk much in haste. Let the doves fly out of your ark to see if the land blooms again: if they bring back an olive

branch, it is because God has come to help you. You must bring aid to the poor in your turn. If they stay outside without bringing proof of truth, go into your garden, be content with your roots, plant patience, and protect your soul from despair. Though Julien may say: "What is not apt today will be even less so tomorrow; one cannot fight with force against wisdom"; the hour will come.

"The brothers have the gift of ubiquity; they are nearer to you than you think.

"This temple must be very small, for no brother has lived there for more than four weeks. However from there they see your thoughts better than you can manifest them. While you wait, read the old works of theology; that of Thomas à Kempis, for example; there you will have all the clear and beautiful teaching which is worthy to be engraved on gold and precious stones. Put it into practice in a continual manner; you will be more than half Rose-Croix; you will soon find the Magnalia of the Greater and Lesser World; soon a brother will appear. Such is the one path."

"Christ", said Madathanus, "is the tree of life through which the bitter waters of Mara are sweetened; we are its branches and we bear fruit through its virtue. We form but one being with Him. His spiritual flesh and blood are the aliment and tincture which nourishes the true inner man, for each principle is nourished by its analogue: the mortal body is nourished by the earth, the sidereal body is nourished by the firmament, and the soul lives through the Spirit of the Lord..

"The inner man or the pure dynamic body, with its celestial fiancée, forms through faith a spiritual essence which is the body of Christ, the tincture of life, a fiery, penetrating love. It is from spiritual humanity that Jesus gave His disciples a body and a celestial life which He brought from Heaven. The law is a fire which reduces nature in cinders, Adam and flesh through suffering and death; the Gospel is a water which spiritualizes by the grace of Christ and the Spirit and which produces peace, joy, benediction and life."

The *Imitation de Jesus Christ* remains the manual for all who aspire to the invisible crown of the Rose-Croix. This book, modest and familiar, whose author for centuries has shied away from the admiration of men, is, after the New Testament, the most sublime that Providence has given to the white race. He who would practice perfectly all the counsels it gives, says Schweighardt, will already be half Rose-Croix. The secret virtue which confers on him a divine charm is this unique alliance of the ideal and the real, this continual and sublime descent into the vulgar cares of daily life, this uninterrupted elevation of the heart which transfigures the commonest actions.

Thomas à Kempis, whose works of modern erudition have proved to be the author of this admirable book, belonged to the *Society of Brothers of the Common Life*. I owned one of his portraits. Nothing in the thin figure, nor in the irregular features, nor in the placid bearing of this initiator, point to the superhuman effort of his will, or the continually renewing sufferings from their conscious acceptance. Physical ugliness seems to be a common trait of being in whom moral splendor is bountiful; as if Heaven wished to give these elite souls a terrestrial principle so particularly perverse that their light alone must be strong enough for the evolution and harmonization.

To give an analysis of this great book would be impossible, for everything in it is essential; one can only find there the three great divisions of mystic life: the purgative, the illuminative and the punitive, to each of which is covered in one of its first three parts. The fourth, which talks about the sacrament of the Eucharist, appears to be but an addition written by some theologian desirous of reintroducing into ritualism this guide by those who adore the Father in spirit and truth.

It is, in fact, in the singular nakedness of this mystic chamber, in which it is prescribed we take refuge for prayer, that our soul may breathe a sufficiently strong air to turn away from the most intimate vow of human nature: the search for happiness. The antique serpent lurking within us, curled around the trunk of the Tree of Knowledge, tempts us through the joys of the flesh, through the joys of reason, through the joys of pride. Rare are the hearts which perceive other attractions, other goals to strive for; rarer still are those who, seeing them, have the courage to walk towards illness, towards human ignorance, towards humiliation. They alone can understand the *Imitation* and rejoice in the sublimities of the Gospels.

We comment on the work of the humble Netherlander which would become a complete course on the esoteric mysteries; and, next to the secrets which I could find there, how many arcana would I never forget, perhaps preventing other seekers from seeing them?

Schweighardt speaks of the Virgin Sophia and her garden, into which, he says, he has come, though unworthy, and through which one must pass to arrive at his goal. We translate the prayer he gives at this moment and which we thought rather beautiful:

“Lord, Father of all wisdom, have pity on the poor sinner that I am, enlighten my heart so that it might contemplate Thy marvels; remove from me all human sin, that I may know Thee, Thou and Thy Magnalia, through the power of faith and the truth of confidence, so that I might know Thy kindnesses, that I may become useful to my neighbor, for the love of Jesus Christ, Thine only Son, Who reignest, liveth and endureth with Thee and the Holy Spirit, throughout eternity. Amen. Amen. Amen.”

As Gutmann⁶¹ confirms (58), during the night man goes over his words and deeds of the day; he examines them, his spirit judges the good and the bad; God sends him instructions by means of His angels and shows him the true path. For there is such virtue in the shadows that a man of sane reason can obtain from the night all that is necessary for himself and for the good of his neighbor; but duty makes it incumbent on him to act the following day, according to the teachings given to him, and to walk in the light he has received. Thus is it that light can come out of darkness.

So Madathanus recounts how he received the Light. As what we are about to read is of elevated symbolism, I will leave the reader to extract an interpretation, be it alchemical, magical or mystical.

⁶¹Book VIII.

After a profound meditation on several passages from the Scriptures on the stories of Rachel, Jacob and the Dudaïm⁶², on the dissolution of the golden calf by Aaron, our author falls asleep and sees Solomon in all his glory appear to him in a dream. Women, courtesans and captains of the Prince-of-Mages file in procession around the “Centrum in Trigono Centri”; his name was like oil poured out whose perfume penetrated all, and his spirit of fire was a key to open the Temple, penetrate the Holy of Holies and seize the horn of the Altar. Then the dreamer’s understanding was opened; he knew that, behind him, stood a naked woman; she was like the well-beloved of the *Shir-ha-shirim* (Song of Songs); but in her bosom an open wound poured forth blood and water; her clothes were about her feet, torn and covered with mud. Such is occult Nature unveiled, the pure virgin created by Adam; she lives in the garden; she sleeps in the double cavern of Abraham on the fields of Ephron and his palace is built in the depths of the Red Sea.

The dreamer was sorely afraid to be all these things and hear these words. But Solomon comforted him; with the sweat of the blood of the Virgin he cleared his understanding and fixed his memory, in order that he might know the greatness of the Most High, the height, the depth, the foundation of all of Nature. Then the king took our dreamer by the hand, and descended with him into a cellar from where they penetrated into a prepared secret room, with crystal windows, from which one could see the preceding chamber, the spouse of the King and the naked Virgin. Solomon prayed him to choose the one of the two women who pleased him, assuring him that he loved them equally. Among the princesses of the court who attended the meeting was a very old woman in all her finery, dressed in gray, wearing a black fur hat decorated with pearls and red silk, enveloped in a coat embroidered in Turkish style, advanced towards our hero and affirmed that she was the mother of the naked Virgin, adjuring him to choose her for his spouse. She adds: “I will give you a fusible salt to clean her clothes, an incombustible oil and an inestimable treasure”. So Solomon gave him this Virgin, as he asked; there was then a tumult in the King’s retinue and the dreamer slept till morning. On waking, he only saw the stained clothes of his fiancée on his bed; he preserved them carefully for five years, despite the bad smell they gave off. At the end of this time, not knowing what use they could serve, he thought about taking them apart. Then the old lady appeared in all her finery, who reproached him bitterly for his negligence; beneath these vestments, in fact, which he had neither washed nor put away, were hidden treasures. She then explained that the disgust he had manifested, at the time of his marriage, for the stained vestments of his fiancée at the time of his marriage, had irritated Saturn her grandfather, who had returned her to the state she was in before being born. Then she revealed to him the means of washing this lingerie and returning it to its original state. Thus the dreamer found the universal treasure.

SECRET SIGNS OF AN ADEPT

1. The Rose-Croix is patient.
2. Good.
3. He doesn’t know envy.

⁶² The Vulgate translates this term by the word *Mandragores*.

4. He doesn't hurry.
5. He isn't vain.
6. He isn't untidy.
7. He isn't ambitious.
8. He isn't irritable.
9. He doesn't think ill of others.
10. He loves justice.
11. He loves truth.
12. He knows how to be silent.
13. He believes what he knows.
14. His hope is steadfast.
15. He cannot be **va ont ????**
16. He remains a member of the Society forever.

This was revealed to a pilgrim by an angel who removed his heart and replaced it with a burning coal. (Madathanus).

DEVICE OF THE ROSE-CROIX

Ex Deo nascimur.

In Jesu morimur.

Per Spiritum Sanctum reviviscimus⁶³.

ROSICRUCIAN RULES

1. Love God above all.
2. Devote your time to spiritual development.
3. Be completely altruistic.
4. Temperate, modest, energetic and silent.
5. Learn to understand the origin of the metals within you.
6. Guard against pretension.
7. Live in constant adoration of the Supreme Good.
8. Learn the theory before the practice.
9. Exercise charity towards all beings.
10. Read the ancient books of wisdom.
11. Seek to understand their secret sense.
12. Arcana reserved to the Rose-Croix. It is purely interior. (Madathanus).

⁶³ Cf. p. 51.

CHAPTER IX: THEOLOGY

Rosicrucian theology is based on the ternary.

The Rose-Croix recognize, in the absolute center of the divine plane, eternal and uncreated Nature which is distributed in the following fashion:

- Spirit, the eternal Quintessence;
- God, the eternal Substance;
- the Word, the Essence of three divine persons, triple and one;
- divine Humanity, the life of fire, light and spirit.

This sphere of the divine sun emits the Light of Grace, whose Fiat produces Time and Space. In it are contained all imaginable possibilities; these are the waters described in cosmogonies, over which hovered the breath of the Elohim and which engendered the Light of Nature, which was the first thing created, containing the four qualities of cold, warmth, the dry and the moist. Here the operations of the natural Sun take place, at the same time fire, light, spirit and life. The primitive Hylic, center of the Light of Nature, is the principle of the superior, spiritual world, the inexpressible palace of celestial, zodiacal Nature, reservoir of the celestial, animal, vegetable and mineral seeds. The body of Light and Nature is the inferior, corporeal world, composed of form and matter, the four elements and the three principles: salt, sulfur and mercury.

These two worlds, superior and inferior, are alike. In them one finds a substance and three principles whose whole forms the chaos from which the fount of living water gushes forth: Philosophical Mercury. Philosophical Sulfur proceeds out of putrefaction; it is soul. Salt proceeds out of calcination; it is form. Mercury, the child, arises out of conjunction; when one coagulates it, one obtains the fixed **Archée** and the Tincture.

The manifestations of the Tetragram are always semi-veiled; they send their rays upon the earth during their day, and these rays are assimilated during their night; man receives these rays through prayer and assimilates them through work.

Prayer is Asch, a fire fed by Chaos, and which volatilizes the fixed earth; work is the fixer of fluid, which reproduces the image of higher things; it must be guided by Ruach Chokmaël, the spirit of Wisdom, and its symbol is the luminous pyramid, immobile symbol of the infinitely active Trinity.

Let us summarize all these ideas in some excerpts from Joachim de Flore who had the merit to use clear and untechnical language. One will also find them expressed in the writings of Brothers of Free Spirit.

OF THE SON MADE FLESH AND OF THE SPIRIT MADE BREATH. THE SEVEN GIFTS OF THE SPIRIT.

“The Word being made flesh lived among us. He was God-Born; He who was invisible through the simplicity of His nature became visible by means of His assimilation of human nature. He desired to be personified by the mystery of the voice among visible men, in such a way that those who were unable to penetrate the divine mysteries through contemplation would be led to the sublime by visible examples.

“For it is not the same for those who are spiritual and those who are carnal. The eyes of spiritual people are open to divine things. But for this the seven gifts of the Holy Spirit are necessary; gifts which the Spirit which is God distributes to each as it pleases Him.

“When the Spirit was poured out into the hearts of the faithful at Pentecost, it infused them.

“And so it is insufflation whereas the Son is incarnation, and it is not through the example of visible things that it makes things better, but through the insufflation of its gifts.” (*Apocalypsis*).

THE SUBSTANCE OF LOVE OF THE SPIRIT

“For all those who wish to have knowledge of Love, which is the beginning and end of all virtues and all effort, they have only to see what is hate. For hate is the most odious of all things, and which can never be pardoned. Thus, if man considers nothing more detestable than hate, he is then of God, who never manifests Himself completely except by Love. I say to you, if a family member, even your brother, presents a difficult character in his relations with you, but if you know, however, that he loves you from the bottom of his heart, you will endure his acrimony with a certain indulgence. If, on the contrary, you know that he hates you, from some cares, some caresses with which he surrounds you, you will be unable to bear his presence. It is certain that hatred is the worst iniquity, it is like the abyss of Charybdis, a monstrous things that envelops, stifles and kills. For one can only live through the Spirit, which is Love in substance.

“There is no sin greater than hate. People have said to me that there are others. Not so; and as for me, I say that those who seek to become adepts of Truth must first hear the truth.

“For it is certain that there is no remission for he who sins against the Spirit, not now nor ever, for the Spirit is the Love of God, and he who has not the Spirit has not Love. Now, Love is attracted to Love. Where there is hate, the Spirit is not, that is to say, there, there is only death.” (*Apocalypsis Nova*).

THE FATHER IS STRENGTH -- THE SON, WISDOM -- THE SPIRIT, LOVE

“Without Love, religion is but an external appearance. Now, Love comes and proceeds from Wisdom, but not from the puerile wisdom of men; it comes from divine Wisdom, and this is why divine Wisdom precedes it. There is no higher virtue. One can say that Wisdom and Love are two inestimable possessions. However of the two, Love is the highest, because it is the emanation of the Holy Spirit.

“So Wisdom proceeded from Strength, for Strength inspires fear which gives rise to Wisdom; then Wisdom has an end which is Love. The age of the Father is that of Power, the origin of fear; the age of the Son is that of Sapience, and that of the Spirit shall be revealed through Love.

“In olden times, the Jewish people had no knowledge of God except through his power which inspired fear; He was adored in fear. This was only a part of God. Nowadays, through the Son, Christians know Sapience. But only those will truly and completely know God, who shall know His Love by knowing the Holy Spirit. This light will only shine forth most clearly in the third age” (*Psalterion Decacord*).

According to Fludd, God is this pure and catholic unity Who contains all multiplicity and Who, before Creation, should be considered to be a transcendent Being, living within Himself, having a life without limit, in Whom all things which must become explicit are implicitly contained.

The universe was formed by Him on the model of an archetypal world preexisting in the divine idea, and exteriorized in a threefold manner. The eternal World, without leaving its own central depths, possesses three dimensions : the point, the square and the cube. Unity multiplied by itself gives squared unity; and this square multiplied by unity gives the cube, that is to say, another unity. Such is the image following which the created world comes out of its first source, and returns there.

