

The Rosicrucian Spirit And Masonry

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Introduction

Rosicrucianism existed well before speculative Masonry was born. Rosicrucianism merged with Speculative Masonry, shaped it from inside and gave it its elaborate spiritual, esoteric substance.

The Rosy-Cross (**Annex I**) appeared at three critical periods of European history (**Annex II**):

(a) In the XVIth and XVIIth centuries, when the evil use of **religions** demonstrated the havoc they could wreak on Mankind. Following the Lutheran Reformation, in the first half of the XVIth century, and the Catholic Counter-Reformation, which lasted until the mid XVIIth century, religious wars, fought in the name of two Christian religions commonly based on the same message of love and fraternity, spread mass murder and destruction all over Europe. France was torn apart by the Wars of Religion (1562-1598), Britain was shaken by the English Civil Wars (1642-1649) and one of the most ferocious religious conflicts ever, the Thirty-Year War (1618-1648), devastated Germany and the European Holy Roman Empire.

(b) In the XVIIIth century, when **absolute monarchy** of divine right demonstrated the extreme poverty and misery it could create for the People through its corruption and tyranny which prevailed in Europe.

(c) In the XIXth century, when the **bourgeoisie**, or upper middle class, and its wild capitalism demonstrated the slavery, its greedy pursuit of materialistic power and wealth could generate during the Industrial Revolution. Even children worked 15 hours a day in mines and industries or died of poverty and exhaustion in "Pauper Houses" in England. We may wonder, by the way, what Masonry was doing in those days to improve Man and Society!

No wonder that, in those periods, when doubt about Mankind, Society and God's Providence prevailed, a tradition of elevated spirituality and mysticism emerged as a refuge from barbaric ignorance, cynicism, corruption and vicious animality in human society. This trend focused on personal sanctity to be acquired through peace and silence within one's inner self in order to "experience oneness with the Sublime Spirit away from the world". Rosicrucianism offered this refuge.¹

The Rosicrucian concepts originate from the **Jewish-Hellenistic School of Alexandria** which tried to purify the idea of God from all admixture with human forms. For Philo, Neoplatonists and Gnostics, God was no personal deity, but a transcendental Spirit or Principle whose immediate self-manifestation could be obtained by men through mystical contemplation and meditation. The origin of these concepts ranged from the Chaldean Magi to Gymnosophists², i.e. Indian wise men meditating to acquire wisdom through mastery over body and mind. Throughout Antiquity and the Middle Ages, this spirit was conveyed by Hermetists³, Neo-

¹ The XVIIth century religious wars triggered among churchmen themselves their own antidotes, such as Pietism, Jansenism, or "Die Schwärmerich" (the Enthusiasts), a deprecatory term for mystics in Germany. All these religious movements were similar to the one of the founder of the Order of the Oratory, Cardinal de Bérulle, who, following St. Francis de Sales, established a school of mystical meditation.

² "Gymnosophists" was the name given by Alexander-the-Great to a caste of naked wise men, or yogis, meditating along river banks in India, as reported by Lord Edward-George Bulwer-Lytton (1803-1873), first Emperor of Societas Rosicruciana In Anglia (SRIA).

³ "Hermetism", the expression of the Neoplatonician myth of Ancient Egypt, was based on various documents by the so-called Hermes Trismegistus. The Greeks had given the name of their god Hermes to the Egyptian god Thoth, the god of wisdom, and they had added the adjective "Trismegistus" meaning "three times great". Actually, the Hermetist literature dated back to the second and third centuries A.D., but it was universally believed until 1614 that this literature was older by many centuries.

Platonists, Gnostics⁴, Pythagoreans, Alchemists, Kabbalists and Sufis.

Rosicrucian Major Doctrines

Rosicrucians focus their lives on the search for the genuine knowledge of Deity and the knowledge of the unitary law underpinning all cosmic phenomena, from Man's physical, intellectual and spiritual life to the inner working of galaxies. This knowledge can only be obtained through inner enlightenment and mystical ecstasy in divine communion.

ESSENTIAL UNIVERSAL UNITY: A fundamental concept of Rosicrucianism is the essential unity of all that exists. Fludd's "Eternal Monad" is at the same time immanent and transcendent. God and his projected Universe are ONE. It is one as well as triple like the equilateral triangle, just as one temple is made by the architect (God, the Father), the construction engineer (the Logos, the Son) and the blueprint reflecting the architect's concepts and computations (the Holy Spirit). The point, the square and the cube are three, but still make one (1, 1x1, 1x1x1=1). One is the greatest of all numbers as it produces the infinite variety of mathematical quantities. Truth is one, men call it by various names.

The Hermetic Emerald Table motto "as above so below", expressing the correspondences and analogies between the Macrocosm and the Microcosm, is a basic Rosicrucian tenet. Therefore, as Man and the Universe share one essential nature, the knowledge of the wondrous cosmic and earthly phenomena⁵ can lead to divine communion and mystical ecstasy; and vice versa, the union with God's spirit⁶ through mystical contemplation can lead to the immediate intuitive understanding of the unified universal law integrating all the laws of

Neoplatonism appeared about the third century A.D. in Alexandria. It integrated the concepts of Pythagoras, Plato, Aristotle, Stoics, Gnostics and Middle-Eastern mysticism. It focused on the notions of Man's fall and redemption through magical practices and the science of numbers, or numerology. It was said to develop paranormal faculties leading to ecstatic visions of the Absolute Deity.

⁴ e.g. Paulinians, Bogomiles, Nestorians etc.

⁵ Jakob Boehme's "parergon".

⁶ Jakob Boehme's "ergon".

physics, the inner workings and essential reality of the universe and Man, who is an integral part of it at all levels of his existence⁷. This sounds similar to "enlightenment" in the Buddhist sense. In the same way, physical healing can bring soul conversion and vice versa.

This search for universal knowledge (pansophy) expresses the ultimate human aspiration to regain the original divine qualities Man enjoyed before the "Fall", the Lost Word. Man still possesses all the forces of the Universe within himself. What he can learn about the Macrocosm in the Great Book of Nature, or "Liber Mundi", he can experience within his inmost Self by developing an inner sense through mystical practices. As the One (God), out of which everything is projected, is perfect, there is a basic impulse in Man to return to such Unity. Hence the Rosicrucian principle of Charity which is not only compassion, but above all, a concept of cosmic unity, materialized in Love, whatever its forms, with its potent impulses to be one with all that vibrates with life; one in cosmic harmony and bliss. Such is the universal redemption process, the recovery of the Golden Age, the recovery of the Lost Word.

DIALECTIC CREATION: God is the primordial, infinite, eternal Being of Light that fills all space. Therefore, He is ineffable (Aïnsoph). It is impossible for the human mind to conceive how God could create, that is to say project Himself outside of, and within, Himself at the same time. The same conceptual difficulty occurs when it is said that the universe is expanding, as it can only expand within itself! St. John expresses this difficulty when he says that the Logos was "near God" and "was God".⁸

Hence, the necessary concept of the Logos, the Word (Christ, Ormuzd). The Logos is "God's conceptual and generative power which penetrates everything and without which nothing could subsist

⁷ Mineral (chemical), vital (vegetable life force), animal (mental/ instinctive), human (reflexive and moral consciousness) and divine (spiritual soul).

⁸ A Kabbalistic image tries to solve the quiz as follows: When God "decided" to create, He withdrew within Himself and, in the void thus created around Him, He shot forth His first born, His first emanation who manifested God's attributes and powers. This was the Word, the Logos, the "Adam Kadmon" of the Kabbalah, the first representative of the human race.

for an instant". He is the vehicle by which God projects and acts on the Universe, similar to the Platonic "Idea", the Noüs, which pre-shapes the reality of the universe. The Logos organized the divine Chaos that preexisted Creation ("Ordo ab Chao"). Chaos is similar to the Buddhist concept of "Emptiness" or "Shunyata", the formless, undifferentiated, infinite, eternal whole which contains all that was, is and will be, in potential. Man cannot have access to it. The mysteries of Nature are beyond our finite comprehension, just as Man will probably never know why the "Big Bang" happened and what preceded Max Planck's constant, or "wall". Neither will he ever be able to know why God "decided" to create, to project Himself, instead of remaining within His own infinite, eternal unity and self-sufficient harmonious bliss. On the other hand, the Logos and its "created" universe is God's only way of making Himself accessible to human intelligence.

