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Orders of the Universal Reformation: Utopias

The Adepts in the Western Esoteric Tradition, Part Three

Manly Palmer Hall

ORDERS OF THE UNIVERSAL REFORMATION: UTOPIAS

THE STORY OF THE BROTHERHOOD OF THE Rosy Cross is set forth in this third volum of the *Adepts in the Western Esoteric Tradition* series. Mr. Hall discusses the origin of the Society, its program of reformation in Europe, and its final disappearance from the public stage, details gathered from the most vital elements of the original authorities. He goes on to detail the landmarks of the Great School and its initiates during the era of *social experiments* in the Western hemisphere. The Utopians and their program for a better world, Francis Bacon's relationship to the Rosicrucians, and his book *The New Atlantis,* are examined, as are Andraea, Jakob Boehme, Elias Ashmole and other 17th century figures who sought to discover the secret of the Rosy Cross.

ABOUT THE AUTHOR | **Manly P. Hall** (1901-1990) **founded the Philosophical Research Society, Inc. as a non-profit organization in 1935, dedicated to the dissemination of useful knowledge in the fields of philosophy, comparative religion, and psychology. In his long career, spanning more than 70 years of dynamic public activity, Mr. Hall delivered over 8000 lectures in the United States and abroad, authored over 150 books and essays, and wrote countless magazine articles.**

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THE ADEPTS

In the Western Esoteric Tradition

By MANLY PALMER HALL

ORDERS OF UNIVERSAL REFORMATION

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ORDERS OF UNIVERSAL REFORMATION

Foreword

The alchemistical philosophers bridged the intellectual interval between ancient magic and modern science. During this important transition period, most chemists were also alchemists, most astronomers practiced judicial astrology, most mathematicians were devoted to Pythagorean speculations, and most physicists indulged in metaphysical abstractions. The social and political corruptions that burdened the age caused these progressives to apply their choicest analogies to the reformation of institutions and policies which impeded, by their reactionary tendencies, the advancement of essential learning.

Twentieth-century interpreters of 16th- and 17th-century esoteric foundations have, for the most part, ignored the circumstances which motivated the Secret Societies of that period. The natural fascination which results from the contemplation of occult lore disinclines the mind from such profane subjects as taxation without representation, the pauper laws, and imprisonment without trial. Only mature reflection, however, upon these urgent matters, makes it possible to estimate correctly the descent of the Secret Societies.

As regards the Rosicrucian controversy, I am fully aware that certain sects and persons will disagree with my stand. Each of the modern groups has its own record of the origin and descent of this Fraternity. I have purposely refrained from any discussion of these controversial accounts. I am familiar, of course, with those earlier works which contain pretentious pseudohistories, but it appears unwise to assume that unsubstantiated accounts are sanctified merely because they exist in print.

The esoteric tradition itself originated in the dim past, but this does not mean that Orders and Fraternities arising in the course of its unfoldment are coevil or coeternal with the parent stream. We do not, for example, assume that recent Christian sects are all nineteen hundred years old because they participate in a tradition that originated in the 1st century A.D.

As we have pointed out in the text of this section, all Secret Societies are dated by the internal evidence of their convictions and purposes. Each may find inspiration and comfort in the doctrines of older groups, and some may seek to gain credit and authority by claiming kinship with ancient and honorable names. We are all indebted to the past, but always we interpret earlier teachings in terms of present needs and requirements. At one period in Freemasonic development, an effort was made to re-establish the Egyptian Mysteries of Isis and Osiris. The revival, although ingenious, could not deceive, even for a moment, a trained Egyptologist. He could tell instantly that the old rites and rituals were restated to justify concepts and unfold viewpoints completely unknown in the days of the Ptolemies.

The Orders of Reformation could not have come into existence before the advent of Luther, and they all reveal a deep indebtedness to the "new method" expounded by Descartes and Bacon. Obviously, the roots of the "new method" were deep in ancient earth, but the flower and the fruit with which we are concerned adorned the Protestant *mentorgarten.*

A dynamic factor in the rise of 17th-century mystical Orders was the era of exploration that led to the colonization of the Western Hemisphere. The Utopians drew heavily upon the psychological effect of the New World and its impact upon European provincialism. The time

was at hand for the public statement of principals suitable to ensure a new order of living in a new world. It is also worth noting that the Humanist Orders emerged at the very time when the spirit of revolution was abroad in the land, and when England was entering a century of profound political agitation. These several elements were parts of one picture, if our frame is large enough to include them.

The adept turned from his symbolical forges and retorts, crucibles and alembics, to assume the appearance of the social and political philosopher. The astrologers directed their telescopes and other instruments toward the earth, and began calculating the ascending and descending of nations and States. This does not mean that the esoteric tradition lost its spiritual implications, but the time had come to apply the eternal truths to the enlargement of the human condition.