The Word of God is threefold. Firstly it is the Lord Jesus Christ, our Savior ; then it is that by which God created the world and through which He preserves all things; finally it is the word of the Law, which instructs men and raises them up to the eternal Kingdom. Now, the Word of God is His will; and His will is the angels who are clothed in His power; but men cannot not understand His Word physically because they would be pulverized; Adam is the only one with whom He conversed. Now he only speak with men interiorly, in a universal language which each immediately translates into his own language; those to whom He speaks are henceforth illuminated and become prophets and seers.

The Word of God, in its creative action, is an eternal and invisible light which illuminates worlds and men. The word of man directs the animals and acts upon his fellow men; but, if he

could accomplish the works of God through Christic faith, his word would accomplish miracle upon miracle; if we only had faith as great as a grain of wild mustard seed, we would be masters of the whole earth and its inhabitants.

For the Rose-Croix, the enigma of the world was only the perpetual descent of the Word into flesh and the regeneration of flesh through the Spirit; the Abyss becomes Light through the action of mercy; God is realized in Man through the Messiah. This coming forth, to use the language of Boehme, it effected from all eternity.

According to the Rose-Croix, the divine plane is filled with the triple essence of Jehovah, the Holy Spirit and Jesus. For the school of the 17th Century, this ternary was resolved into the quaternary by Mary, and into the quinary when this Mary descends into the microcosm where she takes the name of Sophia.

So the divine essence which, throughout all Eternity, is composed of God the Person, the Word Personified and the Word, is manifested in Time as the Father, Son and Spirit, and becomes visible in our world under the form of Christ Jesus, God and man.. Such as the two Paradises, celestial and terrestrial (*Madathanus*).

The triune God, or Jehovah, created all things from nothing, in the Chaos, through the action of the Spirit. The primal Hyle of the Sages is extracted from it; there are found the firmament, the animals, the minerals, the vegetables, the macrocosm whose center is the Quintessence; the microcosm, that most perfect of creatures; man, the image of God, with his immortal soul which is a celestial and invisible fire. This human creature fell; but the Messiah came, light of grace and nature; thus, we should take note of the Great Book of Nature by beginning with the Omega, or star of the night, then by meditating on the virtues of the crucified Rose; then in keeping silent about the Alpha, the result – through meditations – of the fertile sun⁶⁴ (*Madathanus*).

There are three admirable things: God and Man, the Mother and the Virgin, the Trinity and the Unity; just as there are three fundamental colors: yellow, blue and red (*Madathanus*). The Virgin, the Church and the Soul are the three spouses of the Word, in Heaven, on Earth and in Man. It is this triple specification of the Essential Nature that the Kabbalists called the Shekinah, or the Divine Splendor; and they represented the Shekinah under the form of a rose.

No human eye has seen God; the prophets and saints only saw the glory which enveloped Him; the image which most closely resembles Him is the soul of man. Only those with a pure heart shall see God, when they shall arrive at perfection. On this earth He deigns to reveal Himself sometimes to the just during sleep.

One can immediately see that there are two opposing elements to this phenomenon which is the redemption of men: one, Grace, comes from on high; the other, Merit, comes from below, from ourselves. When the Word helps us by means of the former, it appears as the Son of God; when it descends to our level to acquire the latter, it appears as the Savior. It is from this that the distinction between efficient grace and efficacious grace comes. All our efforts can be reduced to the obtaining, on the side of grace, submission to travail, or expiations; and, on the side of merit,

⁶⁴ *Lege, judice, tace.*

liberation from the pact formed with Evil. Thus the extremes of Son of God and Savior are combined into a unity in a third order, which is produced in the human soul by regeneration, and which was figured physically by the Transfiguration of Jesus Christ.

Now we see how the living action of the Savior on the world can be broken down.

We are spectators and actors in a moral battle between the powers of good and the powers of evil, which will end in the triumph of Good or the triumph of Evil. A momentary success of Evil over Good produces the Martyr; and on the contrary, a victory of Good over Evil is not won without the conqueror suffering a Passion. In both cases the result is suffering for man; in the first, in a material way; in the second, in a divine way.

Martyr and Passion each effect a result: the first through the mystery of the propagation of faith; the second, by provoking the descent of supernatural assistance. And so the action of eternal justice on the earth is evoked, which will inaugurate the era of the Reign of God, so long awaited by all mystics.

The beginning of all things and their development are written in the Eternal Book of the memory of God; it is the same as the Book of Life mentioned by certain Mystery Schools. Fortunate indeed are those who can write their names there. They are the children of God; to them alone are revealed some of the secrets of Wisdom, but only some, for they are such a great number that five hundred years would be needed to enumerate them all. These secrets are very hidden, because they could be used to evil ends and because men, who already scorn the two or three they know, would profane them all⁶⁵.

This Book of Life, like all spiritual realities, has its representation on earth, as the following passage explains:

“The book of the Apocalypse, sealed with seven seals, is the Book of Life which contains all the activities of the Tincture, according to Eternity and Time. This tincture is man, whose number is 666. So:

“All wisdom is contained in a single book, all virtue in a single stone, all beauty in a single flower, all wealth in a single treasure, and all beatitude in a single good, who is Jesus Christ, the Alpha and Omega, crucified and resuscitated, source, tree, light and book of life” (*Madathanus*).

If we now examine the common doctrine of Enoch and Moses, those two mysterious men whose style of death indicates initiation, one will see that primitive – may I say antediluvian – theology of the Rosicrucian Institution is reduced to the following gifts, however admitting that I may commit errors in the reading of these venerable texts.

⁶⁵ GUTMANN, book I.

Now, in the beginning there existed one true God whereas all the others were no more than lieutenants. This one God manifested Himself to man by means of the sole fact of the reciprocity of their respective existences: and man, who sought Him in the innumerable forms of universal existence, found Him in perceiving that these forms were but relative signs of absolute perfections.

And so the Master of the world appeared to the prehistoric Patriarchs, firstly as absolute Reality then as universal Life, and finally as the totality of incessant correspondences which unite all the sparks of this Reality with all the forms of this Life. This is what, in the subsequent Platonic age, Christianity called: the Father, the Son and the Holy Spirit, spreading Themselves in accordance with the harmony of the Kingdom of Heaven.

These three poles of divinity express themselves in the pregnancy of the Absolute, if I may use this phrase; and this expression is found in the angels who, in passing through the pregnancy of the Relative, become demons, men or gods, through a depolarization of their will.

The numbering, or rather the classification of these angels differs according to the aspect under which one envisages them; for their number remains constant as the point of view from where one observes them is fixed. Only those who have traveled through the entire universe and who have received the baptism of the Spirit from the very hands of the Eternal Word can change their point of observation at will.

The Father is the indispensable foundation of all; He is at the center, or rather at the origin of all being, hidden beneath an inviolable mystery; He creates all, He describes all, He modifies all, He mobilizes all: He is the seat of all the poles, the measure of all quantities, the source of all movement, the schema of all organisms.

The Spirit is everywhere; it is composed of the same substance and atmosphere of the Kingdom of God; it establishes all relations between the inhabitants of this Kingdom, without ever being clothed in form; in the Absolute is details the will of the Father; it is the great organizer and sower of the sparks of divine Light; it unites the Father to the Son and the Son to the Father; it supplements, so to speak, the Word in the work of creation; it accommodates it, adapts it, makes it assimilable by supernatural and natural beings; it localizes and it universalizes; finally it limits the part of the Nothingness from which the Exister brings things forth.

The Son or Word, the aspect of God which is closest to us and the least incomprehensible, is unique in His essence: absolute Life and Being. When He remains independent of all substance, He is immutable; when He decides it, He clothes Himself in form, movement and time. It is then that the soul of man cannot understand Him, but can sense Him. He is a portion of God and all beings take their ability to act from Him; in this state He is clothed in a triple form, which leads men to adore Him under different names, either when He manifests Himself in purity where He comes from the bosom of the Father; or when He hides Himself under the dissonances of the universal concert, in the binary world; or when He undertakes to correct the irregular desires of beings in order to lead them back to their primitive unity. Each one of these three forms is used according to which is best, but it is the examination of each of

them which teaches us to trace the whole ontology. Finally, this Word and the activities of His sub-multiples can be modified in four ways: either when they simply appear among those they intend to help; or when they firstly surround them with their subordinate auxiliaries; or by clothing themselves in the substance of creatures they wish to act upon to put themselves completely at their disposal; or finally to incarnate in the very spirit of one or many of the latter, to bring them more efficacious assistance. These words, the Central One and His innumerable sub-multiples, always act in a given location, at the heart of that location, in the place which offers the temporal image of the perpetually active Eternity; they are always in the present; it is their emanated rays which suffer the action of Time. Finally they individualize themselves, always with the aim of being able to be better used by individual creatures, by becoming specific to the intellectual mode proper to each class of the latter.

Thus the universe is the sign of God; the agglomeration of chaos received the vitalizing light of the Word; all the substantial molecules became animated from that time forward; they made contact, merged, separated, grouped, fought, transformed and harmonized little by little, so that the Spirit now penetrates them and attracts them towards the eternal center which gave birth to them.



CHAPTER X: COSMOLOGY

Fludd taught that in the beginning two principles alone existed, proceeding from the Father: Darkness and Light, formal idea and plastic material. Through the diverse operation of light, matter became quintuple. The spiritual and temporal worlds, exposed to the action of the original type, reflecting this invisible idea, firstly became intelligible, then little by little became manifest through their reciprocal action. Through this was produced *being*, or *thought* to which this creation is attributed. Properly speaking this is the Son, the second person of the Trinity, who is also called the Macrocosm. Creation was divided into the Empyrean, Etheric and Elementary regions, inhabited by invisible and innumerable nations; the Light spread and was absorbed in the obscure cinders constituting the third world. There are three ascendant hierarchies of angels: the Teraphim, Seraphim and Cherubim; opposing them, three somber hierarchies populated by fallen angels. The elementary world is the rind, the residue, the ashes, the sediment of the etheric fire. Man is a Microcosm. All bodies, like so many prisons, enclose a parcel of etheric spirit, an inner magnetism, which is their life. Thus all minerals have some vegetative power; all plants have a rudimentary sensitivity; all animals an almost reasonable instinct. And so the alchemist evolves the body with material fire, the magician operates through an invisible fire, and the adept dissipate error through the means of intellectual fire.

Fludd taught that light is the agent of universal life. It is the cause of all energies and the mediator or, rather, the minister of divine will. It is in the center of the world, in consequence behind the sun for our zodiac; it is as more dynamic as it is more invisible.

This idea seems to have been borrowed from Dante, where it is the basis for the constitution of the nine circles of his Paradise and the nine circles of his Hell.

We will see later on how Hell is explained. All Rosicrucian writers agree on its existence but, according to Gutmann, Purgatory is within the conscience of each person; it is thus a subjective state, whose intensity is proportional to perfection according to how must we obey our conscience.

On the other hand, the existence of Hell is objective, and those whom the Christ has rebaptized can see it; in the cosmological development, it comes from the Shadows.

There are three types of shadow: in Hell, in the external skies and on the earth. The first two are the most profound. Moreover, each creature contains shadows, whose degree constitutes his own opacity or translucidity; the eye of man itself is dark, and the obscurity which covers it only dissipates in proportion to his moral purification.

One must, moreover, mention the thaumaturgical shadows produced outside of the ordinary course of things and which are signs of a particular will of God. It is the same with the eclipses of the planets.

Thus all things in the universe have their shadows: and their particular mother is the shadow of the pits of the Abyss, where the great Angel holds the key until the Day of

Judgment⁶⁶. Inner man is in obscurity; he passes into light when he performs good acts, and the shining forth of such an act, when it is powerful enough, is sufficient to dissipate the shadows of corporeal man. Stones and metals may also manifest their light through the operation of the Art; this is what alchemy teaches.

It is not necessary to believe that the shadowy part of the universe is the direct creation of God. God has never desired evil. It is the evil will of the devil which has produced all that is obscure and imperfect in the world. So man is not the mater of the Shadows and, if he is not reborn of water and the spirit, he cannot contain the Light. The governor of Shadows is Lucifer, the prince of this world assisted by his innumerable legions of angels who revolted.

The essence of these Shadows is loose, elusive and incorporeal, much more subtle than air and water; the remedy is thus something of the same nature, spiritual and penetrating everything; this is the shining forth of sanctity, the interior purification by which man forms within himself an image which increasingly resembles the source of all Light.

Remember that these Shadows can exist in the night, in the kingdom of the dead, in the external darkness.

Between heaven and earth one finds seven things, each contrary to the others yet coexistent: these are the etheric space of the firmament, humid air and dry air, light, earth, cold and earth; the eighth sphere is darkness.

The beings of the three worlds, taken as a whole, form a philosophical, Kabbalistic and magical scale, the golden chain which holds the Hermetic bird, the Tree of Knowledge of Good and Evil, which is developed according to the law of the numbers 4, 5 and 7.

UNIVERSAL EVE

This is the Maha-Maria, impregnated from within, and because of this ever virgin (see Genesis). (Dr A. J.)

God is an eternal spirit, uncreated, infinite, subsisting in Himself; He became, in Nature and Time, a visible, corporeal and mortal man.

Nature is a created spirit, temporal, finished and corporeal; an image, a shadow of the Eternal.

The eye of God sees, created and preserves all things. The regard of this eye is the Light of grace which is the Ergon, the celestial Eve, the silver of regeneration. The circumference of this light is the celestial tincture, the sacrament *par excellence*, the Rose-Croix.

The eye of Nature sees and reigns over all the earth. Its light lives, dies, works, is corrupted and is reborn anew; it is the Parergon, the terrestrial Eve, material birth. Its

⁶⁶ GUTMANN, book VIII

circumference is the physical tincture, the sun's sweat, the milk of this virgin who had six children and yet who remains forever virgin. It is here that the philosophers must come.

But in order to see all these things, one must contemplate them by means of what John Dee called the hieroglyphic monad (59). This is the Virgin Sophia. Her face shines like the sun of justice; in her breast burns the divine fire of the Trinity, which figures the Urim and Thummim. From her left side all beings come forth from unity according to the law of the Old Testament; to her left side beings return to unity according to the law of the New Testament. Her son is the incarnate Word, the microcosm, in the center of Whom Time and Eternity exist simultaneously; it is through Him that one comes to the College of the Holy Spirit, where one assists in the operation of the Fiat of Nature.

In this Fiat there are four concentric spheres which arise from one another. We will not disclose the general Quaternary Law; we will explain that it expresses the dual inverse movement of Nature, which is to say that the Mineral Great Work, the Magical Great Work and the Spiritual Great Work are accomplished by analogous procedures. The *Signatura Rerum* of Jacob Boehme is entirely devoted to proving this thesis. This general Quaternary Law has been revealed essentially in the four letters of the inscription nailed to the head of the Cross.

Here, according to the Hermetic books, is the significance of these four letters I.N.R.I.

I (Yod) symbolized the active creative principle and the manifestation of the divine principle which gives birth to substance.