God's split into two, Himself and His projected Creation, was a major topic in the works of Jakob Böhme who attempted, like Master Eckart (1260-1327) before him, at explaining the linkage between the above two opposite aspects of Deity: the Absolute and its Manifestation. The Absolute is the divine essence, the "Ungrund", which is well beyond any logical or sensible reality. It is the Gnostics' inconceivable "Silent Abyss", like the "Eieh" of the Kabbalah. It is no personified God; It is just a supreme principle, a primordial state of being. However, there exists within this "Ungrund" a potential will to know oneself, an eternal and infinite "desire" for self-revelation through self-manifestation. Deity must divide Itself against Itself in order to "behold", to know Itself. So, the Absolute produces a "mirror" in which its formless Deity "reflects" Itself as a triple form: The Father, or Deity's inherent will without foundation or cause; the Son, or divine will intent on self-knowledge and self-manifestation; and the Holy Spirit which applies God's laws governing the manifestation process. This Trinity, the projection of Deity within Itself, is "Eternal Nature", the potential force of Creation. Its perfect image is the Rosicrucian "Virgin Sophia" in her perfect purity, the female aspect of the Logos, God's pure wisdom⁹.

⁹ She is the female Holy Spirit of the ancient Gnostics, the virginal spouse whom so many Böhmiens assimilated

The essence of Eternal Nature is duality (like the distance between two points) and dialectics, the opposition of analogous contraries, as represented in the Kabbalah's Tree of Life by the left and right columns which are not antagonistic, but simply complementary like the Oriental Ying and Yang. Such contradiction of complementary opposites is dynamic and creative. The tension and interaction of these opposite principles or poles are necessary for motion, the essence of life and consciousness, just as they produce hydraulic power and electricity. Such is the "grand law of creation" which produces the manifested Cosmos in constant motion and metamorphosis, under fixed laws. Nature is the product of motion and motion is eternal. Fire and heat (and therefore, life) can only be produced by motion. Stagnation is death. Such is the dialectics of impermanence and existence.

These opposite principles also generate the general equilibrium and harmony of the Whole, precisely resulting from the interactive opposition of its innumerable contrary elements. Harmony is the result of an alternating preponderance of forces. This law applies to Man who, through his conscience, morality and willpower, can master and reconcile his own conflicting tendencies into an equilibrium between his dialectic attributes and impulses, such as passivity and activity, justice and mercy, science and belief; reason and faith.

As for the primordial substance of Creation, it is a "materia prima"¹⁰ consisting of the basic elements of the Cosmos, which combine into its innumerable aspects. Although these elements and aspects are differentiated, they are bonded by a common "sympathy" which results in the universal evolutive cycle animated by a slow, majestic bi-polar rhythm, similar to breathing, the dialectics of Creation. This universal constant metamorphosis animates all organic mutations and results in the extraordinary diversity of the Macrocosm, the multiple specifications of the One universal life.

For Rosicrucians, Nature is indeed an eternal living organism which proceeds through the cyclical laws of birth, existence, death and rebirth which dialectically produce one another. A new force

with Virgin Mary. There is not yet any good or evil in this "Eternal Nature", as it is still pure potentiality.

¹⁰ Jakob Böhme's "Urelement".

results from the transformation, therefore the death, of the old one. The death of the seed within the old flower is necessary for the growth of a new flower which will eventually die. Therefore, Rosicrucians believe in reincarnation¹¹ based on the law of Karma, the law of cause and effect. This law determines the features of any new living emergence with its own habitual tendencies and individuality, synthesizing its previous lives, as well as the genetic characteristics of its forebears and species.

Once the Rosicrucian “realizes” the above process, he “feels” the unity of the surrounding universe and the essential fraternal unity of all men, “as above, so below”. Then, the Rosicrucian can all the better help “lost souls” find the Path, as does Goethe’s character “Makarie” in “Wilhelm Meister’s Lehrjahre”.

MAN’S “FALL” AND REDEMPTION constitute other preeminent concepts in the Rosicrucian esoteric doctrine. Man was created perfect, the living image of the Logos, or Adam Kadmon. However, when he was confronted with the temptation of egotism versus remaining “within God”, he chose the egocentric path, “focusing on his own presence”. Such was the “Fall” which resulted in the atrophy of a number of Man’s original divine faculties. It was a cosmic catastrophe dragging the whole universe into a state of degeneration. However, through this “fall”, Man became conscious of himself, which will give him the possibility and advantage of returning to God, his divine Source, in full consciousness rather than remaining in his original “innocent”, that is unconscious, divine bliss. In Kabbalistic terms, after descending into the duality of the world through the right and left columns of the Tree of Life, Man can willfully return to the unity of his origin, “the House of the Father”, through the central column where the Sephirah of love and beauty (Tiphereth) is the guiding light.

The Soul is the vehicle for this mystical ascent. Divine Wisdom (Sophia) created Man quintuple (see footnote 7) with the mineral, vital, animal and human elements, forming a symbolic square, in the center of which is the fifth and divine element, the

Soul¹². It is through that Soul, the divine spark of wisdom (Sophia) within each Man’s innermost being, that Man can have access to mystical enlightenment in communion with his divine Source. Thus he will be able to free the divine Light imprisoned in his own body and mind, and recover his original divine nature. The Supreme Principle can indeed be felt only when the mind disengages itself from the bonds of matter through meditation and contemplation, to attain pure consciousness and intuition of the Absolute Being. This is the real recovery of the Lost Word.

In this ascent, Man is assisted by the second Adam, Jesus Christ, the “Son” of God, who came to redeem Mankind. Man’s soul, by uniting with Christ in meditation and prayer, by wilfully losing his freewill into the Redeemer’s spirit, can regain his original divine nature and equilibrium, and “resurrect” into God’s Light. This impassioned search for God’s realm, for regeneration, for the ability to read the “Book of Life”, the “Great Book of Nature”, through direct experience, is the ultimate goal of Rosicrucians.

A number of “Elect”, with a natural mystical disposition, can receive an initiation that reinstates, reinvigorates their original faculties. This “transfigures” them, that is to say, it enables them to be “reborn” or “resurrect in spirit” in the same body. Under the guidance of these “Elect”, all men are called to become active members of the new spiritual Temple of Mankind, the reestablishment of the “Celestial Jerusalem”, as described in St. John’s “Book of Revelation”, in which divine Law, Love, Wisdom and Justice will prevail, as they did in “Paradise”¹³. This, however, will not happen before the ultimate cosmic conflagration of Armageddon during which the dark forces of evil will be eradicated from the face of the Earth by the Christic Light.

THE POLITICAL POSITIONS of the Order, as expressed in the “Confessio”, warned the intelligentsia that their egotism and covetousness caused them to follow false prophets and ignore the true knowledge which God had revealed to them. Therefore, the Order prescribed a reformation through divinely inspired philosophers and sages. It

¹¹ Origen, a Christian theologian (183-252 A.D.), born in Alexandria, defended the concept of reincarnation which was condemned by the Council of Constantinople in 553.

¹² The “quincuncks” in the AASR Xth degree.

¹³ See AASR XIXth Degree.

specifically prescribed to (a) fight for freedom against individual selfishness and materialism, and tyrannical powers, including the Church; (b) separate church and state; and (c) abolish all monarchical forms of government and thus liberate the masses from the domination of despotism. Hence, the Rosicrucians' interest in the American War of Independence and their involvement in the instigation of the French Revolution.

THE RELIGIOUS POSITIONS of the Order were anti-clerical and prescribed to (a) "confess Christ, but disavow the Papacy and obliterate (Catholic) Christianity which had committed the great sin of possessing power and using it unwisely"¹⁴; (b) "express the true and eternal meaning of the Sacred Scriptures seldom discovered by theologians, scientists and mathematicians, blinded by the opinions of their sects"; (c) "establish the foundation of divine Truth and integrity against hopeless theologies and philosophies"; (d) "destroy falsehood and darkness which have crept into the arts, sciences, religions and governments of Humanity, making it difficult, even for the wise, to discover the path of Reality"; and (e) "re-establish a primitive morality and universal religious philosophy in the pure spirit of the Gospel of love, without any dogmas or links with any church, whatsoever".

All the above required a **SEARCH FOR KNOWLEDGE** focusing on (a) sounding the innermost recesses in Man within whose nature is concealed the supreme secret of the heavens and the earth; (b) discovering the hidden workings of Nature in the Universe; and (c) promoting Universal Science (Pansophy) and, in particular, Universal Medicine (Panacea) for all forms of disease to ultimately prolong human existence indefinitely. The perfect Rosicrucian medicine was not limited to Man's health. It also addressed the healing of nations and races as well as individuals. For Rosicrucians, ignorance was the worst form of disease that could only be cured by enlightenment, the spiritual understanding of the true nature of all things through esoterism and mystical practices.

¹⁴ "Before the revelation of righteousness is possible", the "Confessio" said, "the world must sleep away the intoxication of her poisoned chalice, filled with the false life of the theological vine, and, opening her heart to virtue and understanding, welcome the rising sun of Truth"

Hence, the recommended study of such doctrines as Kabbalah.