In this section of our outline, we are seeking the landmarks of the Great School and its initiates during that era of transition which led directly to the great social experiment in the Western Hemisphere. A vast, comparatively uninhabited continent was available in which men might build a house of brotherhood according to the will of the Great Architect of the Universe. The ages of secrecy were drawing to a close; the statement of the divine plan was possible; the Invisible Empire, long sung by the poets, could at last build its house upon the physical rock.

A secret machinery which had been held in readiness for centuries was put in motion. The disciples of the Esoteric Orders throughout Europe, the Near East, and even distant Asia were called to their appointed tasks. The bell had rung, and the wits gathered.

Because various Societies, devoted to the same cause, appeared spontaneously in different places, the unity of the project passed unnoticed. Today we would suspect

immediately a common origin of common policies, but such was not the mind of that time. Each manifestation was treated as a local symptom. In a way this was fortunate, because the reactionaries were satisfied to devote their attention to these local symtoms, thus accomplishing a minimum of results with a maximum of effort.

The purpose we are attempting to accomplish with this study of the adept tradition is to encourage penetrative thinking. We invite the reader to examine the parts of an intricate pattern for himself, and to assemble them by becoming sensitive to those submerged forces which hold the key to the riddle.

MANLY PALMER HALL

Los Angeles, California; April 1949.

THE ADEPTS

ORDERS OF UNIVERSAL REFORMATION

The Secret Teachings of the Rosicrucians

Although it is believed generally that the Brothers of the Rosy Cross were theosophists and mystics, very little is known about their esoteric doctrines. Contrary to popular opinion, the members of the Fraternity never made a formal statement of their teachings, and no satisfactory account with reasonable claims to validity is known to exist. Because important names identified with the early activities of the Society are also associated with astrology, alchemy, cabalism, and classical philosophy, it has been assumed that the Rosicrucians were devoted to such speculations. Actually, the manifestoes of the Order do not convey the impression that these elusive brethren were addicted to any branch of popular metaphysics.

The burden of the original proclamations is one of a broad reform covering art, science, religion, and politics. The means by which this reform was to be accomplished was through the codification of knowledge and the preparation of a universal textbook of encyclopedic proportions. Religious references, strongly influenced by Protestantism, are for the most part pious and orthodox, conveying the impression that the Society was devout and conservative. The Lutheran flavor is attributed to the activities of Andreae.

It was not until the 18th century, with its emphasis upon the miraculous, that the Brothers of the Rosy Cross lost their sober habits and emerged in the extravagant habiliments of magic and mystery. There are certain reasonable questions about the doctrines of the Rosy Cross that may never be reasonably answered. Would-be historians have built elaborate assumptions and hypotheses upon vague and conflicting intimations; but in spite of all pretensions to the contrary, the secrets of the original Society have been neither exposed nor revealed.

There is every indication that the Rosicrucians should be included among the early Humanists. Certainly they advocated the reformation of society, universal education, and the rights of man. In achieving a general definition, the details are comparatively unimportant. All human institutions divide into two groups: Either they advocate a doctrine of special privileges, thus favoring some entrenched class, or else they advocate a doctrine of equal opportunity, in this way seeking the general improvement of mankind. The Humanists were champions of the cause of equal opportunity through the enlargement of knowledge. The *Fama* of the Rosy Cross definitely aligns the Order with those practical utopians of every age who have labored in the threefold cause of liberty, equality, and fraternity.

The Humanists inherited the unfinished labors of the heretics, who preceded them as champions of human rights. After the Reformation, the Orders of the Quest gradually took on a new appearance; they became the Orders of the Great Work. Prior to the Reformation, the Philosophical Empire was concerned principally with the survial of knowledge. Once, however, the backbone of ecclesiastical authority had been broken and the power of the Church

to destroy utterly all nonconformists had been lost, the heretics emerged as Humanists. The essential doctrine remained the same. It was still the heresy of the Manichaeans, the Albigenses, and the Troubadours, and the adversary was not completely discomfited. Neither the Church nor the State was in a position to preach a crusade, but each did everything possible to impede the progress of intellectual liberalism. It was still necessary to maintain a degree of secrecy, especially regarding *means,* but it was possible to speak more emphatically about the *ends* to be accomplished.

The metaphysical-minded have completely overlooked the social and political aspects of Rosicrucianism, but we shall never understand the Society correctly until we recognize its place as an agent of the intellectual revolution. Having accomplished its purpose, the original Society seems to have been absorbed in the very stream of progress which it had helped to release. When the reforms it advocated were generally accepted and applied, the original Fraternity vanished completely from the theater of European affairs. The later mystical groups using the same name do not seem to have been able to establish their descent from the original body.

When we penetrate the aura of metaphysical speculation which has surrounded the Society for nearly three hundred years, we find that the Rosicrucians were dedicated to a practical and necessary program, which can be summarized as follows:

1. The renovation of all human knowledge, with emphasis upon the discovery of causes. Learning to be dedicated to the security of all men, and not to remain merely a plaything for the amusement and amazement of the mind.