N (Nun) symbolized the passive substance, mold of all forms.

R (Resh) symbolized the union of the two principles and the perpetual transformation of created things.

I (Yod) again symbolized the divine creative principle, to signify that the creative form thereby emanated rises back without end to gush forth again forever⁶⁷.

“The Rose-Croix, so forming a precious jewel, was the attribute of the ancient mages, who wore it suspended about the neck on a golden chain. But, in order not to leave the sacred word I, N, R, I to be delivered up to the profane, they replaced these four letters with the four forms which were united in the sphinx : the human head, the bull, the lion and the eagle”⁶⁸.

Here are the four meaning of these four letters:

Material meaning. - Jesus Nazaraeus Rex Judaeorum (*Jesus of Nazareth King of the Jews*).

⁶⁷ CHRISTIAN : *Histoire de la Magie, du monde surnaturel et de la fatalité à travers les temps et les peuples*. Paris (Furne Jouvett)

⁶⁸ *Revue des Hautes Études*, 1887, N° 5, p. 150

Major meaning. - *Ignis Natura Renovatur Integra (Purified Nature is renewed - regenerated – by fire).*

Superior meaning. - *Ineffabile Nomen Rerum Initium (The Ineffable Name is the beginning of things).*

Ineffabile = 10, number of perfection of the Sephiroth.

Nomen = 5, the Universe constituted in its essence.

Rerum = 5, the Universe constituted in its form.

Initium = 7, double consciousness of form and substance that the being takes.

See also, as the psychic meaning: *Intra Nobis Regnum Jehovah (The kingdom of Jehovah (is) within us).* (Jean Tabris).

Anecdotally we will mention a few other explanations which have been uncovered in these four letters:

Ignis Nitrium Roris Invenitur (Through fire shall the Niter of the Dew be discovered) (Hermetic).

Jamayim, Nor, Ruach, Jabashah (Water, Fire, Air, Earth) (Hebraic).

Iustum Necare Reges Impios (It conforms to justice to put impious kings to death) (Jesuit).

Ignatii Nationum Regumque Inimici (The disciples of Ignacius (are) the enemies of nations and kings) (Anti-Jesuit).

Indefesso Nisu Repellamus Ignorantiam (By indefatigable effort we shall repel ignorance).

Infinitas Natura Ratioque Immortalitas (Nature (reveals) the immensity and reason of immortality).

Insignia Naturae Ratio Illustrat (Reason unveils the marvels of Nature).

Iusticia Nunc Reget Imperia (Now justice shall rule empires).

Finally, the one we consider to be the most significant:

Whence came you? From *Judea*.

Through which town did you pass? Through *Nazareth*.

Who was your conductor? *Raphaël*.

Of what tribe are you? *Judah*.

CHAPTER XI: SOCIOLOGY

The little book called *Tintinnabulum Sophorum (The Bell of the Sages)*, by Carolus Lohrol of Henneberg, explicitly says that the Rose-Croix seek to recognize the Son of God and nature, to regulate and perfect the sciences and the arts, to foresee the direction of future centuries and to make them concord with the past; finally to reform the social State.

Michel Potier (43), after recalling that God has promised wisdom to all those who ask Him for it, said:

- 1st The Brothers of the Rose-Croix follow orthodox religion.
- 2nd They use the same sacraments instituted by Christ (Baptism and Communion) and all the rites restored from the primitive Church.
- 3rd They recognize Caesar and the head of Christianity in politics. Being hierarchical, they do not incite people to revolution.
- 4th They promise their aid and that of God to men of goodwill.
- 5th They work hard to come to the aid of their neighbors.
- 6th They do not support heresy, but hold to the Holy Gospels.
- 7th Through this teaching they steer men to the one piety.
- 8th They give assistance to those who suffer.
- 9th They promise to purge the liberal arts of falsehood and return them to their original splendor.
- 10th They are horrified when they read the works of false alchemists; they promise a catalog of the true works of Hermeticism and steer those who have no knowledge of nature to studies in this field.
- 11th They give God the glory due to Him by recognizing that they receive their treasures and their mysteries from Him alone.

The *Fama Remissa* (60) of 1616, after protesting against the opinion of those who held that the Rose-Croix were an invention of the Jesuits, explained at length that they offered their services in making religion, policy, health, society, nature and language act in harmony with God, Heaven and Earth.

Die Löbliche Bruderschaft zum Licht Schiff, a translation purported to be of a Latin manuscript of 1489, describes an ideal social state where everyone does his duty.

But nobody elucidated the mystico-philosophical attachments of these generous dreams better than Robert Fludd. The sociology of the Rose-Croix derives from its ethics and it only its aggrandizement. In the following article by Fludd, we can see what it has constitute the initiation of the individual. From that we will pass to millenarianism, and the political and social hopes of this Fraternity will naturally follow from their previous mystical concepts.

Can someone, in the space of time comprising the resurrection of Christ and His coming again, rise up from death through the virtue of the vivifying Spirit, and enter into eternal life?

“The Christ gives us the first example of resurrection, for all the other men, subjected by their being born into sin, must be resurrected in the Christ and by His vivifying spirit; He alone, Who was born without the stain of sin, dying innocent for the sins of men, in Him and through Him, the Principle of all things, true God, resurrected from among the dead, triumphant over the Devil, darkness and death.

“It follows from that that all those whom the living power of the Christ inspires shall easily be able to rise up again; this is a fact proven by experience. In fact it is said in fact that, when the tomb of the Christ was opened, many of the bodies of the saints which slept rose up; for these dead and buried bodies were touched by the many rays of this vivifying Spirit. Thus, through his own passage, during which the body of the Christ rose up, the Spirit raised and purified the bodies of numerous saints. One should not doubt that the cadaver of any man placed in the presence of the living power of the Spirit could be revived otherwise, during the time which separates the resurrection of the Christ and His coming again, that is to say until the day when He will make all the dead arise through the shining light of His face, before the Universe, and that He shall transfigure the living and purge them of all stain.

“All those who are dead in the Christ shall be born again in the Spirit. Now, as Jehovah made everything through the Work with the Spirit, and the Word is the true light and sole life of men, it is necessary for us to obtain our second life from this sole vivifying Spirit, a second life through which we shall be raised up and without which the resurrection of the dead is impossible, since this eternal life alone can dominate Death and its ministers.

“Happy is he who can unite with the Spirit, for he shall have blessedness and happiness as much in his body – alive or dead – as in his soul; a sincere happiness by which we can be exalted to life eternal, no differently than Enoch and Elijah who never died, or Moses after his death.

“It is therefore not impossible that this Spirit unites itself with the bodies of some illuminated men, attracting them to itself through resurrection and keeping them with their souls close to itself for eternity.

“For we should know that this light is spread throughout the world; through the fault of our own obscurity, it is not perceivable by us; but it is felt by illuminated men and it brings them still more light.

“The illuminated ones are thus destined to recover this sovereign good, on the moment. The Spirit illuminates them more and more through its union with them, their attraction toward it, and finally it keeps them close for eternity.

“Such is the principle of regeneration, the resurrection of the soul and body, the sublimation of the terrestrial body into celestial nature, the separation of the gross and the subtle, the impure and the pure, the transmutation of the being of visible nature into invisible nature; such is the principle of the true tincture which alone intincts metals and the body.”

Here Fludd repeats what was said: that Rose-Croix would rather see their names inscribed in the Book of Immortality than make gold⁶⁹. And besides, one could not even make gold if one does not have knowledge of the light as we have explained throughout this Chapter. The mystery of the Rose-Croix is not an alchemical mystery⁷⁰.

In the margin of a Rosicrucian hieroglyph one finds the device: *Jesus mihi omnia*, which also figures in the title of a well-known work by Andreae (36). It is Jesus who, through the symbol of the sun, announces perfection.

The Rose-Croix related themselves to these precepts of Trismegistus:

“Man is a great miracle which one should honor and adore, for he passes into divine nature and himself is a quasi-God.

“It is said that the nature of men is consanguineous with the nature of the gods and that this is apparent through divinity.

“One should understand the Rosicrucian hieroglyphs and not see there the work of a vulgar seeker after gold.”(61)

And also:

“To him who possesses the Word uttered alone, and united with the Spirit shining with the divine splendor belonging to the destiny of Moses or Elijah.

“It is an effort which without doubt the men of this century are incapable, sinners prostrate beneath the huge mass of their faults and who, rather than calling it, driven by a diabolic rage, chase away the Spirit with the stick of ignorance and blasphemy.

We court death by the error of our life and we win perdition through the works of our hands. For God did not create death and He doesn't rejoice in the perdition of men. He created man to be immortal; it is the jealousy of the devil that has introduced death.

“We shall die through injustice, which is the modality of the devil, who is the Prince of this world, from which he has chased away justice; and this is the reason which makes us incapables of immortality. Being just, we shall be immortal like Justice herself, whose nature is to be forever and without which we could neither regenerate nor revive ourselves.

“However, a certain number of men are not exclude from the benediction; the mystery of the resurrection dwells in their souls, and there are those who have the privilege to be counted among the number of the sons of God, for they perceive the light which reigns in the world and which the world sees not; they see it, know it and bear witness to it.”

⁶⁹ Cf. Louis FIGUIER: *L'Alchimie et les Alchimistes*, Paris (Hachette), 1860.

⁷⁰ At least not practical alchemy – PV.

And, in another place:

Christ said: I shall build My Church upon this rock.

Fludd explains that this is not a material stone, but Christ Himself and all humanity.

“Christ lives in man; He penetrates him completely; and each man is a living stone of this spiritual rock. Thus, the Savior’s words apply to humanity in general. This is how the temple is constructed, for which those of Moses and Solomon were the exemplars. When the temple shall have been consecrated, its dead stones shall become lying, the impure metals shall be transmuted into fine gold, and man shall recover his primitive estate of innocence and perfection.” (19)

These ideas are extremely remarkable. One can perceive in this text why the Rosicrucian Fraternity were concerned about politics, sociology and civilization; whatever its method and program both were textually borrowed from the Gospel.

On the signs foretelling the coming of the Lion. – Of His coming. – Ruination of the Pseudo-prophet. – Renewal of the world. Purification and union of the universe under the eternal reign, when injustice shall forever be chased away, and perpetual justice shall be established.

“One knows that nobody, neither man, nor even angel, can know the hour of the coming of the Lion. This is a secret which rests in the bosom of the Father. What God has allowed his elect to know are the mediate and immediate signs which shall precede it, so that they might be forewarned, and their duty is never to allow themselves to be distracted from their vigilance in looking for the promised signs.

“Watch, then, for we know neither the day nor the hour. Watch, for God has promised that He shall illuminate the flesh of his prophetic spirit, and that those things which were occult shall be unveiled to those who are worthy of them.

The time when the sign appears shall be towards the end of the six or Philadelphian Church, or in the commencement of the seventh or Laodicean, which are described in the Apocalypse (111, 7-22). “He who possesses the key of David, who opens and none may close, who closes and none can open, and who is holy and true has said these things.”

This is how the *Confession* of the Brethren of the Rose-Croix announce these times:

“We should watch with vigilance and make manifest to all what God has resolved to give and to concede to the world before its end (which will immediately follow these things). There will be the selfsame truth which Adam possessed, the same life, the same light, the same glory as in the terrestrial paradise. At that moment all servitude, all darkness, all falsehood, all lies shall end.

“And this is what you shall write, O Brethren. This shall be the moment that the impure Romans who have vomited forth blasphemy against Christ and who yet have not abstained from in the clear light of the already splendid divine sun, shall be cast out into the desert and solitary places. Such are the mediate signs of the coming of Christ: but others will come who will immediately announce the hour and day and whose main signs are firstly a trembling of the earth with such violence what there has never been the like; men shall be thrown to the ground and cities overthrown, and great Babylon shall become but a memory before God to present Him with the chalice of indignation.

“This will be the time that a stone detached from the mountain, without the aid of human hand, will come to break the feet of iron and clay of Nebuchadnezzar and will overthrow everything, so that one sole mixture shall reunite gold, silver, bronze, iron, clay and also mud.

“This will also be the time that the Ancient of Days shall come and give the power of Justice from the bosom of the high Heavens, who will have sovereignty and commandment.

“This will be the time that this iniquity shall be revealed, working the mystery of iniquity, who shall combat and raise himself up above all that is called God, and shall sit in the Temple of God, claiming to be God; but our Lord Jesus will kill him with the breath of His mouth and will destroy him with His coming. For there shall truly be a pseudo-prophet and what we have just said is the explanation of the symbol of the stone rolling unaided from the mountain, like many other symbols which one finds in the Apocalypse”.

There follows a long quote from the Apocalypse, relating to the Last Day.

And Fludd concluded:

“May the world be drawn from its sleep by the Brethren of the Rose-Croix, who alone are able to prepare it for the coming of the Lion.”⁷¹

Valentin Andreae developed these ideas in many passages.

It is in the *Menippus* (46) that he lets his projects of universal reformation, the improvement of letters, arts and sciences, and of religion and politics, appear in the clearest manner. There we find a precise and penetrating image of the virtues and vices of men, in all classes of society.

⁷¹ *Tractatus theologo-philosophicus*, livre III, ch. 8.

CHAPTER XII: ALCHEMY

We have already said that, for the Rose-Croix, material alchemy – the search for the transmuting stone – is only a secondary work, a *parergon*, and that the Great Rosicrucian Work – the *Ergon* – is spiritual. Rosicrucian texts endlessly repeat that the only thing necessary in the world, notably the only means of success in alchemy, is to abandon oneself to God and to take up the Cross of Christ⁷². But from this one should not infer that the technical instructions contained in these texts have no practical value.

In one of the early Chapters of this book⁷³ we gave a brief analysis of the *Chemical Wedding of Christian Rosencreutz*. From the alchemical viewpoint this work touches on two paths, insisting above all on the humid way. Here is a commentary given on the *Chemical Wedding*, in 1617, by the Luxembourggeois alchemist Radtichs Brotoffer:

I. – “First day (Distillation), - I seemed to be (metonymy, the effect for the cause) in a somber tower (cucurbite), chained to a great number of men (impurities); we were piled up one upon the other and we mutually made our position more dolorous. After some time in this torture, wonderful trumpets were heard; the roof of the tower opened up (alembic); immediately the crowd began to climb up, jostling and trampling each other. Appearing above, an old man with a white beard (recipient) commanded us to be silent, etc.

“Idem (Rectification of sulfur). – Scarcely had he said that than the old woman commanded the servants to lower the cord seven times (*aqua vehens*) into the tower and to remove those who could take hold of it. Many could not seize it because of the weight of their chains (adhering impurities); some even had their hands torn off (failure of mercury or spirit). The old woman took the names of all those who had been brought forth, and she complained about those who remained (feces attached to the base of the vase).