This major thrust for the integrated unification of human knowledge implied a **METHODOLOGY OF LEARNING** based on a unitary approach reconciling sciences, arts, philosophy and religion and making a radical synthesis of all human faculties, knowledge and love, mathematics and art, reason and intuition, intellect and heart so that Man might "learn to climb to those higher mountains above the limitations of senses".

Emergence And Expansion Of Rosicrucianism — The Major Actors

The origin of Rosicrucianism, like that of Masonry, is an unclear mixture of history and legend. The "Divine Comedy" of **Dante Alighieri** (early XIVth century) already offered a number of Rosicrucian concepts and symbolic myths. A hieroglyph with a rose and a cross in **Martin Luther's** (1483-1547) escutcheon in early XVIth century led to speculations linking Rosicrucianism with early Reformation. However, Rosicrucians condemned Luther who praised material success as God's blessing for Man's work, resulting in "Mammon and money prevailing over Jesus Christ's spirit".

The first mention of a European Rosicrucian spirit is to be found in "De Mineralibus" by **Paracelsus** (1493-1541)¹⁵. It prophesied the coming of the mythical Elias Athirsatha (or Artista), the "directing genius of the Rosy-Cross, ambassador of the Divine Paraclet", who, like St. John the Baptist, would pave the way for Christ's second coming¹⁶.

The Rosicrucian spirit got more substance when **Sir Henricus Cornelius Agrippa**¹⁷, (1486-1535), a

¹⁵ Paracelsus was the son of a doctor in medicine. He was born in Einsiedeln, near Zürich, Switzerland. He wandered from country to country, practising alchemy, magic and astrology. He visited universities in France, Italy and Germany where he is said to have effected remarkable cures. He was appointed to a chair of physics and surgery in Basel, but was later pronounced a quack and expelled.

¹⁶ However, this reference may be an ante-dated forged document written much later.

¹⁷ In "Philosophia Occulta", he defined magic as a science including physics (earthly), mathematics (celestial) and

German scholar and a writer on occult sciences, founded the “**Magi’s Community**” in France and in England. It then spread to Germany where it became the “Order of Brothers of the Rosy-Cross” about 1570. Some years later, in 1598, **Simon Stubion** founded a “Militia Crucifera Evangelica” which merged with this Rosy-Cross fraternity in the XVIIth century, and on December 28, 1599, the second Statutes of Operative Masonry, published by **William Shaw**, gave a spiritual dimension to the Builders’ Craft and Lodges and the “Old Charges” were revisited from a Hermetic perspective in line with the burgeoning Rosicrucian spirit.

XVIIth CENTURY: However, the origin of Rosicrucianism, as a structured movement in Europe, is probably to be found when a Chapter was founded in 1609 by **Count Maurice von Hesse-Cassel** in Germany. **Count Michael Maïer**, Rudolph II’s physician and a Rosicrucian, who was a member of the Cassel Chapter, visited England in 1616 at a time when the mystico-hermetic movement was much alive with such personalities as Sir Walter Raleigh, Marlowe, Ben Johnson and even Shakespeare meeting at the “Mermaid Tavern” to discuss Agrippa’s scientific and occultist theories.

Also in 1609, was published “Amphitheatrum Sapientiae Aeternae” by **Henry Khunrath (1560-1605)**, a disciple of Paracelsus and a physician. This work included a pentacle representing Christ with arms stretched cross-like within a rose of light. It also depicted the “Staircase of the Wise” with its seven steps symbolizing the seven theosophical degrees of perfection. It led to a Sanctuary from which radiated seven rays of light representing the moral and spiritual virtues required to obtain “Sapientiam Universalem”, or “Universal Knowledge”, a central Rosicrucian concept which was the mainstay of Robert Fludd’s and Jakob Böhme’s works.

theology (the science of archetypes). Through the study of nature and planets and the use of analogies and correspondences, affinities and repulsions, one could acquire magical absolute powers, the art of talismans and pentacles, and the science of numbers. Agrippa was the correspondent of Erasmus and Pope Leon X called him his “darling son”. His community gathered many of the greatest alchemists, theosophers and scientists of his time.

Robert Fludd (1574-1637)¹⁸ graduated from Oxford University with a Doctorate in Medicine. He was also a philosopher, anatomist, chemist, mathematician, astrologer and one of the most prestigious theosophical and pansophical writers. He was initiated in Rosicrucianism by Count Michael Maïer in 1616. In “Summum Bonum” (1628), he expressed his conviction that “Rosicrucians had found a new idiom to search for and express the unitary essential nature of all things” and the methodology for Mankind’s purification through the mysterious operation of “the Light hidden in the bowels of Nature”. He also extolled the virtues, purity and detachment of the Rosicrucians¹⁹. However, like Count Michael Maïer, he denied belonging to the Fraternity for all practical purposes, but affirmed his affiliation under various pseudonyms²⁰. Dr. W. Wynn Westcott (SRIA), among other authors, believed that Fludd was indeed the first English Rosicrucian “Magus”.

In the same period, a shoemaker in Görlitz, Germany, **Jakob Böhme (1575-1624)**, became one of the greatest mystical theosophers in the West. He also offered a unitary cosmogony reflecting Hermetic and Kabbalistic concepts about the two aspects of God: On the one hand, God’s ineffable essential reality, the harmonious “Oneness of the Whole”, the one fundamental Law governing the whole universe and Mankind; and, on the other hand, the dialectics of Creation based on the conflicting interaction of diverse opposite principles, mainly evil and good, suffering and perfection. He emphasized the principle of universal unity and the necessary search for divine wisdom (Sophia) and love. He explained the “Fall” of Man and his eventual redemption through the New Law of Christic love and the mystical fusion of Man’s soul with God’s pure consciousness in meditation and contemplation. It is almost impossible to dissociate Rosicrucian Hermetism from Böhme’s works²¹, as both doctrines focus on developing an inner sense

¹⁸Fludd’s father was Queen Elizabeth I’s War Treasurer.

¹⁹ In “Tractatus Apologeticus Integritatem Societatis Rosae Crucis Defendens” (1616) and “Apologia Compendiaria Fraternitatis Rosae Crucis” (1616).

²⁰ “Joachim Frizzio”, “Rodolphe Autreb” and “Robertus a Fluctibus”.

²¹ Theophile Schweingart and Adrian Mynsicht, aka Henry Mathanus, linked Böhme’s works with Rosicrucian Hermetism. So did Michel Potier in his “Nouveau Traité de la Pierre Philosophale”.

(we might call it a self-induced altered state of mind) to experience within our own selves the secret peace, bliss and harmony of universal existence.

Then, soon after Khunrath's death, the Rosicrucian movement went public (1614-1616) with its four basic publications in German and in Latin: "Universal and General Reformation" and "Fama Fraternalitatis Rosae Crucis", which respectively presented the general principles and the legendary history of a "Rosy Cross Order"; "Confessio Fratrum Rosae Crucis ad Eruditos Europeae", which justified and explained the purposes and activities of the Order; and "The Chymical Nuptials of Christian Rosenkreutz", an allegory of Man's alchemical enlightenment (**Annex III**). The author of these publications was **Johann Valentin Andreae** (1586-1654), a German pietist²² theologian who belonged to the Cassel Chapter of Count Maurice von Hesse-Cassel. Andreae, according to Robert Macoy, 33rd, is likely to have been the true founder of modern Rosicrucianism by reforming and expanding Cornelius Agrippa's "Magi's Community". He was educated at Tübingen University in mathematics, astronomy²³, natural sciences, and modern and ancient languages. Robert Burton²⁴, a friend of **Sir Francis Bacon**²⁵ (1561-1626), linked Andreae with Bacon whose utopia "New Atlantis" expressed the philosophical and political aspirations of the Rosicrucians in a style similar to Andreae's.

Another major Rosicrucian founder was Jan Amos Komenski, aka **Comenius** (1592-1670)²⁶, who dedicated his whole life to the development of Pansophy, the Universal Science, "forging the unity of the world through a globally accepted understanding of its laws and phenomena, the unification of knowledge and global political coordination" through international institutions. His major work was "Opera Didactica Omnia", the first pedagogical treatise extolling active, critical,

²² He was harassed by Lutherans as a pietist who maintained that "Man is the prayer of the earth" and "Paradise will be regained by love and prayer".

²³ By Dr. Mæstlin, Kepler's professor.

²⁴ In "The Anatomy of Melancholy" (1621), a footnote mentioned "Joh. Valent. Andreas, Lord Verulam". Sir Francis Bacon was indeed Lord Verulam.

²⁵ House of Commons Representative, 1593; King James I's Grand Chancellor. He taught science and philosophy.