2. The restoration of those ancient mystical and philosophical systems, by which humanity could be inclined toward a state of mutual understanding and spiritual integrity. This phase of the program included a purification of all existing faiths and a restatement of the primitive and universal religion.
3. The enlargement and perfection of the arts, by which the power of beauty could be released as a civilizing force.
4. The political reformation of States toward a philosophic commonwealth, the end to be: one nation, one people, one faith, and one work. The illusion of competition was to be dispelled by the reality of a magnificent program of co-operation.
5. The creation among the learned of a permanent organization dedicated to essential progress, devoted to all branches of useful knowledge, and capable of providing a perpetual incentive for human progress.
6. The maintenance of whatever degree of secrecy necessary to protect those dedicated to progress from the persecutions instigated by reactionaries, and from those desiring to enslave men for personal power and profit.
7. The accomplishment of all reformation without such revolutions as endanger the life and property of the private citizen. The principal instrument of the reformation was to be education. The wise man cannot be enslaved, and the ignorant man cannot be freed.
8. The end should be the application of all tradition, experience, and knowledge to the perfection of the human state and estate. The Great Work was the perfect adjustment of human purpose with the divine

plan, through the understanding of the laws of Nature and the practice of an enlightened code based upon the threefold foundation of philosophy, science, and religion.

Naturally such a comprehensive project could not be brought into a state of objective existence without a deep-laid plan and a long-range program. A machinery must be set up capable of surviving the vicissitudes of social change over vast periods of time. It would be most unlikely that any generation would voluntarily accept the whole design or dedicate itself to the immediate accomplishment of such a reformation. The first step was to inform the private citizen of his personal potentials. He must see himself as capable of attaining to a state of security; he must then be educated to desire such a state, and lastly, he must be supplied with the practical means for attaining his newly envisioned purpose. In substance, this was the program of Humanism. And through such secret assemblages as the Rosicrucians, this vision of the shape of things to come was introduced to an astonished world unaccustomed to think beyond the desperate emergencies of the moment.

The fact that outstanding alchemists, astrologers, and metaphysical philosophers are among those suspected of membership in the original Rosicrucian Order must not be used as the basis for too large a generalization. These Transcendentalists were the outstanding liberals of their time, and were by nature inclined to serious thinking. Such men had the abilities and capacities most likely to advance a liberal program of idealistic education and research. Each also had a considerable sphere of influence and the means of contacting other progressives in the several arts and sciences. Some in all probability also belonged to esoteric

organizations already functioning, and through such connections could spread the new tidings throughout Europe. It required serious men for a serious undertaking. The groups dominated by the Church and State, and this included the universities, belonged with the reactionaries. The orthodox schools, scientific and theological, were persecuting all liberals. The astrologers, cabalists, and alchemists were the heretics of science; and heresy is often synonymous with progress.

Formal institutions, dominated by conservative traditions then as now, had no practical solution for the prevailing corruptions and injustices. They devoted much of their energy to attacking liberals and discrediting unorthodox theories and practices. Recruits for the Philosophic Empire had to be drawn from that stratum of brilliant minds which had rejected scholastic authority. These truth seekers, realizing that accepted methods had failed, were seeking in the esoteric traditions of antiquity for the lost keys of operative wisdom.

It should also be remembered that the alleged Rosicrucians were really identified only as apologists, and not as actual members of the Fraternity. They wrote tracts and a few longer works endorsing the objectives of the brethren of the Rosy Cross and offering themselves to its service. It would be unwise to assume that the Society practiced all the convictions of these applicants and supplicants. Intellectuals of every class made bids for membership, and included Catholics, Protestants, Jews, adventurers, soldiers, artisans, physicians, and lawyers. But as not one of these would-be joiners had any actual knowledge of the Fraternity or its teachings, their notions, apologies, explanations, and interpretations cannot be accepted as conclusive evidence of anything except their own zeal.

If the rose of the Troubadours became the crucified rose of the Rosicrucians, the Society was attempting to accomplish a transmutation in the world of learning. Man could not be free until he developed the capacity to practice freedom. Equality cannot be bestowed; it must be earned. To be earned, it must be available; and to be available, it must be preserved from the antisocial forces bent upon the enslavement of the human mind. Although the Rosicrucians remained unknown, the very rumor of the existence of the Order caused widespread consternation among reactionaries of every station and conviction.

Those with uneasy conscience developed appropriate phobias. Some feared that the Knights Templars had returned to haunt their executioners. The blood that had been shed by the Inquisition cried out for vengeance. Torture, disgrace, and death had not destroyed heresy, and the ghosts of martyrs wandered about in the night pointing accusing fingers at the men, the institutions, and the doctrines responsible for the enslavement of countless millions. It was not alone the strength of the Fraternity of the Rosy Cross which made this Order appear so formidable; rather it was the weakness of guilty men, who knew that they deserved a heavy punishment for their misdeeds.