II. – “On the second day the Spouses describe the properties of the stone at the first operation and the second. The high mountain is the first solution; the crowd is *guttae duplicis mercurii*; the earth is the base of the vase. On the third day, the town represents the glass vase; the virgin, double mercury; her brother, sulfur; the old man is coagulated earth.

“Having the matter is not enough; one must know how to separate the pure from the impure; the aid of God is necessary for that, for one must only take the blood of the red lion, and the gluten of the white eagle, as Theophrastus says. In these two operations lies the greatest mystery of the world. It is above all the gluten which is hard to find; it is but a salt; but this salt is of no use if its spirit has been taken out. This vital spirit is the root of all art. It is this spirit of which the *Wedding* speaks, on the seventh day (the standard-bearers).

⁷² “The one and only subject of magic as well as the true Kabbale, is nothing else than *Wisdom*, the *Word*, the *Christ*. And there is no other name to invoke than that of Jesus, for there is no name of earth or in heaven by which we can be saved, save the name of Jesus, in Whom all things are reunited, for the Christ Jesus is all in all.” (Robert Fludd : *Summun Bonum*).

⁷³ *Vide supra*, p. 54.

III. – “Then it is necessary to observe the correct weight of red and white, so that the solution of the body and the coagulation of the spirit work in harmony; that the male and female are well proportioned and the water of solution not too strong, so that the sperm is not drowned; the impregnation can then be accomplished. This is what Theophrastus calls *unitas per dualitatem in trinitate*.

IV. – “Here begins the putrefaction, when the color black appears as proof of the correctness of the preceding operations. It is the white gluten of the eagle that must blacken. This is explained in the third day of the *Wedding*, in the passage about the chaining of the emperors, and, in the fourth day, concerning the dead kings. Sweat is the second dissolution ; the seven vessels, a subtle earth.

V. – “Here the artist must pray with fervor and apply himself to his studies; so that he might carefully play his vessel ; that he might know how to provoke the flood of the Wise, to drown all that is feminine. Assimalet said in the *Codex Veritatis* : Place the red man with his white woman in a red chamber, warmed to a constant temperature by a spiritual fire; this mixture is done in hard water (eau permanente) which, brought to perfection, is the first matter of the stone. One must also know how to regulate the fire: “Her left (mercury) rests beneath my head, and her right (sun) embraces me. I pray you do not wake my friend, nor disturb her, until she wakes herself” (Song II, 6-7).

VI. – “Fermentation is symbolized in the sixth day of the *Wedding* by a bird who feeds itself with its own blood and that of a royal person. The stone is multiplied by fermentation. White fermentation is moon; red fermentation is sun; mercury, as it is the only key of the metals, does not have the power to extinguish itself before having itself been extinguished by sun and moon; for spirit cannot act upon spirit, nor body upon body. This belongs to the seventh day of the *Wedding*.

VII. – “If one throws the tincture upon an impure metal, the projection is lacking. The *Wedding* describes this as the king and queens game, like that of chess.”

One should note that the Rosicrucians authors who published ancient manuscripts never forget to recommend to the practitioner, before any important operations, to pray and to invoke God.

We will complete the preceding with extracts from a very rare Rosicrucian piece whose symbolism is alchemical⁷⁴.

⁷⁴ An abstract arising from his strong interest regarding the technique of the parergon, this piece is particularly characteristic of the disposition required to hope to participate in the outermost works of the true Rose-Croix. Let us simply say that there is hardly any alchemical text as clear and straightforward as this, complete in its brevity. It contains points of reference and specifics which one finds with difficulty elsewhere, except perhaps in the works of Kerdanec de Pornic and in one may find fruitful references in Cyliani’s “dream”. The supposed name of the author veils one of the major keys of the beginning of the Work Urganda, the “sorcerer”, (the fairy Urgèle of our fables and the model of the nymph who guides Cyliani) should hold the attention of the studios, as well as his “glass” which is more natural than artificial. Note that this parable is especially to be applied to the ‘dry way’.

Humble message to the most Illuminated, Pious and Holy Fraternity of the Rose-Croix. With a Parable as a supplement and the revelation of Study which motivated him, addressed by Mars de Busto Nicenas.

“In saluting you humbly and in a Christian manner, O most illuminated of the Holy Fraternity of the Rose-Croix, I must not leave you ignorant of the fact that, having come to Rostock from the Low Countries around five years ago, I came across the rumor of your Fraternity from an old doctor in this town, as well as the discourse upon the reformation of the whole world, which is read most avidly. But, as at first sight this work appeared to me to be unworthy of faith, even doubtful, and since I had never read nor heard anything which might confirm the exactness of the assertions in your books, I scorned them through lack of intelligence, like other works which were incomprehensible to me, and supposed that only subtle and idle spirits would allow such things see the light of day, to sharpen their intelligence.

“But, since then, I have in my hands letters from two inhabitants of the Low Countries, then others written to your address, some good some bad, which I read with displeasure; but, as for yours, so far as I could understand them, I read them with great joy in my heart. You gave a most consoling reply to these inhabitants of the Low Countries; you declared them worthy and welcomed them into your holy Fraternity; you even sent them a guide with permission of the Divine Omnipotence, as a parable so that, by the grace of God, I recognized and acquired the certainty that this was certainly not a fable or poetic invention; but that your holy Fraternity is a true Convent and Christian Association, instituted to the honor of Almighty God and for the good of those who are worthy.

“... I think it is useless to reveal this so explicitly to you, the most worthy of the servants of God, for I believe strongly that this is not unknown to you; moreover, I was held back by blasphemers, who keenly see the mote in their neighbors' eye but not the plank in theirs; but I will not let myself be misled for all that, for I know that Christ does not desire the death of just men but of sinners, just as the sick need a doctor and not good health.

“As Almighty God thus regarded my anguish, and will tear me from the jaws of the corruptor to welcome me into His grace (for I invoke and pray my God for that from the bottom of my heart), I shall say with the Patriarch Jacob: The Lord is my God, with His aid I will build Him an house and a temple in my heart, and I will serve Him with all my strength, so far as human frailty allows, all the days of my life.

“But I will undertake, O most illuminated men of God, to pray unceasingly and with ardor to God for the health of your minds and bodies, and to serve you also with my body, if you judge me worthy, which would be my cordial desire.

“Blessed men, I ardently aspire to reveal both personally and verbally to one of you my great wounds, that they might accordingly be healed more quickly, that I might be restored to health; It is incredible how they weigh on me and how hard it is for me to bear them. May you, conforming to your cordial offer and my humble supplications, let one of your number come to me, bearing the sign of recognition indicated in the book entitled *Frater non Frater*, so that I might not be fooled by a false Rose-Croix and that I might receive consolation, and the salvation

of my soul. Thus through me will you prove your love and your true Christian zeal not to abandon the poor and afflicted; moreover, you will thus satisfy your open and beneficent offer and promise.

“As for my second preoccupation, you will know it, O most illuminate of God, by the following parable:

“One day, I undertook a long journey to a distant place, a journey which many had begun before me, and also in my time. But in order to accomplish it, one must be a man hale in body and spirit, who knows neither fear nor doubt, but who is constant and can endure much hardship and difficulty; for it is not just a matter of the distance of the place, but also the numerous obstacles that one can encounter during this journey . It is because of this that the traveler must furnish himself with all the necessities, so that he might not be obliged to return either soon after his departure, or in mid-route, where he can hardly expect assistance. If one does not take these precautions, he should absolutely not undertake this route.

“So, I also undertook this journey, but without reflecting on all the circumstances related above. I later recognized that in setting out on this journey again many times, I learned above all how stupid it is to undertake the purpose without reflecting on it and weighing the goal. But I never tired of doing it and, on the contrary, my spirit burned more and more, and it seemed to me I walked on emeralds, sapphires, jacinths, diamonds and rubies rather than on squalid earth. But many have been fooled by that, the rudeness of the path being unknown to them.

“Moreover, the bottom of this place changed color according to circumstance, time and the shining of the sun, which made me marvel greatly and excited my desire still more. And, since it was winter and the dominant planet strongly manifested its action by the cold, I still found pretty prairies here and there, verdant domains and flowers of varied colors; but I only thought of the delights of the place toward which the repellent road led, above all because this journey had been begun in honor of Almighty God and for the good of mankind.

“As I in no way ignored what I must do or renounce entirely the contemplation of this place of delights, or bear with great patience all the difficulties which I should encounter on my way, I decided to suffer instead, with the aid of God, all the hardship that I had given up; for it was impossible to moderate my spirit which was inflamed and full of desire; above all because this road seemed at first to be very beautiful and agreeable, like a mirror, and mostly covered with blue flowers called heliotropes or sol sequium; I think, however, that this place must be full of blood, because the Greeks waged a great combat against the Trojans there, as the inhabitants of this country taught me.

“I noted moreover that such undulating prairies and these varied flowers appeared mostly when the sun was masked by opaque clouds, so that it could not give out its brightness with sufficient power, but when the sun shone forth without hindrance, the sun became black like carbon or gleaming pitch, which almost blinded me. This journey (the goal or distant place still not being known to me) suited me very well , for winter persisted in its rigor, which gave me a strong impulse; and what strengthened it all the more was the rising of the sun, despite the intense cold, the ground, the soil or the earth being damp through, as if it should naturally be

thus, or as if nature had rooted all its humidity in this place, or as if the salt marsh had taken its origin there.

“But many troubles kept me there, such as I have reported above; and, as I estimated that this journey was impossible for want of nourishment, I returned, always carefully observing at which place I left the humid soil, of which I had had a sure sign, for it was the place where the Fortunate receive the purse of Fortune; the Fortunate was still painted with amiable Fortune there, as if this image had just been created that very day; I carved this place as best I could in my memory.

“But I must also set out the secret cause for this journey, for it is important. I had learned that seven Wise Men or Philosophers should live in seven different capitals of Europe, and that these Sages, more than all the others, were instructed in all the arts and all wisdom, and in particular, in medicine. As all men possess the natural desire to live for a long time and in good health on this earth, I also conceived a great desire to visit all these places, to see these Sages, in the hope of also obtaining from one of these Sages a perfect medicine for the preservation of my health during the term predestined by God. So I deliberated which town I should go to first, since it depended on luck whether one of these Sages would or even could satisfy me. Also I had learned many times, to my cost, that words are vain if prosperity and God’s benediction are lacking; so I easily presumed that, although these seven Sages had been praised as the wisest in all the arts in the whole world, intelligence is not the same for all, but different for each, since God constantly endows one man with more intelligence, virtue and wisdom than another, so that one may surpass another much in quality and attributes. So I thought that it must be the same with these Sages. Thus, I prayed fervently to Almighty God to lead me upon the real path to the true man who surpassed all other with his wisdom, that he might look favorably upon my desire and grant my request.

“Now, during the night I had a dream or a vision which said to me in a loud voice: Lead your footsteps toward the pole called the Pole Star observed by sailors: it is there that your wish will be granted.

“When I woke up from the somber night, I meditated over whether I should give credence to this dream or not. Finally I reached a decision, penetrated by desire in mind to enter into this good journey, to undertake the voyage; and, as it was doubtless a good angel who had shown me the way in the dream, I set out, by the grace of God.

“But as soon as I wished to go forward, I saw before me high, pointed rocks before me, a hard and coarse road, deep crevasses, smoking chasms where waterfalls produced such a noise that I was terrified; and I stopped suddenly in the terror which had a hold of me, and asked myself if I dared go on or whether I should turn back.

“On the one hand, the great desire excited me to reach what I had seen before me; on the other hand, the terrifying aspect of the rude place repelled me, and in truth, I was fearful to see before me such a difficult road. So I remained in great pain, seeing no man nearby who could counsel me or console me in this alternative.

“Finding myself without aid or consolation, I took my courage in both hands, mainly by recalling my dream, and I set off in the grace of God with a joyful step, while being obliged to rest frequently before I completed the climb. But when I had reached the heights of the summit, I saw nothing before me except a vast vista; I was thus obliged to have recourse to my little compass which I had brought by chance; and this soon showed me with its pointer the town which was closer than I had thought.

“I entered into the mountain, and I reached the true capital, whose name I forget. I immediately questioned the inhabitants of this country about the wise man and, as the situation and the place of his dwelling were indicated to me, I went to meet with him⁷⁵.

“But here I found an extraordinary man, who resembled a thief, a brigand, or a gross artisan passing his days in front of a forge, burning charcoal, rather than a wise physician. But in truth, in the conversation, I found much that was right and skilled in him, that I wouldn’t have believed it and a thousand others would not have believed it without having heard it. For all the Sages of the six other capitals were obliged to take counsel from him alone when an important issue came up.

“It is thus most foolish to wish to judge people by their appearances, as the poet said: *Saepe latent humili, fortes sub corpore vires*, and this applies equally to this man.

“This gross and strange man, yet very knowledgeable according to the spirit, occupied a singular place and a residence; moreover, he possessed qualities and morals which were extremely strange, which astonished me greatly.

“For, just as Diogenes lived in a barrel, which he preferred to the most beautiful palace, so Nature had similarly implanted in the nature of this adventurer, through strange influences and incidents, a determination to take up as home an equally strange place; he didn’t care for pomp or ostentation regarding beautiful palaces or clothing; but he made a great case of his wisdom and his virtues which he loved more than all the treasures in the world.

“His residence was in a large and hard rock, where neither warmth nor cold could reach it; but, in the interior, its rooms were painted with such beautiful, natural colors, that they appeared to be built with the most precious jasper, or painted by the most skillful artist who had expended all his art and all his dexterity there.

“Similarly, he never suffered from thirst or hunger; but, according to ordinary use and custom, he bowed before Cupid’s arrows; this is why he worried often in seeking to go out, which those who lived with him never allowed. So he called his neighbors, saying to them: Friends, help me a little to go out into the light, and I will help you in my turn. When the neighbors heard that they were very satisfied, for they knew that he would not leave them without recompense.

⁷⁵ The Brahmins also teach that the great Rishis each live in one of the stars of the Great Bear, and that the polestar is the residence of their chief.

“As soon as he was free, they had to prepare him a bath, to give him a past-time. But he encountered a great ill there. For the dear man began to perspire, and became prey to an illness, of the type where he cried out and ranted and raved like one possessed, to the point of fainting. Then the musician committed to his care grabbed his instrument and sang his usual song which shepherds sang together to the god Pan.

“As soon as he heard this song, he came to himself; but, without delay and with undue haste he brought into the world a living fruit, and not without great pain and sorrow, to tell the truth; this fruit did not resemble him at all, since one could be assured that he had attained a mature age,

“This fruit must be something wonderful, for it came from a strange birth, such that one might not find the like. It comprised two natures, and that is why one must nourish it with the milk of a goat which gives both milk and blood.

“And there, too, there are difficulties to overcome, for the goat only wishes to be milked by a single midwife bearing the name of a sorceress; she is called Urganda. She uses a strange glass composed of marvelous pieces by the most skillful artists; it appears to be more natural than artificial, and it appears that it was a part of the Table of Hermes and signed by the same signature in order that the subtle vapors of the milk might not go stale.