²⁶ His family belonged to the "Church of Moravian Brothers", a protestant movement led by John Huss.

creative educational methods with integrated contents in contrast with prevailing dogmatic, rote-learning based Scholasticism. According to Comenius, a standing system of permanent contacts among savants and scholars would fight against stagnation of knowledge, and "moral and scholarly leaders would advise princes". Following Sir Francis Bacon who maintained that "Knowledge of Nature results in Man's happiness", Comenius proclaimed that "The more Truth would be revealed, the happier indeed Mankind would be, since Truth is the source of serenity and peace, and therefore happiness". He thought that such Truth could be reached only through the "synthesis of science and love, mathematics and art, reason and intuition, intellect and heart"²⁷.

The French philosopher **René Descartes** (1596-1650) admired Comenius whom he met several times. His works also try to reconcile science and religion with a unitary view. Descartes is deemed to have been initiated in Rosicrucianism by mathematician **Faulhaber** (1580-1635)²⁸ although he denied his affiliation with the Rosy-Cross²⁹.

All the above great minds were instrumental in spreading Rosicrucian philosophy. As early as in 1622, Rosicrucian groups were reported to exist in the Netherlands, England, Prussia and Italy and, in 1623, an anti-clerical proclamation appeared all over the walls of Paris, France, announcing the presence of the Rosicrucian Brotherhood "to teach all men how to escape deadly error". The proclamation denounced the Pope as the Antechrist, prescribed the moral and mystical search for the "one essential nature of all things in Man and in the Universe" and advocated the separation of church and state in order to reestablish the Golden Age of Love and Virtue.

²⁷ "Science alone will not save the world, but will increase its vain glory and pride". "Intelligence without spirituality is only a false light, and a dry and incomplete intellectual exercise". "Science without conscience is the ruin of the soul".

²⁸ According to Charles Adam in "The Life and Works of Descartes" (1927).

²⁹ In "Arcanes", the respectable XXth century initiate O.V. de Lubicz Milosz acknowledges his veneration for "Rose-Croix Polybius the Cosmopolitan", aka René Descartes.

Then, two famous authors, John Heydon and Thomas Vaughan, further spread the Rosicrucian message:

John Heydon (1629-1667), in “The Rosie-Crucian Infallible Axiomata” (1661), described the fundamental pansophical objective of the Rosy-Cross, namely the spiritual effort to be made in order to “establish precise, infallible, non-debatable concepts able to solve all problems arising from human intelligence”. It was an attempt at “making all human faculties, sciences, arts and Nature coincide, since Truth is One”. It also intended to “unify traditional philosophy and theology, ancient science and the revelations of the New Testament, mathematics and the Gospel”. This called for the radical synthesis of the knowledge of Man (the microcosm) and that of the Universe (macrocosm) as well as the cyclical development of history. In “The Glory of the Rosy-Cross” (1664), referring to Rosicrucians’ search for “universal knowledge” and “universal medicine”³⁰, he wrote: “The Rosicrucians are seraphically illuminated, as Moses was, and they have strange high powers”³¹.

Thomas Vaughan (1622-1666), aka Eugenius Philalethes, corroborated John Heydon’s statement when he wrote that “Rosicrucians could make themselves invisible at will”. He translated the “Fama” and “Confessio” into English in 1652. He disclaimed any connection with the Rosy-Cross, although he dedicated his books to the Order and

³⁰ John Heydon gave a definition of Rosicrucian “medicine” for Man’s redemption: For Heydon, ignorance was the worst form of disease, and that which could heal it was therefore the most potent of all medicines. The perfect Rosicrucian medicine was for the healing of nations and races as well as individuals. Rather than chemical substance producing physical effects, perfect medicine was spiritual understanding and enlightenment. Therefore, he recommended the study of Kabbalah to be understood as the language of angelic and celestial beings, the messengers of God. By divine magic, Man was taught the true nature and cure of all things by God himself through mystical esoterism. The three symbolic steps of such spiritual attainment were Mount Sophia (philosophy and wisdom), Mount Kabbalah (mysticism) and Mount Magia (magic).

³¹ A probable descendent of John Heydon, Sir Christopher Heydon, was the mentor of F. Leigh Gardner, the Honorable Secretary of the Societas Rosicruciana In Anglia (SRIA) in 1865.

wrote an extensive presentation of Rosicrucian principles. The “protector” of Thomas Vaughan was **Sir Robert Moray** (1607-1673)³², a famous soldier, politician, scientist and alchemist, and the friend and confidant of King Charles II. He had been initiated in Masonry in 1641 in Mary’s Chapel Lodge in Edinburgh and, in 1662, he was one of the founding members of the Royal Society which was greatly instrumental in developing Speculative Freemasonry. This constituted one of the first direct linkages between Rosicrucianism and Masonry. In 1638, a poem by Adamson, “The Muses”, published in Edinburgh, had already referred to the integration of Freemasonry and Rosicrucianism in the lines “For we be Brethren of the Rosie Crosse; We have the Mason Word and second sight”.

However, the actual union of Rosicrucianism and Freemasonry was achieved by **Elias Ashmole** (1617-1692), one of the greatest antique collectors in history. Ashmole had studied physics, mathematics, alchemy and astrology. He was initiated in Rosicrucianism in 1644 by **William Backhouse** (1593-1662) and was initiated and “accepted” in the “Corporation of Operative Masons” of Warrington on October 16, 1646. This made him one of the first speculative Freemasons in England. His treatise on alchemy, “Theatrum Chemicum” (1652) refers to the “Fama Fraternitatis”³³. As a Mason, Ashmole obtained the authorization for Rosicrucians to meet at Masons’ Hall, Masons’ Alley, Basing Hall Street, London. The marriage of Freemasonry with the Rosy-Cross was consummated and the Rosy-Cross movement was thus merging with Speculative Masonry. Frank Higgins, a modern Masonic symbolist, wrote: “Dr. Ashmole, a member of the Rosicrucian fraternity, is revered by Masons as one

³² Who married the daughter of Sir David Lindsay, First Lord Balcarres (1587-1641), a Scottish nobleman and a collector of manuscripts on alchemy and Rosicrucianism, who translated the “Fama” and “Confessio” into the Scottish language in 1633.

³³ He also wrote “Institutions, Laws and Ceremonies of the Order of the Garter”. This led Hargrave Jennings, the author of “The Rosicrucians, their Rites and Mysteries” (London, 1870), to suspect that the Order of the Garter was related to Rosicrucians. Let us remark that the Rosicrucian rose is the central motif of the links forming the chain from which the “Great George” is suspended among the other jewels of the Order. He defended King Charles I during the Civil War and backed Charles II under the Stuarts’ Restoration.

of the first founders of the Grand Lodge of London. He was the first gentleman to be “accepted”. He was one of the major intellectual links between Rosicrucianism and Masonry”. Dr. Gérard Encausse, aka Papus (See XIXth century below), went further, asserting that “the Rosicrucians, the initiators of Leibnitz, were the actual founders of speculative Freemasonry through Elias Ashmole and Thomas Vaughan”.

XVIIIth CENTURY: After merging with Speculative Masonry in the XVIIth century, Rosicrucianism expanded its influence within Masonry, and the Scottish Rite more particularly, during the XVIIIth century. It also reemerged through autonomous societies: In 1719, Samuel Richter, a Lutheran clergyman, whose pseudonym was **Sincerus Renatus**, revealed the existence of a new “Order of the Golden Cross and Rosy-Cross” (often called “The Golden Rosy-Cross”) in Nüremberg, Germany, and Ancona, Italy. The doctrine of the new Order³⁴ was based on “the pure loving spirit of the Gospel”³⁵. The new Order was presented as a secret society professing wisdom, science, freedom of religion, justice, tolerance, anti-fanaticism, and purity in the conduct of life. The Order specifically made a cult of **Elias Artista** and practiced alchemy and magic. Its vade-mecum was “Aurea Catena Homeri”, published in 1781 by **Herwerd von Forschenbrunn**, aka Homerus, hailed by Goethe in “Dichtung und Wahrheit” as presenting “a fantastic, but perfectly synchronized harmonious picture of Nature and the Universe”.

Joachim Martinez de Pasqually (1727-1774), strongly influenced by Jakob Böhme, founded the Rosicrucian-oriented “Rite of the Elus Cohens”³⁶, based on the Kabbalah and Gnostic doctrines. The ultimate degree was the “Réau-Croix” which sounds

³⁴ Presented by Richter in a treatise published in 1710 according to Sedir’s “History of the Rosicrucian Doctrine” (Paris, 1928).

³⁵ As opposed to “the silence, austere impersonality, rejection of beauty, celibacy, cold and disdainful charity and long-winded efforts towards an unknown objective of the original Rosy-Cross” with its “inner church, its fraternal college of predestined, invisible masters united by a common ideal on the basis of unstructured equality”.