It is not our intention to imply that the Rosicrucians were simply political reformers. The project which they prepared required profound knowledge of spiritual sciences and breadth of vision possible only to those internally enlightened. It seems unwise, however, to regard them merely as theosophical or alchemistical philosophers dedicated to abstract speculation about God, Nature, and man. If we may believe their apologists, the adepts of the Society were the custodians of a secret science of human regenera-

tion. It is by virtue of this esoteric doctrine that they belong to the descent of the adept tradition.

It is important, however, not to accept their published statements relating to magical and wonderful works without considering the possibility that these descriptions are to be understood symbolically and philosophically. A little thoughtfulness along these lines would have prevented many extravagant notions. The initiates of the Rosy Cross should be regarded as a "race" of heroes, citizens of a secret commonwealth dedicated to the advancement of the human state, and not "wonder-mongers" as they were branded by their early critics.

According to the old documents, the Brothers possessed a "key;" that is, a method, a practical program for the accomplishment of a definite and particular end. The true substance of this method they did not reveal, but it was certainly a kind of discipline which could be applied to both the individual and the collective. Traces of such a discipline are to be found in the writings of the initiated philosophers of antiquity, and the discipline itself is still preserved in the esoteric religions of Asia.

It would be quite possible in a work of this kind to mislead the reader by assumptions that might appear reasonable and could be documented by recourse to popular authorities. For example, there would be no general objection to referring to Paracelsus as a "Rosicrucian initiate,"* or identifying numerous rose-formed emblems and devices as bona fide symbols of the Society. Rather,

*The article "Rosicrucianism" in the 1946 edition of the *Encyclopaedia Britannica* represents only the claims of its author and the organization which he founded. This society should be invited to produce evidence that the name *Rosicrucian,* in any of its forms or spellings, appears in any printed work published prior to the opening of the 17th century or is associated by name with any philosopher or mystic in a contemporary work before the year 1600. It seems regrettable that the *Encyclopaedia Britannica* should present only one aspect of a very large subject.

we have chosen to present such evidence as is available without exaggeration or distortion. It is not necessary to depend on any one individual or any one circumstance to sustain our concept. We present it as it appears in history, with the firm conviction that the elements of the pattern, if considered thoughtfully, will reveal the presence of an organized body of remarkably endowed persons moving behind the historical scene. The sequence of events must be preserved if an accurate estimation of the facts is to be attained. The evidence is circumstantial for obvious reasons, but the conclusions, which must appear inevitable, are impressive.

The Rosicrucian Adepts

The Society of the Rosy Cross, which came into prominence in the early years of the 17th century, presented unusual difficulties to historians of that period. Although Rosicrucianism exercised a considerable sphere of influence and an extensive bibliography has accumulated relating to the subject, there are few facts available either about the Society itself or its individual members. If we may depend upon its apologists as writing from some participation in the activities of the Order, the Rosicrucians merit inclusion in the adept tradition. Unfortunately, it is impossible to distinguish with certainty any of the inner circle or sovereign body of the Brotherhood.

The names most often associated with the original Society are: Johann Valentin Andreae, a Lutheran theologian; Robert Fludd, an English doctor, and Count Michael Maier, a German intellectual, man of letters, and physician to Emperor Rudolph II. Although these men did not claim actual membership in the Society, this circumstance

is not in itself conclusive negative evidence. Each in some way directly identified himself with Rosicrucian projects, and sought to advance the objectives of the Order.

Andreae, in his autobiography which was published posthumously, acknowledged that he was the author of the *Fama Fraternitatis R. C.,* the original proclamation of the Brotherhood. He wrote a number of curious works, most of which appeared anonymously. These included his *Christianopolis* which will be discussed in our section dealing with Utopias. Fludd was the principal apologist of the Rosicrucians in England, and his writings defended the existence and high motives of the Society. He also compiled an extensive history of the Rosicrucians. This book is scholarly but casts very little light on the Brotherhood. Maier visited England about 1616, and seems to have known and collaborated with Fludd, although historical details of such intimacy are lacking. Maier wrote a small book, now exceedingly rare, setting forth the laws and rules of the Rosicrucians. With the exception of a few cryptic remarks, however, this precious volume is disappointing. The Count's references to Rosicrucianism in general are scattered through several erudite volumes, illustrated with curious symbols and dealing principally with alchemy.

If Andreae, Fludd, or Maier were initiates of the Rosicrucian Society, they exhibited rare modesty and reticence about their affiliations. They were certainly extraordinary men versed in obscure arts and sciences, and conversant with esoteric doctrines of antiquity. As they are the outstanding examples of the general obscurity which shrouds Rosicrucianism, and most writers have assumed that these men were adepts of the Order, we shall consider them as the most likely candidates for this high honor.

The Hermetic schools of medieval and early modern Europe were forced by the political and religious intolerance of their times to adopt a policy of almost complete secrecy. The initiated philosophers of antiquity were publicly acclaimed for their attainments by the better-informed of their contemporaries, and the adepts of Eastern nations have always enjoyed at least a measure of preferment among their own peoples. To escape the spirit of persecution which motivated the intelligentsia of Europe, the Brothers of the Rose Cross concealed their places of meeting, the laws and rules of their Society, the substance of their doctrines, and the identity of their members. All of the early manifestoes of the Order were intentionally vague, consisting principally of hints and intimations; and the published works attributed to this school of initiates were made up, in the main, of symbols, emblems, and allegories meaningless to the profane.