“And Urganda made the milk boil to the point that it appeared to be incandescent from heat, nourishing the wonderful newborn who, by reason of his regular feeding with this milk, grew day by day, week by week, month by month, year by year, and grew in size, strength and virtue, to a point where he surpassed many of the virtues of his father and had great renown. Royal infants have likewise been engendered.

“As for Urganda, the old sorceress, despite her age, she could change herself daily, to the extent that her very hair, when it wasn’t plaited and when a smooth current of cold air touched it, extended like the most beautiful and long threads of gold, or rays of the sun; that is how they fluttered and undulated.

“This, O most illuminated servants of God, is what I wished to bring to your knowledge, concerning my second preoccupation, in praying and supplicating you ever humbly not to refuse me, but to admit me and welcome me with favor. With the Lord’s help, I will show myself to be humble, submissive and obedient in all with which you charge me, so far as I might be able to undertake and accomplish it in my human frailty. I ardently and humbly commend you, O most illuminated servants of God, as well as myself to divine power and protection.”

Made at N. on the 14th June 1619.

“O Lord, assist me and welcome me through your grace, for the love of Jesus Christ. Amen. Amen. Amen.”

(Translated from the German by Debeo)

Here now, as a transition from the laboratory to the oratory, a series of slightly less archaic aphorisms, which the reader can perhaps use in a more immediate manner. One will note the double course, both physical and psychic, of each of these axioms. Their numbering is no less insignificant.

HERMETIC AXIOMS⁷⁶.

1.- All that one may accomplish by a simple method should not be tried by a complicated one.

There is but one Truth whose existence had no need for proof, for it is itself its own proof for those who are able to perceive it. Why use complexity to seek that which is simple? The wise men say: "Ignis et Azoth tibi sufficiunt." The body is already in your possession. All you that is required is fire and air.

2.- No substance can be rendered perfect without long suffering.

Great is the error of those who imagine that the Philosopher's Stone can be hardened without previously being dissolved; their time and travail is lost.

3.- Nature must be assisted by art every time it lacks power.

Art can serve nature, but it cannot supplant it. Art without nature is always anti-natural. Nature without art is not always perfect.

4.- Nature can only be improved through itself.

The nature of a tree cannot be changed by the arrangement of the branches, nor by the addition of ornaments; it can only be improved through improvement of the soil in which it grows, or by grafting.

5.- Nature uses nature, understand it and conquers it.

There is no other understanding than the understanding of oneself. Any being can only truly realize its own existence, and not that of an element which it totally foreign to it.

6.- He who doesn't understand movement does not understand nature.

Nature is the product of movement. The moment eternal movement ceases, all nature ceases to exist. He who does not understand the movements produced in his body is a stranger in his own home.

⁷⁶ Extract from *La véritable Alchimie des Rose-Croix, petit traité contenu dans le grand album de Madathanus*, translated by Jean Tabris (1897).

7.- All which is produced by an effect similar to that produced by a compound element is also a compound.

One is greater than all the other numbers, for it has produced the infinite variety of mathematical grandeur; but no change is possible without the presence the One who penetrates all things, and Whose faculties are present in His manifestations.

8.- Nothing can pass from one extreme to the other except with the aid of a means.

An animal cannot reach the celestial before having passed through man⁶⁴. That which is antinatural must become natural before its nature can become spiritual.

9.- Metals cannot change into other metals before being reduced to *prima materia* .

Self-will, opposed to divine will , must cease to be so that divine will can invade the heart . We must strip ourselves of all sophistication, and become like children, in order that the word of wisdom might be retained in our soul.

10.- That which is not ripe must be aided by that which has come to maturity.

Thus begins fermentation. The law of induction rules all the regions of nature.

11.- During calcination, the corpus is not diminished, but grows in quantity.

True asceticism consists of abandoning all of which one does not have need, when one has receive something better.

12.- In alchemy, nothing bears fruit without first being mortified.

Light cannot shine through matter, if that matter has not become subtle enough to let the rays pass through.

13.- That which kills produces life; that which causes death leads to resurrection; that which destroys creates.

Nothing comes out of nothing. The creation of a new form is predicated on the transformation of the old one.

14.- All that contains a seed can be grown, but not without the aid of nature.

It is only by means of the grain that the fruit carrying the more numerous grains comes to life.

15.All things multiply and grow by means of a masculine principle and a feminine principle.

Matter produces nothing if it is not penetrated by force. Nature creates nothing if she is not impregnated by spirit. Thought remains unproductive if it is not made active by will .

16.- The property of all seeds is to join with all that is part of its kingdom.

All beings in nature are attracted by their own nature represented in other beings. Like colors and sounds form harmonious chords; substances which have a connection to one another may be combined; animals of the same species associate with one another, and spiritual powers unite with the seeds with which they have an affinity.

17.- A pure Matrix gives birth to a pure fruit.

It is only in the most intimate sanctuary of the soul that the mystery of the spirit is revealed.

18.- Fire and heat can only be produced by movement.

Stagnation is death. A stone thrown into water forms progressive eccentric circles, which are produced through movement. The soul that is not aroused cannot raise itself up and will become ossified.

19.- The whole process begins and ends with a single action: warming.

This is the great secret: it is a celestial spirit descending from the sun, from the moon and stars, and which is rendered perfect in the Saturnine subject by a continuous warming, until it has attained the state of sublimation and power necessary to transform vile metals into gold. This operation is accomplished through Hermetic fire. The separation of the subtle from the gross must be done with care, by the continual addition of water; for the more materials are earthly, the more they must be diluted and rendered mobile. Continue this method until the separated soul is reunited to the body⁷⁷.

20.- The complete work is accomplished by using only water.

It is the very water on which the Spirit of God moved in the beginning, when darkness was upon the face of the abyss.

21.- Everything must return to that which produced it.

That which is earthly comes from the soil; that which belongs to the stars comes from the stars; that which is spiritual proceeds from the Spirit and returns to God.

22.- Where true principles are lacking, the results are imperfect.

Imitations cannot give pure results. Purely imaginary love and wisdom, like purely imaginary power, cannot have any effect save in the realm of illusions.

23.- Art begins where nature ceases to act.

⁷⁷ For the psychic meaning, transpose the terms of these axioms into the supernatural.

Art accomplishes through nature what nature is incapable of accomplishing without the said of art.

24.- Hermetic art is not achieved by a great variety of methods. The Stone is one.

There is but one eternal, immutable truth. It can appear in many different guises: but, in this case, it is not truth which changes, it is we who change our mode of conception.

25.- The substance which serves to produce the Arcanum must be pure, indestructible and incombustible.

It must be pure of gross material elements, unassailable by doubt and the proof of the fire of the passions.

26.- Seek not the seed of the Philosopher's Stone in the elements. It is only in the center of the fruit that one can find the seed.

27.- The substance of the Philosopher's Stone is mercurial.

The wise man seeks it in mercury; the foolish man seeks to create it in the emptiness of his own brain.

28.- The seed of metals is found in metals, and metals are born from themselves. The growth of metals is very slow; but one may hasten it by adding patience.

29.- Only use but perfect metals.

Imperfect mercury, as one normally finds in certain countries in Europe, is totally useless for this work. The wisdom of the world is folly in the eyes of the Lord.

30.- That which is gross and thick must be rendered subtle and fine through calcination.

This is a very hard and slow operation, because it is necessary to tear the very root from evil; it must sting the heart and make tortured nature groan.

31.- The foundation of this art consists in reducing the *Corpora* to *Argentum Vivum*.

This is the *Solutio Sulphuris Sapientium in Mercurio*. Knowledge stripped of life is dead science; intelligence stripped of spirituality is but false and false light.

32.- In solution, the solvent and the dissolution must remain together.

Fire and water must be rendered capable of being combined. Intelligence and love must remain forever united.

33.- If the seed is not exposed to warmth and humidity, it becomes useless.

Coldness contracts the heart and dryness hardens it, by the fire of divine love dilates it, and the water of intelligence dissolves the residue.

34.- The earth produces no fruit without a continual humidity.

No revelation takes place in darkness if it is not a means to light.

35.- Humectation occurs by means of water, with which it has a great affinity.

The body itself is a product of thought, and for this reason has the greatest affinity with intelligence.

36.- All dry things tend naturally to attract the humidity they need to become complete in constitution.

The One, from which comes all things, is perfect; and this is why they contain in themselves the desire for perfection and the possibility of achieving it.

37.- A seed is useless and impotent if it is not placed in a suitable matrix.

A soul cannot develop and progress without an appropriate body, because it is the physical body which furnishes the material necessary to its development.

38.- Active heart produces the color black in that which is humid; in all that is dry, the color white; and, in all that is white, the color yellow .

First comes mortification, then calcination, and the gilded light produced by the light of the sacred fire which illumines the purified soul.

39.- The fire must be moderate, uninterrupted, slow, steady, humid, warm, white, gentle , embracing all things, enclosed, penetrating, living, inexhaustible, and natural .

It is the fire which descends from heaven to bless all humanity.

40.- All the operations must be done in a single vessel and without withdrawing it from the heat.

The matter employed for the preparation of the Philosopher's Stone must be assembled in a single place and must not be dispersed over several places. Once gold has lost its sheen, it is difficult to restore it.

41.- The vessel must be properly closed, so that water cannot escape; it must be hermetically sealed, because if the spirit finds a fissure through which it can escape, strength will be lost: moreover it must be well sealed, that nothing foreign and impure can be introduced and mixed

in.

One should always have a sentinel armed with a flaming sword at the door of the laboratory to examine all visitors, and send away those not worthy to be admitted⁶⁶.

42.- Do not open the vessels until the moistening is complete.

If the vessel is opened prematurely, the greater part of the work is lost.

43.- The more the stone is fed and nourished, the more it will grow.

Divine wisdom is inextinguishable; the only limit is the ability of the form to receive it.

CHAPTER XIII: THE ESSENTIAL ROSE-CROIX

*Ex Deo nascimur.
In Jesu morimur.
Per Spiritum Sanctum reviviscimus.*

The following words of Michael Maier (25) could summarize all the doctrinal tendencies of the Rosicrucians:

“Nature will always have secrets; the golden chain comes from infinity and returns to infinity. Thus will knowledge be perverted if reformers and critics do not come to separate the pure from the impure and hold equal balance between experience and reason. Things have been thus in all ages; the reformers who exist in this epoch (beginning from the 17th Century) in Germany form the institute of the Rose-Croix.

“Art is the servant of nature. Theory and practice must thus always walk side by side; learning the secrets, polishing or adapting them, appropriating or bringing them to fruition, such is the threefold walk which the adept follows and which is taught in the nine colleges spread over the earth: in Egypt; by the Eumolpides at Eleusis; by the Kabiri at Samothrace; by the Magi of Persia and Chaldea; by the Brahmans; by the Gymnosophists; by the Pythagoreans; in Arabia; and, at Fez, by the Moors.

“Alchemy is but a secondary art. The Rose-Croix value virtue over gold; although the latter is useful as a means to an end during the periods of publicity. The medicine of the adepts is threefold: corporal, animal and spiritual; they distribute it when humanity has need, then let the therapeutic crisis run its course and retire in secret, until a new medication is required.

The cubic stone is the symbol of this adaptation of the sciences and arts to their ends and the effects to their causes.

“The ages of activity of the Rose-Croix are determined by the knowledge of the astral and by knowledge of the laws of evolution of the human race. These periods of disclosure have the aim of awakening desire and proving those who are worthy of being elected. These, however, are few in number; the Rose-Croix barely accepts one candidate in a thousand⁷⁸.”

Here is how Eckhartshausen expresses himself:

“The schools of wisdom are divided into outer and inner schools. The outer schools possess the letter of the hieroglyphs, and the inner schools, the spirit and the sense.

“Outer religion is linked to the inner religion through ceremonies.

⁷⁸ Celibacy isn't an indispensable condition for the state of Rose-Croix. There are married men and fathers of families among them: the studies of medicine and philosophy aren't indispensable, for they are adjunct to painters.

The outer school of the mysteries is linked through hieroglyphs with the inner...

“Son of Truth, there is but one Order, one Brotherhood, one association of men thinking the same way, whose aim is to acquire light. From this center, misunderstanding has given rise to innumerable Orders... The multiple is in the outer ceremonial, the truth is only in the inner. The reason for the multiplicity of Brotherhoods is in the multiplicity of explanations of the hieroglyphs, according to time, needs and circumstances. The true community of light can be but one...

“Despite all the errors, all the divisions, all the misunderstandings, all those who, in secret, in religions and associations, give rise to so much wandering from the paths, or only focus on the letter; the spirit always remains intact and holy. All this only relates to the outer curtain on which the hieroglyphs, ceremonies and rites are written; nothing touches the inner...

“Our desire, our aim, our charge is to vivify everywhere the dead letter and to give spirit to hieroglyphs, and living truth to lifeless signs; everywhere to make the inactive active, the dead alive. We cannot do all this ourselves, but through the spirit of light of Him who is Wisdom, Love and the Light of the world, who must also become your spirit and your light.

“Until now, the innermost sanctuary has been separated from the temple, and the temple besieged by those who was in the parvis. The time is coming when the innermost sanctuary must be reunited with the temple, so that those who are in the temple may act against those who are in the parvis, until the parvis is thrown outside.

“In our sanctuary, which is the innermost, all the mysteries of the spirit and truth are preserved in purity; it has never been profaned by the profane, nor soiled by the impure. This sanctuary is invisible, as is a force which one can only know by its action.

“In our school all can be taught, for our Master is His own light and spirit. Our sciences are the heritage promised to the elect, or to those who are capable of receiving the light, and the practice of our sciences is the fullness of the divine alliance with the children of men. Now we have fulfilled our charge and we have told you of the approach of the Great High Noon and the reunion of the innermost sanctuary with the temple.” (55)

On this subject we summarize the arguments given in the *Echo der von Gott erleuchteten Fraternitet* (40):

The *Summun Bonum* is Wisdom. But one must distinguish human wisdom from divine wisdom. The first is imperfect, uncertain, skeptical; all its faults are exposed in the book by the very wise Agrippa, who saw further than human philosophy.

The wisdom of the world is folly in the eyes of God⁷⁹. The sages of this world, for all their intelligence, often committed insane actions, even from their own point of view, for their wisdom was perishable, transitory and inconstant. It was with good reason that the Syracide affirmed: All wisdom comes from the Lord God and is eternal with him (I, 1).

⁷⁹ I Corinthians, III, 19.

Scripture teaches us that there is a divine wisdom. Solomon said: The Lord gives wisdom and from his mouth descends knowledge and understanding (Wisdom VII, 15). He gives characteristics to this wisdom: “It is, he says, the breath of divine power, a ray of the magnificence of the Almighty, the splendor of light eternal, an immaculate mirror of divine power, and image of His goodness. It is transmitted on this earth through the mouths of saints and prophets, but the Word of God is the well of wisdom and the eternal law is its wellspring.” Job (XXVIII, 20, 21) said that it is hidden to the eyes of all the living.