³⁶ It was recognized by the Grand Lodge of France in 1765 and was still represented within the Supreme Council of the Grand Orient of France in 1806.

very close to “Rose-Croix”. It was the origin of the highly spiritual and mystical Martinist Order.

This followed the “Discours” by the Franco-Scottish **Baronet Andrew-Michael Ramsay** on December 26, 1736, which presented Masonry as the resurrection of the “Noachite religion”, a primitive, universal religion without any dogmas. The “Discours” was a strong appeal for a higher spiritual inspiration in Masonry. This triggered a proliferation of “higher” (or “side”) chivalric degrees³⁷ in the Ancient and Accepted Scottish Rite (AASR) between 1740 and 1773. The AASR XVIIIth Degree was directly inspired by the Rosy-Cross, whose name it bears, and so were the XXVth Degree (“Prince of Mercy”), the XXVIIIth Degree (“Knight of the Sun”) and the XXXth Degree (“Knight Kadosh”) inter alia. As for the Rectified Scottish Rite (RER), it was established at its “convents” of Lyons (1778) and Wilhelmsbad (1782), under the influence of the Rosicrucian doctrines, proclaiming itself “the city of spiritualist men practising the morality of primitive Christianity, away from all dogmas or links with any church, whatsoever”.

This was inspired by its founder, **Jean-Baptiste Willermoz** (1730-1824) who had been made a Mason in 1750 and had entered the Masonic Order of the Templars’ Strict Observance³⁸, led by German **Baron Karl von Hund** (1722-1776). This Order was well developed in Central Europe and attracted contemporary esoterists and the members of the “Order of the Golden Rosy-Cross” in particular. Willermoz also attended the AASR Black Eagle and Rose-Croix Chapter in Lyons.

Antoine-Joseph Pernety (1716-1796), an independent-minded French Benedictine monk, who braved the Inquisition and Pope Clement XII, the author of the 1738 Bull excommunicating Masonry, founded a Masonic Order inspired by

³⁷ This proliferation was stimulated by the book “Séthos, a History of Life drawn from Monuments and Anecdotes of Ancient Egypt” (1731) by **Abbé Jean Terrasson** who was a professor of Greek and Roman Philosophy at the prestigious “Collège de France”, and a member of the French Academy of Sciences and “Académie Française” (Academy of Arts and Letters).

³⁸ Willermoz founded the second French Templars’ Province in Lyons in 1774 where he was joined by Pasqually’s “Order of Elus Cohens” then led by Louis-Claude de Saint-Martin.

Rosicrucianism, Böhme and Swedenborg, the “Hermetic Rite of the Illuminati of Avignon”³⁹. He was closely associated with the mystical Martinist Order. His basic doctrine, like those of Kabbalah, Hermetism, Alchemy and Gnosticism, was that Man is capable of direct contact with spiritual entities, angels and even divine communion.

XIXth CENTURY: In the XIXth century, Rosicrucianism strengthened its spiritual influence on Masonry, flourished in the form of Hermetic societies and pervaded large segments of society, including artistic and literary circles. In 1865, the Societas Rosicruciana In Anglia (SRIA) was founded by **Lord Edward-George Bulwer-Lytton** (1803-1873), a diplomat and a writer⁴⁰, who was SRIA first “Imperator”. All members are Master Masons⁴¹.

In 1888, **Stanislas de Guaita** (1861-1897) founded the “Kabbalistic Order of the Rosy-Cross” in order to unify Rosicrucianism. He was inspired by the French occultists **St Yves d’Alveydre**, **Joséphin Péladan** (1859-1918), the guardian of the Hermetic tradition in France, and **Oswald Wirth**, one of the greatest French Masonic scholars. However, in 1890, Péladan founded his own “**Rose-Croix Order of the Temple and the Graal**”, also called the “Aesthetic Rosy-Cross”⁴² which inspired many artists, including the French music composer Erik Satie.

Johann-Wolfgang Goethe (1749-1834), one of the greatest German writers and Freemasons, was initiated in Rosicrucianism by Dr. Johan-Friedrich Metz⁴³ who was “a real physician in the Rosicrucian tradition for whom physical healing must bring

³⁹ He wrote a treatise on mathematics, a Benedictine manual, and a “Dictionary of Myths and Hermetic Philosophy”. He also translated William Blake’s “Marriage of Heaven and Hell”.

⁴⁰ “Zanoni”, “The Last Days of Pompeii”

⁴¹ The great French Masonic Master Eliphas Lévy was a member.

⁴² In 1890, Péladan resigned from the “Kabbalistic Order of the Rosy-Cross”, finding de Guaita overly anti-Catholic.

⁴³ Who cured Goethe when he was seriously ill at the age of 19 He recommended Goethe to read the works of Böhme, Paracelsus, van Helmont and contemporary Rosicrucians such as Johan-Heinrich Jung-Stilling and Gottfried Arnold.

about soul conversion”. He introduced him to the Rosicrucian Circle of Mrs. Susanna von Klettenberg (probably related to the Order of the Golden Rosy-Cross) in which Christic and Masonic teachings merged into a universal mystical religious philosophy. The esoteric works constituting the basic references of the Circle⁴⁴ synthesized the Rosicrucian doctrines. They were essential in Goethe’s thought and were embodied in the character of “Makarie”, the Rosicrucian sage in “Wilhelm Meister’s Lehrjahre”. This work describes Man’s initiatory voyage through life with his discovery of the essential unity of the Cosmos and men, hidden under the “ceaseless universal metamorphosis of dialectic Creation according to its eternal bi-polar rhythm”. It is also a metaphor of cyclical evolution through the birth, existence, death and rebirth process giving “its infinite diversity to the essential oneness of universal life”. These Rosicrucian concepts did later inspire **Dr. Rudolph Steiner** (1861-1925) when he developed his “Anthroposophy”.

Goethe was enthusiastic about a drama, “The Sons of the Valley”, written by **Zacharias Werner** (1768-1823), a Freemason who was the secretary of Schrötter, the Rosicrucian minister of Friedrich-Wilhelm II, the king of Prussia. One of the most striking Rosicrucian principles in the drama was: “If you want to sound the depths of the cosmos, it is only within yourself that you can do so. However, in order to “see”, you have to get blind”⁴⁵. This reminds us of the Masonic motto “Lux e Tenebris” (Light is born out of darkness) referring to the divine spark of Light to be found within the “creative darkness of Man’s inmost womb, his divine Self or Soul, closed to the world”. This drama implied that the Knights Templars were the secular arm of the Rosicrucians, “the Sons of the Valley”, and that, following their destruction in 1309-1314, the best Templars were accepted within the Orders of cathedral builders under the discreet guidance of the Rosy-Cross. Thus Freemasonry had become the synthesis of the Order of the Temple’s esoterism and the builders’ Hermetic tradition. The esoteric Rosicrucian movement was followed by many

⁴⁴ The “Opus Mago-Cabalisticum et Theosophicum” by Georg von Welling (1652-1727) and “Aurea Catena Homeri” by Herwerd von Forschebrunn (1781).

⁴⁵ “Wenn du willst die Welt ergrunden, nur in dir kannst du sie finden. Doch wer sehen will, musst erblinden”.

German noblemen, among whom the famous **House of Hesse** (Hesse-Cassel, Hesse Darmstadt, Hesse-Nassau, Hesse-Rothenburg) was prominent⁴⁶.

XXth CENTURY: A number of Rosicrucian organizations continue to operate outside the regular Masonic framework. The major ones are the Golden Dawn, the Kabbalistic Order of the Rosy-Cross, the Martinist Order, the Rose-Croix Order of the Temple and the Graal, the Theosophical Society, the Order of the Elder Brothers of the Rosy-Cross, the Rosicrucian Fellowship, the Ancient and Mystical Order of the Rosae Crucis (AMORC) and the Lectorium Rosicrucianum, or Golden Rosy-Cross of Haarlem (**Annex IV**).

Conclusion

The Rosy-Cross emerged in the XVIth century and bloomed in the XVIIth century. It penetrated burgeoning Speculative Masonry, most members of which were Rosicrucians. This trend was strengthened by the English Royal Society, founded in 1662, many members of which were Masons as well as Rosicrucians. Masonry then spectacularly spread all over Europe and absorbed Rosicrucianism whose spirit, however, was maintained by politically powerful Rosicrucian Masters and Masons. It remarkably flourished in the first half of the XVIIIth century under the strong influence of Hermetism and Alchemy. Rosicrucians were among the first “Accepted Masons” and it is through their knowledge and high “Renaissance” culture that the early rituals were modified and enriched in 1646 for the Entered Apprentice and 1650 for the Fellowcraft. They also inspired the Master Mason Degree when it

⁴⁶ Let us mention Charles-Constantin von Hesse-Rothenburg (1752-1821), a general in the French army during the French Revolution; Prince Karl von Hesse-Cassel (1744-1836), Grand Master of the Templars’ Order of Strict Observance, which attracted contemporary esoterists including the members of the Golden Rosy-Cross. The King of Prussia, Friedrich-Wilhelm II, is said to have been initiated in a Rosicrucian circle of which many high dignitaries of German nobility were members, such as Johann-Christopher Wölner (1732-1800), Hans-Heinrich von Ecker und Eckhofen, and Count von Bischoffswerder. The fourth daughter of the Grand Duke Ernst Ludwig von Hesse was Alexandra who married the last czar of Russia, Nicolas II. All members of the House of Hesse were the descendants of Renier-the-Long-Neck (circa 910) of the Brabant family.

first appeared around 1730. The Third Degree is indeed essentially more spiritual and mystical than the first two degrees which primarily focus on more simple moral truths. The character of Hiram Abiff was based on the alchemical formula “He found life in the bosom of death”, or “Lux e Tenebris”, so dear to the Rosicrucian spirit.