The first proclamations of the Rosicrucians did not appear in printed form until 1614, and within a year a number of vigorous opponents had arisen motivated by a variety of prejudices. These Sophists sought by every means in their power to vilify and destroy the mysterious Society. As not one of these adversaries had ever met or even seen, so far as he knew, a Brother of the Order, the attacks were of necessity directed against such statements of doctrine and policy as were contained in the original manifestoes—the *Universal Reformation,* the *Fama Fraternitatis R. C.,* and the *Confessio.*

The printer's ink on the *Fama* and the *Confessio* was scarcely dry before Andrew Libau, or Libavius, the principal of a college in Coburg, had two ponderous folios in good Latin, loaded with abuses against the Brotherhood, ready for the press. Under the gentle heading of "well-

meaning reflections," he points out from their own texts that the Rosicrucians advocated broad reforms in education, religion, and government. It was, therefore, the Christian duty of God-fearing men to accuse the Brothers of R. C. of inciting disrespect for the ancient, honorable institutions of learning, stirring up rebellion against lawful governments, the preaching of heresy, and the practice of sorcery. For some reason not entirely clear, Libavius did not follow in the pattern of his fellow critics, most of whom denied catagorically the very existence of the elusive Brotherhood. Equally strange was his sudden change of heart, for in 1616 Libavius shifted his position completely, and earnestly advised all who had the opportunity to join the Society. He died the same year, and his motives have never been clarified.

The Secret Master of the Rosy Cross

The true identity of the mysterious person referred to as "Our Illustrious Father C. R. C." is one of the deepest mysteries of the esoteric tradition in Europe. According to the *Fama* and *Confessio* of the Rosicrucians, he was born in Germany in the year of our Lord 1378; received his early education in a monastery; journeyed to the Near East when sixteen years old; was initiated by Mohammedan adepts at Damcar (Damascus?); returned to his own country, and built the house called *Sancti Spiritus;* called three religious Brothers from the cloister where he had spent his youth, and these four together founded the Fraternity of the Rosy Cross.

Later these Brothers increased their number to eight by initiating four others. Of these eight, seven were German, and the other apparently English. They prepared six rules which they swore to obey. One of these rules specified

that the Society should remain secret for a century. Father C. R. C. died at the age of one hundred and six, and his body was hidden in the House of the Holy Spirit in a symbolic seven-sided vault, which he himself had designed. For a long time none of the members knew where their spiritual father was buried. In the year 1604, while alterations and repairs were being carried on in the sanctuary

SUPPOSED LIKENESS OF FATHER C. R. C.
This portrait, which has gained some reputation, is probably a representation of St. Jerome.

of the Society, a small door was discovered bearing an inscription in Latin, which translated read, "In 120 years I shall come forth."

When the vault was opened it was found to be brilliantly illuminated by a mysterious lamp burning in the ceiling. Beneath an altar decorated with brass plates was found a body, presumably that of Father C.R.C., perfectly pre-

served, and attired in the vestments of the Order. After examining the contents of the strange room, in which was stored many rare books and manuscripts, the Brothers sealed the vault again and, renewed in spirit, went their respective ways.

As the result of this singular occurrence, and according to the will of Father C. R. C., the Brothers then prepared their *Fama* or manifesto, which they sent forth in five languages to the nations of Europe, inviting all sincere souls longing for a reformation of human society to communicate with the Order which would receive and consider these messages regardless of how they were sent.

This is the substance of the strange story as given in the manifestoes published in 1614. No earlier historian or mystic mentions Father C.R.C., and no subsequent writer adds anything substantial to the account. The narrative itself gives no details by which any of the circumstances can be checked. Three hundred years of conscientious research have failed to discover any evidence corroborating the narrative as it appears in the *Fama*. Certain discrepancies in the story, however, give cause for thoughtfulness. For example, it is stated that writings by Paracelsus were found in the vault where the Master of the Rosy Cross was buried. If C. R. C. died at the age of one hundred and six, and the tomb was sealed at that time and not opened for one hundred and twenty years, we come upon a historical difficulty. The vault must have been sealed in the year 1494, at which time Paracelsus was one year old, scarcely at the prime of his literary career. It is also definitely stated that the *Fama* was published in five languages, but only copies in German and Dutch were issued prior to the English translation of 1652. The Brothers also promised that they would communicate with qualified candidates, but the

hue and cry following the publication of their manifestoes was due to the unbroken silence of the Brothers, who answered no messages so far as is known, either publicly or privately.