Now, the Lord wants man to be intelligent and to know how to recognize His will; therefore we must strive to acquire wisdom.

In the Old Testament, Adam, Noah, Lot, Jacob, Joseph and Moses Joshua, David, Solomon, Daniel and Esdras had their share of this wisdom, with Samuel, Elias, Elisha and Isaiah. Jesus Christ gave it to His disciples. Very few men have received this divine gift; for that one must become the enemy of the world ; those who the world hates are loved of God. “There is no wise man,” said Tertullian, “that the world does not take for mad; for the wisdom of this world is the opposite of Heaven’s and, to find the latter, one must renounce all the earthly wisdom that one has acquired.” This is because, according to Luke (XVI, 15), all that is great in the world is but nothing in the eyes of God. Thus wisdom is to be found in the house of the humble, as Solomon said⁸⁰. Humility lights the lamps of understanding, as does sincerity and rectitude.

Purification of the heart is the necessary preparation to receive wisdom; but one must seek the active life before the contemplative life. Wisdom distributes its gifts according to the man; it gives speech, knowledge or faith; it delivers up the key to hidden things, past or future; it confers knowledge of all things on the earth and in the heavens; it teaches how to read the thoughts of man, to speak all tongues. It is the tree of life, it shows the way to the realm of God. It confers the power to give health, to work miracles; it is the spirit of grace and prayer; it gives knowledge of inner man and of God. The Lord instructs the wise man directly in nocturnal dreams and through visions; angels sometimes appears to him. The contemplative is sometimes riven in ecstasy, he sees the heavens open.

The author of this little treatise gives witness to the great favors with which Wisdom has filled him. God shows him first the true road with its three degrees, which Jesus had taught to His disciples; then the true manner of praying and the manner of distinguishing God’s enemies from His friends. After receiving the second degree of Wisdom, he received an art of inquiring, after a certain preparation, into future things concerning temporal events. In the same degree he received subtle interpretations of the Scriptures; the first method consists of writing or giving numerous combinations of a sacred word or sign; the second teaches how to find seven senses in the same sentence. These two methods surpass in ingeniousness and profoundness all written by Trithemius and Porta on the subject. He discovered the root of all languages and to this end constructed a *speculum archetypum* which gave the meaning of all words imaginable; then the key to all musical systems. In the same way, he found the reasons why one finds on earth so

⁸⁰ Proverbs XI, 2.

great a number of different types of men, and for this research he constructed another archetype. He had visions like Ezekiel and the apostle John; he learned to speak and write new languages.

The third degree of Wisdom revealed to him the things which are above human understanding: the secrets of inner man, the soul, of its birth, of the place it inhabits in incarnated man, about the death and awakening of the soul, what will be the new body of our regeneration. The mystery of the Trinity was unveiled to him with its correspondences, as was the nature and constitution of spirits. He knew the hidden mystery of marriage, that of the fall and those which symbolize baptism, communion, those of the communion of saints and the Holy Spirit. Moreover, God revealed to him many things about the third world, the second coming of Christ, the day of the Lord, the millennium of the *Apocalypse*, the resurrection of the dead, the last judgment, the disappearance of the visible universe and its renovation, about the two persons who will come before this day, on the new Jerusalem, its construction, its religion, on a new understanding of the Scriptures, a new Holy Book, on the Gospel of the New Covenant, on the new sacrifice, the new law, the new social state, a medicine, a philosophy, a new magic, finally about life eternal, the one religion and the one kingdom.

The author also received the mystical intelligence of the Scriptures and the revelation of their anagogical sense. He consigned some of the secrets of the second degree in two manuscripts on mystic Theology and on the new reign of Christ on earth.

To end, our mystic returns to the constant opposition to the precepts of divine Wisdom and those of human wisdom. He develops the laws of the former, while citing in profusion the sacred texts on poverty, charity, on trials, on humility. He ends by adjuring his readers not to put their faith in the shadows of human wisdom, but in the power of the Light, for the splendor which comes from God will never be extinguished (Wisdom VII, 14).

One might say that the estate of the Rose-Croix unites the extremes of stability and movement, like the Holy Spirit, which reunites the extremes of the Father, eternal stability, and the Son, infinite vital movement. They express this by saying that their place of reunion is the Temple of the Holy Spirit, and that there they receive the two sacraments of the primitive and eternal Church: one of the baptisms of the Spirit mentioned by the Gospel, and a plenary communion with the Word.

Fludd expresses the same ideas in different ways in his *Summun Bonum*. (19)

“Christ was born in Bethlehem; now, Bethlehem gives us the ‘house of bread’ and the ‘house of war’, that is to say the same thing as Beth-El.

“The wise men of the Rose-Croix and their spiritual dwelling place are amply described by the apostle St. Peter. To Christ, the Stone Himself, being yourselves living stones, you will build a spiritual home, offering in holy priesthood the spiritual hosts agreeable to God through the intercession of Jesus Christ, And you, chosen band, royal priesthood, holy assembly, elected people, called from the shadows to His admirable light to proclaim His virtues...

“Sons of God, elect of God, sacred band, prophets, friends of God, sages, saints, true seed of Abraham, Christian Brothers: these are the names by which you are known.

“The Rose of the Rose-Croix is the blood of Christ by which all our sins have been washed away (St. John). It is the Rose of Sharon of the *Song of Songs*; it is the rose which graces the secret garden; the Living Waters hollow out the well at its base; it is Christ’s charity through which, according to the words of the apostle, we come to know, with all the saints, the breadth, length, height and depth; it is the blood form whose effusion we must resist all sin.”

Dr. Franz Hartmann, having given out the opinion that one couldn’t find the Rose-Croix living on earth, proclaimed that they had formed a spiritual society, whose consciousness was in the heavens and which, taking physical form at intervals upon the earth, escaped any investigations by historians. “Their Fraternity, according to their own witness, has existed since the first day of creation, they say, when God said:

“Let there be light; a society of children of the light whose bodies are formed of light and who live forever in the light. They are taught by divine wisdom, the celestial fiancée. All the sages who have existed studied at their school; they have been spread not only over this earth, but also across the entire universe. They only have one book and one method; their temple is everywhere; there they tend to a fire which nourishes them and which is thaumaturgic. Thus all things submit to them, because their will is identical to the Law.” (63)

We come, as we see, in the starry abysses of the mystical, or to the height of its most vertiginous summits. This is how they can live there.

Ruysbroeck the Admirable described, with a rare truth of expression, the higher states of spiritual life⁸¹. These are the degrees about which he speaks in the following pages, which we are borrowing from the lovely translation by Ernest Hello. Although we are far from the occult knowledge which the vulgar believe to be the unique privilege of the Rose-Croix, we quote here an orthodox seer to show the paths leading to the same and unique Light.

SECRET FRIENDS AND MYSTERIOUS CHILDREN.

“There is an inner and unknown difference between the secret friends of God and his mysterious children. Both have rights in His presence. But the friends possess their virtues, even the innermost ones, with a certain property, imperfect in its nature. They choose and embrace their method of adherence to God as the highest object of their desire. Now their property is a wall which prevents them from penetrating into the sacred nakedness, the nakedness without images. They are covered with portraits which represent their personalities and their actions and these pictures are placed between their soul and God. Although they feel the divine union between the effusion of their love, nevertheless they have the impression in the foundation of themselves, of an obstacle and a distance. They have neither notion, nor love of simple transport; nakedness, being ignorant of its manner of being, is a stranger to them. Also their inner life, even

⁸¹ In the living body.

its highest moments, is chained to reason and by human measure. They know and distinguish intellectual powers well enough; but simple contemplation, learning on Divine Light, is unknown to them. They rise up toward God in the ardor of their love; but this property, imperfect in nature, prevents them from burning with fire. Resolved to serve God and to love Him forever, they yet do not have desire for the sublime death, which is the deiform life. They attach little importance to external works and this mysterious peace which resides in activity. They reserve all their live for the inner consolations and for imperfect sweetness; this is why they stop on the path, and rest before the mysterious death and lose the crown which naked Love places upon the head of the conqueror.

“They enjoy a certain divine union; they practice, they improve their minds, they know their state distinctly, in their inner ways they love the paths which rise up. But they ignore the sublime ignorance of transport which they do not know, and the magnificence of this vagrancy enclosed in superessential love, freed from beginning, end and measure.

“Ah, the distance is great indeed between the secret friend and the mysterious child. The first makes lively, amorous and measured ascensions. But the second is going to die higher, in the simplicity that they do not know. It is absolutely necessary hold onto the inner love; so we will await with joy the judgment of God and the coming of Jesus Christ.

“But, in the very exercise of our activity, we die to ourselves and to all property; then, transported above all, by the sublime excess of the open, naked spirit, we shall feel within us with certainty the perfection of the children of God, and the spirit will touch us without an intermediary, for we are naked.”

Moreover, the reintegration of incarnated man into all the privileges of his primitive estate is described in the Apocalypse by the symbols of the wedding of the Lamb and the new Name. The curious will find admirable developments of this theme in the works of Gichtel. Here is the commentary by Ruysbroeck, which will suffice to set down the ideas.

THE SMALL STONE AND THE NEW NAME.

“To him that overcometh”, says the Holy Spirit in the Apocalypse, “shall I give to eat of the hidden manna; and a white stone, and on that stone a new name, which none shall know save him that receiveth it.”

He that overcometh is he who has crossed and gone beyond himself and all things. The hidden manna is inner emotion, celestial joy. The pebble is a small stone, so small that one may trample it underfoot without pain (*calculus*, pebble; from *calcare*, tread). The stone is white and brilliant like a round flame, infinitely small, polished on all faces, astonishingly smooth. One of the senses presented by this stone could be the symbol of Jesus Christ. Jesus is the candor of light eternal; He is the splendor of the Father; He is the untarnished mirror, in whom lives all living things. This white stone is given to the transcendent conqueror, bringing with it life, magnificence and truth. This stone resembles a flame. The Love of the Eternal Word is a love of fire; this fire has filled the world, and it wants all spirits to burn within it. It is so small, this

stone, that one can tread it underfoot without feeling it. The Son of God justified the etymology of the word calculus. Obedient unto death and unto the death on the cross, He was destroyed. No longer man, but worm of the earth, disgrace of humankind and misjudged by the populace, He was put under the feet of the Jews, who trampled Him without feeling Him. If they had recognized God, they would not have erected His cross. There is more: today Jesus is small and insignificant in all the hearts of those who do not love him. This magnificent small stone is perfectly rounded on all sides. The rounded form, the form of the sphere recalls eternal truth, without beginning or end. This equality of aspect which presents the spherical form on all sides indicated justice which weighs all with equity, rendering to each that which is his due. To whom this stone is given, each will keep it forever. This pebble is extraordinarily light. The eternal Word weighs nothing; it supports heaven and earth through its virtue. It is personal to each, and is seized by no one. Jesus is the oldest of creatures, and His excellence surpasses all; He manifests Himself to anyone as He wills, wherever He goes, borne by His immense lightness; our humanity is shown over all the heavens and is seated at the right hand of the Father.

“The white stone is given to the owner; it bears the new name, which he alone knows who receives it.

“All the spirits which return to God receive their own name. The name depends on the more or less excellent dignity of their virtues, and the height of their love.

“Our first name, that of our innocence, that which we receive at baptism, is adorned with the merits of Jesus Christ. If we return to grace, after losing our baptismal innocence, we receive a new name from the Holy Spirit, and this shall be an eternal name.”

Let us summarize by explaining that these words of truth close with dignity a book which is but the humble echo of the most mysterious words of our Occident.

Divested of all their initiatory logosophy, the concepts which we have just presented are substantially in a little book which had fallen into oblivion and from the pen of a mystic to whom we can attribute a Rosicrucian affiliation: the counselor of Eckhartshausen. We wish to conclude by summarizing *The Cloud Upon the Sanctuary*, indicating there, if we wish to arrive at the summits it describes, the counsels of a work entitled *Some features of the inner Church*, by Ivan Lopoukhine, which, to satisfy the needs of the soul, recalls the *Imitation de Jesus Christ*.

“This inner Church truly exists on a certain plane in the Invisible, from the creation of the world and will perpetuate itself until the end of time. It is the Holy Spirit Itself which instructs the members, and Who presents them with the truth in all parts of nature. The members of this Church live on earth. Its purpose is to prepare for the reign of God; it is through its influence, through its collaboration, of with its aid, that all light has descended upon the earth, germinated there and born fruit. It is hierarchical, both in its constitution and in its initiation.

“The first degree, the lowest, consists of the moral good by which simple will, subordinated to God, is conducted. The means by which the spirit of this school is served are called inspirations.

“The second degree consists of intellectual reason, by which the understanding of the man of good will, who is united with God, is crowned with wisdom and the light of understanding: the means by which the spirit is served are called inner illuminations.

“Finally the third degree, and the most elevated, is the entire opening of our inner sensorium, by which the inner man comes to the objective vision of metaphysical and real truths.

“This is the most elevated degree in which faith passes in a vision, and the means by which the spirit is served to ensure that these are true visions.

“These are the three degrees of the true school of inner wisdom, of the inner community of the light. The same spirit which develops men for this community also distributes its degrees through the coaction of the person being developed.

“This inner school communicates, according to circumstances, with our schools which receive them according to their capability; its members are never brought together not united in body, unless necessary. God is their Chief and He is equally obeyed by all, whatever the work assigned to them. Entry into this school is inside ourselves but one can only find the door when one is ready, that is to say when one has understood the true basis of humility, the death of egotism and a confidence in the goodness of the Father.” (55)

We don't think we can end this imperfect study with a truer expression of feeling. To that end, we ask that this book will at least serve to lead some of those who walk in the ways of Knowledge to the narrow doorway: that they verify all things with the prudence of a serpent, for many schools have falsely taken the name and mantle of the true Rose-Croix.

CHAPTER XIV: HOW TO BECOME INITIATABLE TO THE FRATERNITY OF THE ROSE-CROIX

Human science and knowledge is completely useless to bring us to the ideal set forth by the Rose-Croix: sanctity. The considerations which follow are given for students only, those seekers who wish to leave to conquer understanding.

Here I indicate the remarkable works of a philosopher, so little known given his immense research and the ingenious clarity of his works: F. Ch. Barlet, who from his inquiries has laid out a plan which to us seems to be the most logical and complete⁸².

In *Messianism*, Wronski presents a different approach.

Finally, seekers whose intellectual or mental motive draws them to the Israelite tradition can study with profit the nomenclature of the books of the Old Testament, a tome in which are found both the road of the Rose-Croix and the door, and even a good part of their mysteries.

With these means, one can count oneself fortunate if, at the end of an existence devoted to ceaseless labor, one arrives at precise and clear result.

He who has neither the taste for such dry research, nor the time to devote to them, nor the means to hunt among rare books, or to visit distant libraries can content himself with the following route, simpler, conforming more to the Western spirit, perhaps even more rapid, if one has the courage to accept the trials it comprises.