Rosicrucian concepts and symbols are reflected throughout Scottish Rite degrees: (a) recovering the Lost Word, that is to say the right concept of God and Man’s original oneness with God; (b) reaching this highest degree of Knowledge by the fusion of Man’s mind with the Absolute through higher levels of consciousness; (c) letting the Soul, the divine spark within all men, guide them; (d) establishing a unifying equilibrium between all human dialectic tendencies; (e) realizing universal fraternity through the New Law of Love; and (f) fighting for freedom and tolerance. In this respect, among the most significant degrees are the AASR XVIIIth Degree (originally “Sovereign Mason, Prince Rose-Croix”), the XXVIth Degree, “Prince of Mercy”, the XXVIIIth Degree, “Knight of the Sun” and the XXXth Degree (“Knight Kadosh”). Let us also mention the Rosy-Cross of Kilwinning which is the highest degree of the Royal Order of Scotland.

Thomas de Quincey in “Historical and Critical Enquiry on the Origins of Rosicrucians and Free-Masons” (1824), Hargrave Jennings in “The Rosicrucians, their Rites and Mysteries” (1870) and Arthur Waite in “The Real History of the Rosy-Cross” (1887) and “The Fraternity of the Rosy-Cross” (1924), all agreed on the close relationship between Rosicrucianism and Freemasonry. Like Papus and other Masonic scholars, Brother Ossian Lang, the Grand Historian of the Grand Lodge of New York, went even further, asserting that Rosicrucianism was the origin of Speculative Freemasonry, as reflected in the Grand Lodge minutes reporting his serious work on the subject.

Most Rosicrucians were genuine “Renaissance men” in the sense that their broad intellectual culture generally included knowledge in mathematics, physics, natural sciences, astronomy, alchemy, theology, philosophy, arts, and ancient and modern languages. This was in line with the Rosicrucian concept of the essential unity of all knowledge, extolled by Comenius, and later adopted by Dr.

Rudolph Steiner's Waldorf Schools" and Mrs. Montessori, as opposed to the Aristotelian categories of Mediaeval Scholasticism or our own contemporary highly compartmentalized specialization.

After shining on its own until the first decade of the XIXth century, the Rosy-Cross, by merging more particularly with Scottish Freemasonry, and independent mystical groups carrying its name or not, contributed to keeping up spirituality steadfastly, while materialism became increasingly prevalent in society with its quest for power, money and hedonism. Within their own shop, inspired Masons used the Rosicrucian spirit to enrich Masonry at times when "club activities" had critically impoverished its intellectual and spiritual substance.

ANNEX ISymbolism Of The Rosy Cross

One of the most important alchemical symbols in the “Fama” is the **Philosophers’ Stone**: Transmuting base metals into gold symbolizes the true mystery of human regeneration and redemption through the transmutation of Man’s lower nature into the “gold” of intellectual and spiritual realization triggering enlightenment, just as the dew at dawn fertilizes and redeems the Earth. For the Greeks, the **rose** was precisely the emblem of Aurora, the goddess of sunrise and dawn.

In Greco-Roman times, the rose, and the **red rose** more particularly, was the symbol of Aphrodite or Venus, the goddess of love. Love was an intimate secret matter. This is why Cupid had dedicated the rose to Harpocrates, the god of silence. Therefore, the red rose became the symbol of silence, secret and invisibility which was quite fitting to the Rosicrucians’ activities in the world.

The symbol of the **Rosy-Cross** in the “Fama” focuses on how to “remove the rose from the cross”. Man’s spiritual nature, his Soul, is crucified upon his body by the three nails representing the triple lower nature of Man, namely the mineral, vital and animal elements in the form of the inverted triangle of matter. However, men can free themselves by transcending the limitations of the material world through an initiation that boosts their spiritual fire and enables their minds to soar above material life.

The Rosicrucian rose may also be interpreted as a symbol similar to the Egyptian, Hindu or Buddhist lotus blossom within which the jewel is hidden (“Aum Mani Padme Hung”). The essence of the rose is indeed to be found at the deepest of its flower, just as the Soul is at the deepest of the human Self. In addition, the rose opens up and reveals its inmost secret only when it dies.

A **cross rising from a rose** symbolizes Rosicrucian dedication, as it generally implies sacrificing one’s egotistic profane life.

A **cross within a rose** or a **rose on a cross** can be interpreted as sexual symbols, the cross being male

and the rose female. They are associated with plenitude, fecundity, and (re)generation, similar to the Egyptian Ankh. Just as generation is the key to material existence, regeneration through a mystical second birth is the key to spiritual self-unfoldment and subsequent liberation. The Rosy-Cross typifies Man’s spiritual unfoldment and redemption through the union of his lower temporal nature with his higher eternal nature. The red color refers to Christ’s blood and the golden heart concealed in the midst of the flower symbolizes the divine spark within human nature. The various numbers of petals of the Rosy-Cross are also highly symbolic: Five traditionally symbolizes human perfection; seven, the first step in Man’s mystical ascent back to his divine origin⁴⁷; ten, the perfect Pythagorean number, symbolizes the essential unity of Creation under its infinite diversity, as expressed in the smaller Tetraktys; and twelve is the traditional number of perfection, eternity and infinity⁴⁸.

The rose also symbolizes the **heart**, the traditional Christian emblem of love and compassion, and Christ’s nature which embodies these virtues.

The specific symbol of the “The Golden Rosy-Cross Order” is **St. Andrew’s Cross** with a capital letter C at the end of the four branches, meaning “**Crux Christi Corona Christianorum**” (Christ’s Cross is the Crown of Christians). St. Andrew’s Cross is typically the symbol of transformation and change.

⁴⁷ Seven is the sum of four which traditionally symbolizes Creation, including Man more particularly, and three which symbolizes God’s essential reality.

⁴⁸ Twelve indeed results from the multiplication of the aspects of Creation (Number four) by God’s infinite conceptual spirit (Number three).

ANNEX IIThe Emergence Of Rosicrucianism - The Religious And Political Context

The calls for the reform of the Catholic clergy from the Dutch Humanist Desiderius **Erasmus** (1466-1536) and the English statesman **Sir Thomas More** (1478-1535) had not been heard. In 1517, the Augustinian monk **Martin Luther (1483-1547)** called for a drastic cleansing of the Church priesthood and sacramental system. Northern Germany and Scandinavia immediately adhered to the Lutheran Reformation. **Henry VIII** (1509-1547), although he was anti-Lutheran, severed the English monarchy from the Catholic Church. However, the Protestant hold in Europe was secured by **John Calvin** (1509-1564) who made Geneva a theocratic state from 1541 to 1564 and spread Calvinism to France, Britain and the Netherlands.

The **Council of Trent** (1545-1563) reformed the most glaring abuses of the Catholic Church, but could not heal the breach with the Protestants. However, it established a clear guidance for the Catholic faith that was going to last for four centuries until the Vatican II Council.

The Spanish Catholic **Holy Roman Emperor Charles V** (1519-1556), together with his brother **Ferdinand I**, to whom he willed the Holy Roman Empire together with the Habsbourg holdings in central Europe, and his son **Philip II** (1556-1598), to whom he gave Spain and its Empire in America and Europe⁴⁹, tried to stop Calvinism. The Counter-Reformation made its greatest strides throughout Philip II's reign, under the religious leadership of **Ignatius of Loyola** (1491-1556), who established the new Jesuit Order in 1540, and the great mystic theologians **Saint Theresa of Avila** and **Saint John of the Cross**. However, the defeat of the Spanish Armada (1588) confirmed **Queen Elizabeth's** rule and the triumph of Protestantism in England and Scotland⁵⁰.