In 1616 the *Chymische Hochzeit* (*Chemical Marriage of Christian Rosencreutz*) was published anonymously. This work is an alchemical fantasy, and the hero, who wins his spurs by becoming a Knight of the Golden Stone after sundry adventures, in no way resembles the Father C. R. C. of the *Fama,* nor does the text imply such an identity. Entirely without proof, most modern writers have assumed that the similarity between the cryptic letters standing for the master in the manifestoes and the name given in the *Chymische Hochzeit* is sufficient evidence that the initials C. R. C. stand for Christian Rosencreutz, and that this was the true or esoteric pseudonym of the Rosicrucian adept. In reality, this alleged solution only complicated the situation. The Lutheran theologian, Johann Valentin Andreae, admitted to having written the *Chymische Hochzeit* as a satire upon alchemy when he was sixteen years old.

Maurice Magre, in his *Magicians, Seers and Mystics,** presents some curious research relating to the identity of Father C. R. C. He says that the wise man who became the celebrated and elusive Master of the Rosy Cross, under the symbolical name of Christian Rosencreutz, was the last descendant of the German family of Germelschausen and flourished in the 13th century. The castle of Germelschausen stood in the Thuringian forest on the border of Hesse. The proprietors of this castle were grim, sullen men, who venerated an idol of worn stone and practiced a religion combining Christian beliefs and pagan superstitions.

*Published in England under the title, *The Return of the Magi.*

The castle was besieged by Landgrave Conrad of Thuringia, and the whole family, which had embraced the mystical doctrines of the Albigenses, was put to death, except the youngest son. This boy, only five years of age, was carried away secretly by a monk, who was an Albigensian adept from Languedoc. The lad was placed in a monastery which had already come under the influence of the Albigenses. Here he was educated, and made the acquaintance of the four other brothers later to be associated with him in the founding of the Rosicrucian Fraternity. Unfortunately, Magre gives no authority or reference to support his account, implying that he derived it from oral tradition.

The Frater Christian Germelschausen of Magre's account presents extraordinary difficulties to the conscientious historian. The pious Brother flourished at a time when genealogical records were extremely vague. He lived in an area about which little is known, belonged to a family supposed to have become extinct in the 13th century, and was saved secretly by the intercession of an unknown, unnamed man. Such uncertainties are insuperable, especially when no hint, intimation, or vestige of such a tradition is preserved in the available works attributed to members or apologists of the Fraternity. Magre further complicates prevailing confusion by intimating that the account of Father C. R. C. given in the *Fama* is a late invention by persons unacquainted with the original facts.

Until some evidence acceptable to sober scholars is forthcoming which proves that the Rosicrucians as a Fraternity of that name existed prior to the 17th century or, at the earliest, the closing years of the 16th century, it seems advisable to withhold judgment on this delicate subject. The internal evidence of the manifestoes would indicate that the doctrines of the Brotherhood were identified with the trends of the modern world rather than of the medieval

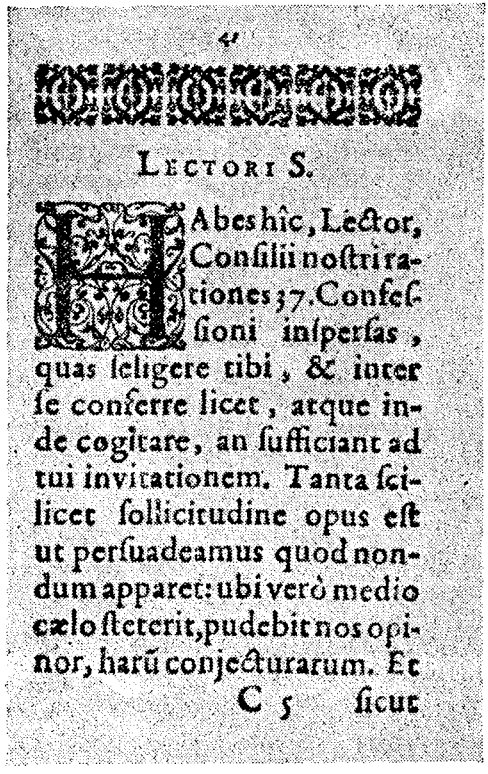
period. The fortuitous substitution of one legend for another at this late date and the casual manner in which Magre presents his account seem to give cause for mental reservation. Certainly we are entitled to some documentation or further explanations. It is impossible to escape the reasonable conviction that the Fraternity's guiding spirit was a contemporary genius, and not a man sleeping in a hidden tomb for one hundred and twenty years.

There are three early statements in print which may help to solve this curious enigma. As neither of these brief notes appears in books usually associated with Rosicrucian literature, they have come to light in connection with another field of research. As both of these references point in the same direction, they should be given "a solid kind of thought."

The Anatomy of Melancholy, a delightful conglomeration of choice fragments of wisdom, wit, experience, and observation, ran through several editions between 1621 and 1660. The author signed himself Democritus Junior, and the work is now attributed to Robert Burton (1577-1640). Democritus Junior (Burton?) was much indebted to a book called *A Treatise of Melancholie* (London, 1586), by Timothy Bright, the father of shorthand. In fact, the later *Anatomy* is practically a revised edition of Bright's opus. An unknown author may, therefore, be involved who published his original treatise when Burton was only nine years old.