First of all let the following three words which shall be his constant rule be inscribed before him:

Work - Pray - Persevere.

Here is the order he can follow for his studies:

1. Seek out in a copy of the Bible in common tongue the divine names, the powers attributed to God, the acts effected by the Word in Judea, signs of those which it still accomplishes and shall accomplish in the entire universe (Theology).
2. Having lost oneself a little in the stories of the Old Testament, the disciple looks at himself, examines himself, and seeks better to obey the orders of his God (Morals).
3. To the extent that he purifies himself, Nature unveils itself to him, without the intermediary of books; and he can stop and understand its secrets (Alchemy).
4. He then comes to a total view about the world. If he believes he has arrived at the end of his efforts, if he takes this synthesis for a complete synthesis, he can work all the same to sow some

⁸² *L'Instruction intégrale*, Paris, 1897. *L'Occultisme*, Paris, 1909.

light and do good; but he will progress no further, for a progress is a birth, and a birth requires a death.

Here then, by the one or the other of these programs, our student is vaguely informed in the letter of Hermeticism, mysticism and magic. His information will not be exact – note this fact well – as if he understood exactly what the authors wanted to say or conceal, if he isn't boastful of his knowledge, if he has resolved the enigma of the subjective and the objective, if he has reconciled the freewill of man with divine prescience, if he has sensed the divinity of the Christ, if he has maintained his moral equilibrium in his practical works, will, magnetism, clairvoyance, etc., if he has abandoned the desire to keep his knowledge or his small powers to himself alone, if he has understood that charity is indispensable, he has some little right to disturb the beings and powers of the invisible, if he has learned to abstain from drawing a sense of vanity from his studies. These are not specters; these are the strict expression of the implacable automatism with which the invisible responds when we call them. Everything in the occult is alive, enjoying a life which is profound, nervous, boundless; the sensitivity of these powers and beings is exquisite; it is impossible to hide our feelings and impulsions from them; and they move according to an angle of reflection exactly equal to the angle of incidence that the flow of our will took in going towards them.

But not one in a thousand students of the occult is immune to the little weaknesses which we have just indicated. What will happen? He proceeds by suffering the consequences.

Little by little, as the sphere of his studies grows, our seeker notices divergences between the different theories of famous occultists; the practical operations he undertakes do not give the result promised in the manuals; sometimes they are even followed by disagreeable reactions: misfortunes, accidents, physical or mental illnesses, pecuniary losses, malevolence; the initiates in whom he had put his trust do not justify it; their promises are vain; he sees them succumb to the same weaknesses as common mortals; the fraternities in whose bosom he hoped to find true light are but gossips; intrigue and malicious gossip has free rein; he struggles with apparently insoluble problems: the Invisible which, in the beginning, visited him often seems to distance itself from him and leave him in the same night in which common man bustles about. Discouragement comes; vulgar pleasures reclaim their empire in his soul, a troubled moment; then comes disgust, then bitter regret for the fine hours of enthusiasm and faith; then the student despairs and, little by little, his strength of will relaxes; he falls into a superficial indifference, while he alone knows intimate bitterness and a melancholy racked with tears.

It is then, in the most profound melancholy, that all is saved. It is the grain which was corrupted and putrefied in the cold and humid darkness of the snow-covered earth; the germ of light which is nourished in silence. If he observes himself, he who shortly will be re clothed in spirit with the white robe of the neophyte, can discover from which of his past weaknesses or compromises stem each of his sufferings. From that moment, the sense of imminent justice shall become clear; he senses that all is not lost: he touches the door of the pronaos.

How is he going to open it?

We are going to see for the temple appropriate to the Rose-Croix.

To have their full effect, the following maxims must be obeyed to the letter, and completely; and their apparent simplicity should not discourage the seeker. The simple way is true; the simple way is powerful.

It should be understood that we speak for Western Christians.

These maxims do not pretend to replace the Gospel, for he who would realize but some of the precepts of this Divine Book would be more than Rose-Croix. Here one will only find training appropriate to make the seeker capable of feeling and understanding the lessons of this final school.

This training can be divided into three periods: regaining oneself, behavior towards ones peers, and inner culture.

A. – First of all, you should be aware of the superhuman excellence of the kind of perfection which is offered to us by the life, actions and words of Our Lord Jesus Christ. Study them as they encompass all that it is possible for man to know; know that practice is more efficacious than theory; root out the passionate love of visible things; realize that they are but the imperfect signs of perfect Beauty. Shun reputation; see good in others and, in yourself, the bad. No progress is possible without sincere humility.

Realize that all of human science and philosophy is partial, provisional and fleeting. If you come to hear within you the voice of the Word, you will know truth and you will live in the eternal. For that, it is enough to arrive at knowledge of yourself, that is to say, to discern if the strong impulses which make us act and thing come from egotism or from Heaven; to him who abdicates his own will God gives true knowledge.

However, weigh all things, both without and within. Help yourself and Heaven will help you. Read and listen simply and humbly. Covet nothing with virulence; you will come to lose peace and do evil; only God may be desired with the most blazing and tenacious ardor; one should always remember that Heaven is never where we believe it to be; above all it rests with him who deems himself the least and the last.

B. – So should you serve everybody; but expect no recognition; he who would lay down his life for his friend is only doing his duty. Seek not society, familiarity, position; remain where Destiny, that is to say God, has put you; Heaven will find you as easily in a workshop as in a palace, in Paris as in the Himalayas. Only speak to give words of advice or encouragement. Do not concern yourself in the temporal, with what is expected of your station. Do battle against your faults every inch of the way, as a house is built brick by brick; strive never to give ground. Rejoice in trials, miseries and temptations; in each Heaven is offering you the means of making great progress. Never shirk effort, even of the meanest kind, even if it seems pointless. Do not be

surprised if moral and material battles return again and again; you are working for humankind and for God. Keep watch lest spiritual pride or egotism rise up in you. Nourish fraternal love; support others in all their troubles; understand that all men are, in reality, but a single being.

C. – Never give in to the self, even in the smallest things. Learn about the works of the servants of God, in past centuries; have fire in you; examine yourself each morning and evening, before praying; but during the day, work without cease except when called to Christ, when it is required. The Friend sees all in us. Be silent in order to learn to speak; hide yourself in order to be perfect when God makes you the first; love solitude, unless your duty is not outdoors. Watch out, from the bottom of your heart, for signs of Divine solicitude; when working, reflecting on your temporal business, or writing, learn to hold your heart in God. Think about death; if it comes, and do not regret that which you were unable to achieve; if you have not received the Light from this side of the veil, you shall receive it on the other, or on the following day. Know that all is paid in kind, the good as the bad; but that Mercy sometimes arrests Justice. No one is lost forever.

One will then understand, from that time on, that wishing to become Rose-Croix is an illusion. Moreover, did not the wisest go to the source from whence follows all truth and from which comes all certainty?

Now, what we can strongly affirm – since the moment has come to explain this – is that the Gospel contains the whole initiation of the Rose-Croix. The Gospel contains all that sociology, philanthropy, theology has discovered and will discover in its inspired pages and, moreover, the code, the rules, the method of some seventy initiations, and the Rose-Croix is but one of these initiations.

The Imitation, which the Rose-Croix hold in great veneration, proceeds from the Gospel and the genius of God who is called Elias Artista is only a minister of Him who spoke the Gospel. The best we can do, then, is to live by the Gospel.

Besides, we should not let ourselves be dazzled, and remember that the Master of the Gospel said: “All of you, my Friends, be ye sure that I shall be with you forever, until the end of the world.” This one sentence contains more than all powers, more than all magic, more than all adeptships, more than all paradises. The most important charge is therefore to become a friend of Christ.

Besides, we who are outside cannot judge the interior of the temples nor the gods which are venerated there. This is why we must hold to this one God, for Whom our heart is the true temple: this is why one must purify the heart. This is the key to all sanctuaries, the password to all mysteries, the solution to all enigmas. If the will is evil, the thoughts, words and actions are evil; if they are holy, all becomes sound.

Once this immense result is obtained, we are worthy of all places and capable of all functions. Providence makes of us priests, traders, princes, Rose-Croix: whatever; some work which is

given to us, will lead us from that moment towards the good, like patient workmen, like courageous soldiers.

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(27) *Speculum sopicum Rhodo-Stauroticum, das ist Weitlaeufige Entdeckung dess Collegii, und axiomatum von der sondern erleuchten Fraternitet Christiani Rosen-Creutz ; allen der wahren Weisheit begirigen Expectanten zu fernerer Nachricht, den unverstendigen Zoilis aber zurunausloschlichen Schandt und Spott. Durch Theophil. Schweighart Constantiensem / Miroir sophistique Rhodo-Staurotique ou ample découverte du Collège et des axiomes de la Fraternité spécialement illuminée de Christian Rosen-Creutz. À tous ceux qui, avides de la vraie Sagesse, attendent de plus complètes informations, ainsi qu'aux sots Zoïles, mais pour leur ineffable honte et risée. Par Théophile Schweighart, de Constance., 1617, 3 vol.*

(28) *Clavis Philosophiae et Alchymiae Fluddanae. Sive Rob. Fluddi, ad Epistolam Petri Gassendi Exercitationem Responsum. In quo : Inanes Marini Mersenni objectiones, querelaeque ipsius iniustae, immerito in Rob. Fluddum adhibitae, examinantur atq. auferuntur: severum ac altitonans Francisci Lanovii de Fluddo Judicium refellitur et in nihilum redigitur: Erronea Principiorum Philosophiae Fluddanae dedectio, a Petro Gassendo facto, corrigitur, et aequali iustitiae trutina ponderatur : ac denique sex illae Impietates, quas Mersennus in Fluddum est machinatus, sinceræ veritatis fluctibus abluuntur atque absterguntur / Clef de la Philosophie et de l'Alchimie Fluddiennes, c'est-à-dire Réponse de Rob. Fludd à l'exercice épistolaire de Pierre Gassendi, où sont examinés et anéantis les vaines objections de Marin Mersenne, ses griefs injustifiés produits sans raison contre Rob. Fludd. Où est réfuté et réduit à néant le dur et retentissant jugement de François Lanovius sur Fludd. Où est corrigée et pesée dans l'invariable balance de la justice la caricature vagabonde des principes de la Philosophie Fluddienne faite par Pierre Gassendi. Et enfin où sont lavés et nettoyés par les flots de la sincère vérité ces six sacrilèges machinés par Mersenne contre Fludd., Francfort (Fitzer), 1633.*

(29) *Clypeum veritatis, das ist kurtze, jedoch Gruendliche Antwort retpectivè, und verthaedigung, auff alle und jede Schrifften und Missiven, welche an und wider die hochloebliche, seelige Fraternitet dess Rosencreutzes bisshero in oftendlichen Truck gegeben und aussgesprengt worden. Daraus neben anderem klaerlich abzunemen, wass in einer Summ, und einmal für alle mal ihre fromme Kunst und Weissheit begierige Discipul van ihnen naechst Gott dem Allmaechtigen noch in kleiner kurtzer zeit, froehlicher und getroester gwisser zuversicht zu gewarten haben. Irenaeus Agnostus C. W. ejusdem Fraternitatis per Germaniam indignus Notarius, 21. Februar 1618 / Le bouclier de la vérité, ou brève et cependant fondamentale réponse qui est en même temps une défense à l'ensemble et à chacun des écrits et missives qui ont été publiés et répandus jusqu'ici pour ou contre la hautement illustre et bienheureuse Fraternité du Rose-Croix. De là et d'autre à en déduire clairement ce que, dans l'ensemble et une fois pour toutes, les disciples affamés d'art pieux et de sagesse, dans un petit temps court, d'une assurance joyeuse et sûre, ont à attendre d'eux, après le Dieu Tout-Puissant. Irenaeus Agnostus, C.W., indigne notaire, pour la Germanie, de ladite Fraternité, 21 février 1618..*

(30) *Chymische Hochzeit Christiani Rosencreutz Anno 1459 / Les Noces chimiques de Christian Rosencreutz, l'an 1459., Strasbourg (Lazar Zetzner), 1616.*

(31) Cette autobiographie est restée manuscrite jusqu'à la fin du XVIIIe siècle, où elle fut publiée par Seybold (Winterthur, 1799). En 1849, F. H. Rheinwald l'édita dans son texte original latin.

(32) *Unpartheysche Kirchen-und Ketzehistorien vom Anfang des Neuen Testaments bis auf das Jahr Christi 1688 / Histoire impartiale des Églises et des Hérésies, depuis le commencement du Nouveau Testament jusqu'à l'an de grâce 1688., Francfort (Fritsche), 1700.*

(33) *Atalanta fugiens, hoc est Emblemata nova naturae chymica / Atalante fugitive, ou nouveaux emblèmes chimiques de la nature.*, Oppenheim (Th. de Bry), 1617.

(34) *Mich. Maieri Tractatus posthumus, sive Ulysses, hoc est Sapientia seu Intelligentia, tanquam coelestis scintilla beatitudinis, quod si in fortunae et corporis bonis, naufragium faciant, ad portum meditationis et patientiae remigio feliciter se expediat. Una cum annexis tractatibus de Fraternitate Roseae Crucis / Michel Maïer : Traité posthume, ou Ulysse, c'est-à-dire la Sagesse ou l'Intelligence, en tant qu'étincelle de la céleste béatitude, de sorte que, si l'on fait naufrage dans les biens de la fortune et du corps, on puisse heureusement se retirer à coups de rames dans le port de la méditation et de la patience. Avec, en appendice, des traités sur la Fraternité de la Rose-Croix.*, Francfort (sumpt. Lucae Jennis), 1624.