Her reign was followed by the arrival of the Scottish Stuarts on the throne in the person of **James I** of

England (or James VI of Scotland)⁵¹, who was as anti-Catholic as anti-Puritan. Then Britain was shaken by the struggle between Anglicans and Puritans and between the Stuart kings and Parliament resulting in the **English Civil Wars (1642-1649)**. They ended with the victory of the Puritans, the beheading of **King Charles I**⁵² and the establishment of a military dictatorship, the Commonwealth, under the rule of **Oliver Cromwell**⁵³ followed by his son **Richard** who ruled from 1655 to 1659. Then came the Restauration of the Stuarts with the reigns of **Charles II**⁵⁴ and **James II** of England (or James VII of Scotland)⁵⁵ until the latter was pushed out by his son-in-law, **William of Orange**, a Protestant, who was crowned in 1689. In 1687, James II had already taken refuge in St. Germain, France. His attempt at reconquering his kingdom failed after his defeat at the Battle of the Boyne in 1690.

Meanwhile, France was torn apart by the **Wars of Religion (1562-1598)**. The new Calvinist king, **Henry IV** (1589-1610), who later converted to Catholicism, issued the Edict of Nantes (1598) which acknowledged the Protestants' equal civil rights, including maintaining their own armies. This was the first major truce soon to be broken by his assassination in 1610.

The uneasy balance at the beginning of the XVIIth century was broken by one of the worst religious conflicts ever, the **Thirty-Year War (1618-1648)**, during which Germany and the European Holy Roman Empire were devastated. The political cataclysm that followed can be reasonably compared to those which followed World Wars I and II. The

⁵¹ James I was Mary Stuart's son. He was born in 1566 and reigned from 1603 to 1625.

⁵² Charles I was born in 1600 and reigned from 1625 to 1649.

⁵³ Oliver Cromwell was born in 1599 and ruled from 1649-1655.

⁵⁴ Charles II was born in 1630 and reigned from 1660 to 1685. He was the husband of Henriette of France and promoted Catholicism.

⁵⁵ James II was the brother of Charles II and also a Catholic. He was born in 1633 and reigned from 1685 to 1688.

⁴⁹ The Netherlands, Burgundy, Naples and Milan.

⁵⁰ Queen Elizabeth I was born in 1533 and ruled from 1558 to 1603.

following will give an idea of the ferocity of this war: In 1608, the Calvinist “Evangelical Union” was founded and fervently joined by Frederick V, the Kurfürst (Prince Elector) of Palatinate (Rhine Valley) and King of Bohemia⁵⁶, while the Catholic “Holy League” was established under the leadership of Maximilian, Duke of Bavaria. In 1618, Emperor Ferdinand II decided to reestablish Catholicism in the Empire, but Bohemia refused and the Imperial Lieutenant Governors were thrown out of the windows (“Defenestration”) and killed by the members of the Protestant Synod in Prague. After a long-drawn sequence of battles, Ferdinand II ordered to hit the head of the Protestant movement, Palatinate, and, in 1634, the imperial army, assisted by such famous condottieri, or mercenaries, as Wallenstein, Waldstein and Mansfeld, destroyed the whole country after the battle of Nordlingen. Out of half a million inhabitants, only about 35,000 eventually survived! The Thirty-Year War ended with the Treaty of Munster in 1648. However, the religious struggle continued with a temporary truce provided by the Treaty of Augsburg (1655) and a precarious peace was eventually achieved in 1659.

At the beginning of the XVIIIth century, misery, poverty and revolt against the corruption and tyranny of absolute monarchy and nobility prevailed in Europe. France, in particular, at the “Sun King” Louis XIVth’s death in **1715**, was exhausted by wars and the exile of Protestants after the Edict of Nantes was repealed in 1685.

The spread of the Protestant Reformation was stopped in Russia with the election of **Michael Romanov**, the founder of the Romanov Dynasty (1613-1917) and, in Poland, by **Sigismund II** (1548-1572) and the Catholic branch of the Swedish royal family, the **Vasas**, which ruled from 1587 to 1648.

⁵⁶ In 1613, Frederick V had married Elizabeth, the daughter of James I of England whom he hoped to enroll in his Protestant crusade. Frederick was elected King of Bohemia in 1619 to free this kingdom from the Catholics and the Habsburg dynasty.

ANNEX IIIMajor Rosicrucian Documents**“Fama Fraternitatis Rosae Crucis”**

The “Fama” was written in 1610 and published in 1614. It presents the legend of “Father” Christian Rosen-Creutz’s life and the mythical origin of the “Rosicrucian Order” founded around 1400. Christian Rosen-Creutz was born in 1378 and died at the age of 106 in 1484. He descended from a noble family, but was poor. He was enrolled in a monastery at the age of 6, but later he was dissatisfied with the educational system and set forth on a pilgrimage to the Holy Land with a brother of the Holy Orders who died in Cyprus. Christian Rosen-Creutz continued alone to Lebanon and Damascus where he studied with local philosophers. Then, he proceeded to Damcar, a mythical Arabian city, where he was instructed in the secrets of Arabian adepts. He learnt Arabic and translated the sacred “Liber M.” (for “Mundi”), the “Book of the World”, the “Great Book of Nature”. It is said that Paracelsus could thus read the “Liber Mundi” which made him for some time the foremost physician of mediaeval Europe. After three years in Damcar, he departed for Fez, a city in Southern Morocco, where he stayed for two years and learnt the secrets of Nature and Nature spirits from Arab magicians. Then he sailed for Spain where he was disappointed by the ridicule with which he was received. He then returned to Germany where he retired for five years before renewing his struggle for a reformation of the arts and sciences of his days. At the monastery where he was first educated, he selected three brothers with whom he founded the “Fraternity of the Rosy-Cross”. All were celibate like the Cathars and Essene Elders. Another four brothers were admitted and the eight founding members established “the House of the Holy Spirit”. Its by-laws prescribed to heal the sick without charge; dress according to the local custom; meet every year at “the House of the Holy Spirit” or send an epistle; look for a worthy replacement in case of death; use the letters R(osen) C(reutz) as the seal of the Brotherhood; and keep the fraternity unknown for a hundred years. Then, the seven brothers departed to foreign lands to spread their doctrines among the wise of the world. Meanwhile, Christian Rosen-Creutz died in 1484, but his tomb was discovered 120 years later in 1604

in the center of “the House of the Holy Spirit”. On the door of the vault, a sign read “Post CXX annos patebo” (“I will appear in 120 years”). The vault had seven sides and seven corners⁵⁷. The body was well preserved. The tomb was illumined by a mysterious light in the ceiling. In the center was a circular altar covered with engraved brass plates and the grave was below the altar. The corpse was clad with the robes of the Order and, next to the Bible, one hand clasped a mysterious parchment, the “Liber T.” (for “Testamentum”) containing the secrets of the Order, the story of Christian Rosen-Creutz’s life and travels, and his vocabulary. The Rosicrucian legend and doctrines may be the first introduction of Oriental, Hinduist and Buddhist concepts in Europe. Let us note, however, that there is no official record of Christian Rosen-Creutz’s existence or of a place in Germany where the sick came in droves and were healed. Only one source mentions the existence of Christian Rosen-Creutz: An honorable Dutch nobleman, Roesgen van Floss, wrote in his “History of the Rose-Croix” (1925): “In 1208, the assassination of Pierre de Castelnau, the Pope’s envoy, triggered the extermination of the Albigenses (or Cathars) by the Dominicans on Pope Innocent III’s orders. The Gernelshausen family, who lived in Albi, was massacred except for the youngest son, Christian, who fled to Turkey and Arabia, was initiated to what would later become Rosicrucian mysteries and came back to Europe under the pseudonym of Rosen-Creutz. A specific episode in this biography relates to the discovery of Christian Rosen-Creutz’s tomb and the opening of its door which symbolizes the dawn of a new era of spiritual Light for Mankind. This discovery could happen only because one of the brothers of the Order, who modified the House of the Holy Spirit, “was a good architect”. This is obviously an allusion to the link between Rosicrucianism and Masonry. Without a good architect, a Mason, there would be no new Light!

The “Fama” began with reminding all the world of God’s goodness and mercy, but a political statement followed, warning the intelligentsia that their

⁵⁷ Similar to the Chamber of the AASR XVIIth Degree “Preceptory” (“Knight of the East and West”).

egotism and covetousness caused them to follow false prophets and ignore the true knowledge which God, in His goodness, had revealed to them. Therefore, it prescribed a necessary reformation, for which purpose God had raised up select philosophers and sages. Hence, the admission of candidates into the Order only after long periods of probation.