Each of the early editions of *The Anatomy* differs slightly from the others, and the last revisions made during Burton's lifetime are to be found in the printing of 1651. These revisions were made after the edition of 1638. On page seventy-five of the introduction to *The Anatomy of Melancholy,* the adept of the Rosy Cross is called the Theo-

phrastian Master, "reformer of the world, and now living." This means that C. R. C. must have been alive in the first half of the 17th century.*



LECTORI S.

HAbes hîc, Lector, Conſilii noſtri rationes; 7. Confeſſioni inſperſas, quas ſeligere tibi, & inter ſe conferre licet, atque inde cogitare, an ſufficiant ad tui invitationem. Tanta ſcilicet ſollicitudine opus eſt ut perſuadeamus quod nondum apparet: ubi verò medio cælo ſteterit, pudebit nos opinor, harũ conjecturarum. Et

C 5 ſicut

FOREWORD TO THE *CONFESSIO FRATERNITATIS*

In this edition published in Cassel by Wilhelm Wessel, 1615, with the *Confessio* in Latin, note that the first two lines of text contain the familiar ABCON (BACON) acrostic, usually found in works associated with Lord Bacon's Secret Society.

The Lutheran theologian, Johann Valentin Andreae, previously mentioned, has long been accepted as the man responsible for the *Fama* and *Confessio* of the Rosicrucians.

*See *The Anatomy of Melancholy*, 7th edition (London, 1660).

In the same edition of *The Anatomy of Melancholy,* introduction, page 62, Andreae is mentioned in an extraordinary footnote, thus: "Joh. Valent. Andreas, Lord Verulam." Consider the punctuation and its inevitable implication. Lord Verulam was the proper title of the greatest philosopher of his age, Francis Bacon. Throughout *The Anatomy* the "Rosy Cross Men" are regarded as a group of utopian reformers, seeking to advance the cause of learning.

John Wilkins, D.D., Bishop of Chester, was a moving spirit in the Royal Society of London. This group of scholars acknowledged itself as being patterned upon Bacon's concept and design for the ordering of human knowledge. Although the Royal Society was not incorporated until 1662, with Wilkins as its first secretary, a detailed program for such a Society is to be found in the *Commentaries* or *Transportata,* among Bacon's manuscripts in the British Museum.*

Dr. Wilkins published a little work called *Mathematical Magick.* On page 237 of the 1680 edition of this treatise, as part of a discussion of subterranean lamps, appears the following: "Such a lamp is likewise related to be seen in the sepulcher of *Francis Rosicross,* as is more largely expressed in the confession of that fraternity." This is the only instance known in literature in which any part of the Rosicrucian adept's real name is given. Of course, Francis is Bacon's Christian name. Thus it comes about that England's High Chancellor may be definitely involved in the Rosicrucian riddle.

Mr. W. F. Wigston† points out that the spirit of Rosicrucianism reveals a deep philosophical program for the renovation of religion, philosophy, science, and art. Its

*See *Francis Bacon and His Secret Society,* by Mrs. Henry Pott.
†See *Bacon, Shakespeare and the Rosicrucians* (London, 1888).

purposes were identical with the acknowledged aims of Francis Bacon. Either two men with precisely the same motives and an equal degree of brilliance flourished at the same time, one totally obscure, or one man was responsible for the two interrelated projects. It is not my intention to force this point at this time, merely to indicate the direction in which mature thought naturally turns.

Early portrait of Andreae from the *Turbo*, published in "Helicone near Parnassus, 1616."

Johann Valentin Andreae

Although his writings are for the most part dreary reading, Johann Valentin Andreae was a dynamic thinker and an ardent humanitarian. He was born in 1586, the son of Johann Andreae, who was Dekan at Herrenberg and later Abt von Konigsbronn. The boy's life was deeply influenced by his mother, a devout and gentle soul, who inspired her son to the selection of a religious career. He was educated in the University at Tubingen, where he became an outstanding linguist, perfecting himself in Latin,

Greek, Hebrew, French, Spanish, Italian, and English. He was an extensive reader and a profound student of mathematics, studying with Maslin, the teacher of Kepler. In 1614, Andreae published a series of lectures on mathematics.

Andreae left Tubingen without completing his course of studies, and spent a number of years visiting intellectuals in various German cities. His visit to Switzerland influenced his entire life. He was deeply impressed by the social condition of the Swiss people, and might have settled in the country but for his violent dislike of Calvinism. He held offices in the Lutheran communion, and when called to Calw as Dekan and Spezialsuperintendent, he attempted social reforms based upon the Swiss pattern. He founded a mutual protective association among the workmen of the cloth factories and dye works, supported by voluntary contributions of his parishioners and friends. The organization continues to this day and is now well-endowed.*

In his *Vita,* Andreae describes his impressions of Swiss morality and ethics. His remarks are fervent if a trifle stuffy. "When I was in Geneva, I made a notable discovery, the remembrance of which and longing for which will die only with my life. Not only is there in existence an absolutely free commonwealth but as a special object of pride a censorship of morals in accordance with which investigations are made each week into the morals and even into the slightest transgressions of the citizens. . . . What a glorious adornment—such purity of morals—for the Christian religion! With our bitterest tears we must lament that this is lacking and almost entirely neglected with us; and all right-minded men must exert themselves to see that such is called back to life."