(35) *Tractatus Apologeticus Integritatem Societatis de Rosea Cruce defendens. In qua probatur contra D. Libavii et aliorum ejusdem farinae calumnias, quod admirabilia nobis a Fraternitate R.C. oblata, sine improba Magiae impostura, aut Diaboli praestigiis et illusionibus praestari possint. Authore R. de Fluctibus, Anglo (Robert Flud) M. D. L. / Traité apologétique pour la défense de la probité de la Société de la Rose-Croix. Où il est prouvé, contrairement aux calomnies de D. Libavius et d'autres de même farine, que les choses merveilleuses qui nous sont montrées par la Fraternité R.C. peuvent être accomplies sans imposture magique malhonnête et sans ruses et artifices diaboliques. Par Robert de Fluctibus (Robert Flud), Anglais, Docteur en Médecine de Londres. Leyde (Basson), 1616.*

(36) *Jhesus nobis omnia! Rosa florens, contra F. G. Menapii calumnias, das ist kurtzer Bericht und Widerantwort, auff die sub dato 3. Junii 1617 ex agro Norico in Latein, und dann folgend den 15. Julii obgedachten Jabres Teutsch publicirte unbedachte calumnias F. G. Menapii, wider die R.C. Societet, durch Florentinum de Valentia, Ord. Bened. minimum Clientem / Jésus est tout pour nous ! La Rose fleurissante, contre les calomnies de P. G. Menapius, c'est-à-dire brève relation et réplique aux calomnies inconsidérées de F. G. Menapius contre la Société R.C., publiées en latin à la date du 3 juin 1617 dans la Norique et ensuite en allemand le 15 juillet de la susdite année. Par Florentin de Valentia, infime serviteur de l'Ordre des Bénédictins. À Francfort, aux foires d'automne 1617., Francofurti ipsis nundinis autumnalibus 1617.*

(37) *Fons Gratiae, das ist Kurze Anzeyg vnd Bericht, wenn, zu welcher Zeit vnd Tag derjenigen, so von der heil. und gebenedeyten Frat. dess R.C. zu Mitbrüdern auffgenommenen, völlige Erlösung und Perfection anfangen, vnd hergegen wessen tie sick in principio dess Heyls und der Gnaden zu verhalten haben / Les Sources de la Grâce, ou Brève indication et rapport (sur la question de savoir) si, et à quelle époque et quel jour, la délivrance absolue et la perfection commencent pour ceux que la sainte et bénie Fraternité du R.C. a admit comme compagnons, et de qui ils ont à se cacher au début du salut et de la grâce. Durch Irenaeum Agnostum (1. Januar 1619).*

(38) *Raptus Philosophicus, das ist Philosophische Offenbarungen, gantz Simpel vnd Einfältig gestellt, und an die Hochl. vnd berühmte Frat. R.C. vnterthänig geschrieben / Le Rapt philosophique, ou Révélation philosophiques faites en toute simplicité et ingénuité, et humblement adressées à la très illustre et célèbre Fraternité R.C. (1619).*

(39) *Sendbrief oder Bericht an alle, welche von der Neuen Bruederschaft dess Ordens vom R.C. genannt, etwas gelesen, oder von andern per modum discursus der Sache Beschaffenheit vernommen Julianus de Campis O.G.D.C.R.F.E. Dabatur in Belbosco 1615, 24. April / Missive ou Relation à tous ceux qui sont nommés par la nouvelle Fraternité de l'Ordre du R.C., qui en ont lu quelque chose, ou bien ont eu notion de l'affaire de la part d'autres personnes par le*

moyen de la conversation, par Julien de Campis O.G.D.C.R.F.E. A été donné à Belbosco le 24 avril 1615.

(40) *Echo der von Gott hocherleuchteten Fraternitet des loeblichen Ordens Roseae Crucis. Dar ist : Exemplarischer Beweyss, dass nicht alleyn dasjenige, was ist in der Fama und Confession der Fraternitet Roseae Crucis ausgeboten, moeglich und wahr sey, sondern schon für 19 und mehr Jahren solche magnalia Dei, etlichen gottesfuerchtigen Leuten mitgetheilet gewesen (von Julius Sperber, 1. November 1615) / Écho de la Fraternité par Dieu hautement illuminée de l'illustre Ordre de la Rose-Croix, c'est-à-dire Preuve exemplaire que non seulement ce qui est exposé dans la FAMA et la CONFESSIO de la Fraternité de la Rose-Croix est possible et vrai, mais encore que de teller Merveilles de Dieu ont été communiquées il y a 19 ans et davantage à quelques personnes vivant dans la crainte de Dieu (par Jules Sperber, 1er novembre 1615)., Dantzig (Andr. Hünefeldt), 1615.*

(41) *Aureum Seculum redivivum, Das ist die uhralte entwichene Gueldene Zeit, So nun mehr Wieder auffgangen, lieblich gebluehet, und wollrichenden gueldenem Samen gesetzt. Welchen teuren und edlen Samen Allen wahren Sapientiae et Doctrinae filiis zeigt und offenbahret : Henricus Madathaus, tandem, Dei gratia aureae crucis Frater / Le Siècle d'or restitué. C'est-à-dire l'antique âge d'or révolu, à présent de nouveau épanoui, délicieusement fleuri et ayant mûri d'odorantes semences d'or. Lesquelles chères et nobles semences Henri Madathanus cependant, par la grâce de Dieu, frère de la Croix d'or, montre et découvre à tous les vrais fils de la Sagesse et de la Doctrine., (1621).*

(42) *Novus Tractatus chymicus, de Vera Materia, veroque processu Lapidis philosophici, quo plenior et fidelior hactenus non vidit mundus. Cui accessit sub calcem, ut verum ita sincerum de Fraternitate R.C. iudicium. Haec omnia nuper amici ejusdem litteras responsa, ex mox sub inde publico typo dictae Fraternitati devote dicata a Mich. Potier / Nouveau Traité chimique de la vraie substance et de la vraie manière de produire la pierre philosophale, tel que le monde n'en vit jamais jusqu'ici des plus complet et des plus exact. À la fin est ajouté un jugement aussi véridique que sincère sur la Fraternité R.C. Le tout en réponse à des lettres récemment publiées par un ami de naguère de la même Fraternité, et dédié dévotement à celle-ci par Michel Potier., Francfort, 1617.*

(43) *Philosophia pura, qua non solum vera materia, verusque processus Lapidis Philosophici, multo apertius, quam hactenus ab ullo Philosophorum proponitur, sed etiam viva totius Mysterii revelatio filiis sapientiae offertur, quod Typis, nunquam visum, quamdiu stetit mundus / La pure Philosophie, par quoi sont exposés bien plus ouvertement que par n'importe quel philosophe jusqu'à présent, non seulement la vraie matière et le vrai procédé de la pierre philosophale, mais encore est proposé aux fils de la sagesse la révélation vivante du Mystère dans sa totalité, ce qui n'a jamais été imprimé depuis que le monde existe. Francfort (Jennes), 1617.*

(44) THOMAS VAUGHAN (EUGENIUS PHILALETHES) : *Introitus apertus ad oclusum regis palatium / La porte ouverte vers le palais fermé du roi.*

(45) *Turbo, sive moleste et frustra per cuncta divagans ingenium, in theatrum productum, auctore Andreas de Valentia / Le Tourbillon, ou l'esprit divaguant péniblement et vainement à travers tous les sujets, sous forme de pièce de théâtre. De l'Hélicon près du Parnasse. (Le mont Hélicon, en Béotie, consacré aux Muses). Helicone, juxta Parnassum, 1616.*

(46) *Menippus, sive Dialogorum satyricum. Centuria, inanitatem nostratum speculum. In grammaticorum gratiam castigatum / Ménippe, ou Centurie de Dialogues satiriques montrant la futilité de nos contemporains. Corrigé par égard pour les grammairiens., Helicone, juxta Parnassum, 1617.*

- (47) *Mythologiae christianae, sive virtutum et vitiorum vitae humanae, imaginum libri III / Trois livres sur la Mythologie chrétienne, à savoir les vertus et les vices de la vie humaine.*, Strasbourg, 1619.
- (48) *Turris Babel, sive Judiciorum de Fraternitate Rosaceae Crucis chaos. Auctore Joann. Valent. Andrea / La Tour de Babel, ou le Chaos des jugements portés sur la Fraternité de la Rose-Croix.*, Strasbourg, 1619.
- (49) FLORENTINUS DE VALENTIA : *Invitatio ad Fraternitatem Christi Rosa Florescens / Invitation à la Fraternité du Christ (appelée) la Rose fleurissante.*, Strasbourg, 1617.
- (50) *Reipublicae Christianopolitanae descriptio / Description de la République de Christianopolis.*, Strasbourg, 1619.
- (51) *The natural History of Staffordshire / Histoire naturelle du comté de Stafford.*, Oxford, printed at the Theater, 1686.
- (52) J. G. Toeltii, *des Welt-beruehmten philosophi Coelum reseratum chymicum, oder Philosophischer Tractat worinne nicht allein die Materien und Handgriffe, woraus und wie der lapis philosophorum in der Vorund Nach Arbeit zu bereiten, sondern auch, wie aus allen vier Reichen der Natur, als astral-animal-vegetabil und mineralischen Reiche, vortreffliche und unschaetzbare Tincturen und Medicamenta, sowohl zu Erhaltung der Gesundheit und des Lebens, als auch Verbesser - und Transmutirung der unvollkommenen Metallen zu verfertigen, offenhertzig gezeigt wird. Mit Fig. denen Liebhabern der wahren hermetischen Philosophie zu Liebe ausgefertiget. Von einem Kenner derselben / De J. G. Toeltius, le philosophe à la réputation mondiale, LE CIEL CHIMIQUE OUVERT, c'est-à-dire Traité philosophique où est montré en toute franchise non seulement la matière et le secret pour préparer la Pierre philosophale dans le travail tant préliminaires que supplémentaire, mais aussi pour tirer des quatre règnes de la nature, les règnes astral, animal, végétal et minéral, de parfaits et inestimables teintures et médicaments tant pour la conservation de la santé et de la vie que pour l'amélioration et la transmutation des métaux défectueux. Rédigé et accompagné de figures, pour les amateurs de la vraie Philosophie hermétique, par quelqu'un qui la connaît.* Francfort, Leipzig, Erfurt (Jungnicol), 1737.
- (53) *Arcana totius naturae secretissima, nec hactenus unquam detecta, a Collegio Rosanio in lucem produntur, opera Petri Mormii / Les mystères les plus secrets de la nature entière, jamais révélés jusqu'ici, et mis en lumière par le Collège des R.C., grâce aux soins de Pierre Mormius.*, Leyde, 1630.
- (54) *Aureum Vellus oder Goldenes Vlies / La Toison d'Or* (en latin et en allemand), 1747.
- (55) *La Nuée sur le Sanctuaire ou Quelque chose dont la Philosophie orgueilleuse de notre siècle ne se doute pas*, Paris (Maradan), 1819.
- (56) *Gruendlicher Bericht von dem Vorhaben, Gelegenheit und Inhalt der loebl. Bruderschaft dess R.C. gestellet durch einen unbekanntem, aber doch Furnemen derselbigem Bruderschaft Mitgenossen (E.D.F.O.C.R. Sen.) / Relation fondamentale sur les projets, les circonstances et l'objet de l'illustre Fraternité du R.C., établie par un compagnon anonyme, mais notable, de ladite Fraternité (E.D.F.O.C.R. l'ainé).*, Francfort (Bringer), 1617.
- (57) M.A.O.T.W. *Frater Rosatae Crucis, Rosen Creutz-Bruder, d.i. fernerer Bericht, was für Beschaffenheit es habe mit den R.C. Bruedern, welcherley Leute sie seyn, sonderlich welcher unter ihrem Orden seyn koenne und welcher nicht, Sampt angehangten zwoeen Fragen u.s.w. Durch M.A.O.T.W. (T.S.) / M.A.O.T.W.: Le Frère de la Rose-Croix, c'est-à-dire Relation ultérieure de quelque espèce (d'association) il s'agit avec les Rose-Croix, quelle sorte de gens ils*

sont, et spécialement qui peut faire partie, ou non, de leur Ordre. Avec, en appendice, deux questions, etc. Par M.A.O.T.W. (T.S.), 1617.

(58) *Offenbarung Goettlicher Majestaet, darinnen angezeit wird, Wie Gott der Kerr, Anfaenglich, sich allen seinen Geschoepffen, mit Worten und Wercken geoffenbaret und wie Er alle seine Werck, derselben Art, Eygenschaft, Krafft und Wirckung, in Kurtze Schrifft artlich verfasst, und solches alles dem Ersten Menschen, den Er selbst nach seinem Bildnuss geschaffen, uberreycht, welches dann biss daher gelangt ist / Révélation de la divine Majesté, où il est montré comment Dieu le Maître s'est révélé au début à toutes ses créatures par des mots et des oeuvres, comment il a rédigé en une sorte de court écrit toute son oeuvre et ses qualités, propriété, force et action; et tout ce qu'il a offert au premier homme, qu'il a créé d'après sa propre image, ce qui s'est réalisé depuis lors.*, Francfort (J. Wolff Dasch), 1619.

(59) *C'est le titre même de l'ouvrage de ce fameux alchimiste: Monas hieroglyphica, mathematice, magice, cabalistiche et analogice explicata / La Monade hiéroglyphique expliquée par la mathématique, la magie, la cabale et l'analogie.* Anvers, 1564.

(60) *Fama remissa ad Fratres Roseae Crucis. Antwort auff die Famam und Confessionem der loebl. Bruederschaft vom Rosen Creutz / La gloire retournée aux Frères de la Rose-Croix. Réponse à la FAMA et à la CONFESSIO de l'illustre Fraternité de Rosen Creutz.*, 1616.

(61) *Tractatus theologo-philosophicus*, édité par Michel Maier (Oppenheim, 1617). Traduction inédite d'Edgar Jégut.

(62) *De incertitudine et vanitate scientiarum et artium atque excellentia verbi Dei declamatio / Exercice sur l'incertitude et la vanité des sciences et des arts et sur l'excellence du Verbe de Dieu.*, 1530.

(63) Franz Hartmann: *In the Pronaos of the temple of wisdom, contain the history of the true and false rosicrucians, with examples of their pretensions and claims at set forth in the writings of their leaders and disciples / Dans le parvis du temple de la sagesse, renferme l'histoire des vrais et des faux Rosicruciens, avec des exemples de leurs prétentions et de leurs droits tels qu'ils sont publiés dans les écrits de leurs chefs et de leurs disciples.*, Londres, 1891.

SOME BIBLIOGRAPHICAL SUGGESTIONS

Those who wish to study the questions raised in the present volume in more detail can refer, notably, to the following works:

Marc Haven and Sédir: BIBLIOGRAPHIE D'OUVRAGES RELATIFS AUX ROSE-CROIX (L'INITIATION, Sept., Oct., Dec. 1905; Febr., April, June 1906).

August Wolfstieg: BIBLIOGRAPHIE DER FREIMAUERERISCHEN LITERATUR, Burg B. M. (A. Hopfer), 1911-1913.

Adolphe Peeters-Baertsoen: BIBLIOGRAPHIE OCCULTISTE ET MAÇONNIQUE, edited by Mgr. June and V. Descreux, Paris (Emile-Paul), 1930.

One can also usefully consult the HISTOIRE DE LA PHILOPHIE HERMÉTIQUE, of Abbé Nicolas Lenglet du Fresnoy, Paris (Coustellier), 1742, whose third volume is completely devoted to bibliography; Georg Kloss : BIBLIOGRAPHIE DER FREIMAUEREREI UND DER MIT IHR IN VERBINDUNG GESETZTEN GEHEIMEN GESELLSCHAFTEN, Frankfurt (J. D. Sauerländer), 1844 ; Albert L. Caillet : MANUEL BIBLIOGRAPHIQUE DES SCIENCES PSYCHIQUES OU OCCULTES, 3 vol., Paris (Lucien Dorbon), 1913. – See also F. L. Gardner : A CATALOGUE OF WORKS ON THE OCCULT SCIENCES, London, 1903.