“Confessio Fratrum Rosae-Crucis Ad Eruditos Europae”

The fundamental Rosicrucian doctrines were presented in detail in Andreae’s “Confessio” which was published in 1616. It justified and explained the purposes and activities of the Rosy-Cross Order. Its major tenets are given in the following excerpts:

Political:

- To fight for freedom against individual selfishness and materialism and all established tyrannical powers, including the Catholic Church.
- To abolish all monarchical forms of government and therefore substitute the rulership of the philosophical elect and liberate the masses from the domination of despotism. Hence, the interest of Rosicrucians in the American War of Independence which represented their first great political experiment, establishing a national government founded upon the fundamental principles of divine and natural law. They were also involved in the instigation of the French Revolution.
- To reform the governments of Europe: God, beholding the decadence of civilization, sought to redeem Mankind by revealing to the willing and by thrusting upon the reluctant those secrets which previously He had reserved for His Elect only.

Religious

- To accuse the Christian (Catholic) Church of the great sin of possessing power and using it unwisely: “We sincerely confess Christ, but disavow the Papacy and want to obliterate dogmatic Christianity”.
- To reject false theology: “Before the revelation of righteousness is possible, the world must sleep away the intoxication of her poisoned chalice, filled with the false life of the

theological vine, and, opening her heart to virtue and understanding, welcome the rising sun of Truth

Fight for Truth

- To provide a remedy for the infirmities of the world’s philosophic system.
- Truth is simple and unconcealed, while falsehood is complex, deeply hidden, proud, and its fictitious worldly knowledge, seemingly aglitter with godly luster, is often mistaken for divine wisdom.
- To destroy falsehood and darkness which have crept into arts, sciences, religions and governments of Humanity, making it difficult, even for the wise, to discover the path of Reality.
- To reestablish the structure of world thought upon the foundation of divine Truth and integrity against hopeless theologies and philosophies.
- To search for the true and eternal meaning of the Sacred Scriptures which is seldom discovered by theologians⁵⁸, scientists and mathematicians, blinded by the opinions of their sects.
- Our language is like unto that of Adam and Enoch before the Fall

Search for Knowledge

- To reveal the secrets and wonders concerning the hidden workings of Nature.
- To study Man himself within whose nature is concealed the supreme secret of heaven and earth.
- To discover universal medicine, or panacea, for all forms of disease to ultimately prolong human existence indefinitely, but not beyond the will of God⁵⁹.

Methodology of Learning

- To reconcile science and religion: “Science alone will not save the world, but will increase its vain glory and pride”.
- To reform science and philosophy. By philosophy is to be understood the knowledge of the inner workings of Nature by which

⁵⁸ An allusion to Johanism rejected by Catholicism.

⁵⁹ Elias Ashmole in his “Theatrum Chemicum” states that Rosicrucians cured Queen Elizabeth I of the smallpox twice and the Earl of Norfolk of leprosy.

knowledge Man learns to climb to those higher mountains above the limitations of the senses.

- To reform ethics on the basis of divine wisdom which can be obtained only by penetrating the innermost recesses of Nature in Man (the soul) and in the Universe.
- God, before the end of the world, will create a great flood of spiritual light to alleviate the sufferings of Mankind.

The Chemycal Nuptials Of Christian Rosen-Creutz

The “Chemycal Nuptials of Christian Rosen-Creutz” was published in 1614 or 1616. The story takes place over seven days and describes a king’s marriage, beheading and resurrection. The king invites Christian Rosen-Creutz to his marriage. Christian sets off with four roses on his hat and a red ribbon forming a cross on his robe. Three paths open up as he enters a forest: one short and dangerous, a second one, the middle way, is the Royal Way (in medio veritas), and the third one is long and pleasant. He reaches the royal castle on the top of a mountain and he is “weighed” at the gate. He is found to be the purest and worthiest guest and is bestowed the Golden Fleece, the symbol of the highest alchemical achievement, the “Magnum Opus”. The ceremony begins with a seven-act dramatic performance. The queen stands behind a book containing all the knowledge gathered within the castle. Nine banners, each bearing a red cross, are held by nine “Elus” whose duty is to labor for the good of Mankind and God’s glory, and ceaselessly think of Him. The royal couple and the four invited monarchs are beheaded by a Moor and their blood is shed into a vessel of gold. The Moor, the seventh victim, is also beheaded. Then, it is revealed to the guests that “the life of all is within their own hands and their fidelity should be stronger than death”. They are told how to resurrect through an alchemical formula and the royal couple comes back to life and bestows the title of “Knight of the Gold Stone” (the Philosophers’ Stone) upon the Elect. Christian Rosenkreutz is told: “As you have received more than the others, so you shall give more”. Christian writes: “The highest science is to know nothing” and signs Brother Christian Rosen-Creutz, Knight of the Gold Stone, 1459.

ANNEX IV**Major Xxth Century Rosicrucian Societies**

THE GOLDEN DAWN: In 1887, Anna Sprengel, a Berliner, initiated three members of the Societas Rosicruciana in Anglia (Woodman, William Wynn Westcott and Samuel Lidell Mathers) in rituals of magic and occultism. This gave birth in 1888 to a new Order, “the Golden Dawn” in Britain. It was revived after World War II during which a few members were associated with Nazism.

THE KABBALISTIC ORDER OF THE ROSY-CROSS: It was founded in 1900 by Jollivet-Castelot. It is still producing the “Rose-Croix Magazine” which is the publication of the French Alchemical Society. In 1959, it published “The Book of Magus Abramelin” by the French Masonic scholar Robert Ambelain.

THE MARTINIST ORDER: It was resurrected by Dr. Gérard Encausse, aka Papus, a staunch supporter of the Kabbalistic Order of the Rosy-Cross. Papus wrote books on occultism and was a spiritual advisor of Tsar Nicolas II of Russia. The magazine of the Order, “Initiation”, reproduces the classics of esoteric literature and the Royal Art, including the works of Pasqually, L.C. de St. Martin, Swedenborg, Böhme, Fabre d’Olivet and Eliphas Lévy.

ROSE-CROIX ORDER OF THE TEMPLE AND THE GRAAL: It was founded by Peladan in 1890. It had a strong influence on arts and aesthetics, and its idealism attracted many French artists, writers, painters and musicians in the late XIXth and early XXth centuries: Elimir Bourges (1852-1915), a founding member of the “Académie Française” (the French Academy of Arts and Letters), Saint-Pol Roux (1881-1940), Maurice Barrès and other writers, painters and musicians, such as the composer Erik Satie, were members. The Order disappeared in 1914, but was revived in 1919 by Dantinne, aka Sâr Hieronymus. The Order combined the Templar and Rosicrucian traditions, and offered the quintessence of genuine Rosicrucianism.

THE THEOSOPHICAL SOCIETY: It was founded in 1875 by Helena Petrovna Blavatsky (1831-1891) and Colonel Olcott and later expanded by Rev. C.-W. Leadbeater and Annie Besant. It is

still active in America and Europe. Most concepts presented in its “Secret Doctrine” and “The Voices of Silence” coincide with Rosicrucianism.

THE ORDER OF THE ELDER BROTHERS OF THE ROSY-CROSS: It was a mystical, hermetic society following the Templar tradition. Its spiritual and philosophical tenets are presented in Eliphas Lévy’s “Dogma and Ritual of High Magic”. Eliphas Lévy himself, Sir Leigh Gardner and W.W. Westcott (SRIA and Golden Dawn), S.L. Mathers (Golden Dawn) and Dr Rudolph Steiner (1861-1925), founder of the Anthroposophical Society and Waldorf Schools, were prominent members.

THE ROSICRUCIAN FELLOWSHIP: It is based in Oceanside, California. It was founded by Max Heindel (1865-1919), a disciple of Dr. Rudolph Steiner. It has branches in America and Europe. It has produced numerous works on cosmogony, explaining the inner workings of the Universe; the symbolism of artistic works; meditative and mystical practices; and analyses of Oriental and Christian Scriptures.

ANCIENT AND MYSTICAL ORDER OF THE ROSAE CRUCIS (AMORC): It was reorganized between 1909 and 1916 by Dr. H. Spencer Lewis. Its headquarters are in San Jose, California, and its branches spread all over the world. It focuses on the holistic unfoldment of Man, knowledge of the world’s spiritual traditions, cultivation of wisdom through mastery over mind and body, and mystical enlightenment. It is presented as “a school of psychology and physical sciences teaching its members how to live in harmony with the creative and constructive forces of the Cosmos in order to acquire health, happiness and peace”.

LECTORIUM ROSICRUCIANUM (or Golden Rosy-Cross of Haarlem): It was founded by Jan van Rickenborg and Catharose de Petri. It practices a high degree of mystical spirituality similar to the Cathars’ (or Albigenses’) doctrine: According to “Dei Gloria Intacta”, nothing in this world, under the dominion of the “Prince of this World”, can contribute to Man’s liberation and salvation. Any

moral use of reason is useless. Only Christic rays of Light, acquired through mystical meditation practices and a pure life discarding all attachments, can transmute Man into a divinely enlightened personality suffused with universal Love in pure ecstatic bliss.

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