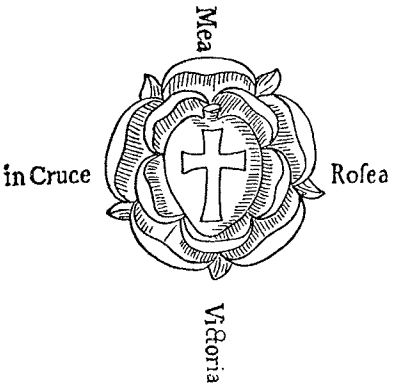
*See *Christianopolis, an Ideal State of the 17th Century;* translated from Latin, by Johann Valentin Andreae, with a historical introduction by Felix Emil Held.

In spite of disastrous wars which impoverished him financially and resulted in the destruction of his library and art collection, Andreae's sincerity and unquestioned ability were recognized. In 1639, he was appointed Court Chaplain and Spiritual Counsel of the Landgrave of Hesse, later Protestant Prelate of Adelberg, and Almoner of the Duke of Wurttemberg, and died in the respect of all men in 1654 at the age of 68.

There is little in the life of Andreae to link him with so dramatic and metaphysical a movement as the Rosicrucians, yet he acknowledged himself to be the author of the *Fama* and the *Confessio Fraternitatis,* and his name has also been linked closely with the *Chemical Marriage of Christian Rosencreutz,* first published in 1616. It should be remembered, however, that Andreae was a great admirer and loyal follower of Luther. He felt the need of a further general reform of society. It was to be a twofold program: back to Luther and forward with Luther. Andreae, though essentially a pedagogue, mingled his religious convictions with educational, scientific, and political ideals. He was much broader than Luther, and recognized the importance of progress in secular fields. If the *Fama Fraternitatis* is by Andreae, he outlines in this work a model for a college or society of intellectuals, who, through the advancement of all forms of learning, should institute a "general reformation" of the whole civilized world. Andreae, in his *Menippus,* admits that he made use of roundabout methods and strategies in an effort to inspire a sincere love for Christian ideals. In the introduction to his *Christianopolis,* he recognized two classes of persons: the first, those who admire and defend conditions as they exist; and the second, those who bear patiently the burdens heaped upon them, but who sigh continually for an

improvement of society. The devil is forever persuading Christians that no further efforts are necessary.

At the time of the publication of *Christianopolis,* Andreae had not acknowledged any part in the preparation of the Rosicrucian manifestoes. He refers to the Order, however, in a veiled manner. Recently, according to his introduction, a so-called *Bruderschaft* was suggested, whose teachings were exactly the reform that the world needed. The Brotherhood caused a great disturbance among those corrupt persons, who feared the overthrow of their profitable tyrannies. When it was discovered that the *Fraternitatis*



18TH-CENTURY ROSICRUCIAN EMBLEM
This symbol appears to be based upon one used by Martin Luther.

was secret and could not include the world in general, a praiseworthy man called out, "Why do we wait for the coming of such a fraternity? Let us rather make a trial ourselves of that which seems good to us." Andreae agreed with this concept and suggested the possibility of the forming of a national community devoted to utopian ideals.

Luther's symbol was a heraldic rose containing a heart with a cross in its center. Andreae's crest was a St. Andrew's cross with four roses between the arms. These

devices may have influenced the selection of the name and peculiar symbol of the Rosicrucians.

Although Andreae mentions the Society only occasionally during the early period of the controversy, it is evident from his statement in the *Vita* that he had an intimate knowledge of its origin. He was not the type of man who would be given to idle jests or impostures, so we are entitled to suspect that he was a party to the original project and worthy of greater consideration than he has received generally.

Michael Maier

Rudolph II, Emperor and King of Hungary and King of Bohemia, developed quite a penchant for celebrities and his court at Prague scintillated with great names. His majesty was given to obscure learning, dabbled in alchemy, and invited the Dutch astronomer, Tycho Brahe, to cast his horoscope and introduce him to the theory and practice of judicial astrology. It was only natural, therefore, that Rudolph should summon Michael Maier, a man who had made all knowledge his province, to add further luster to the Rudolphian constellation. The emperor was so pleased with Maier's gentility that he promptly ennobled him, bestowing the title Pfalzgraf—Count Palatine—and appointing him private secretary to his royal person.*

It is not usual that scholars addicted to the Hermetic arts receive much consideration from historians or biographers. These sober chroniclers reserve detailed examination for respectable and conservative scientists, theologians, and politicians. Even the date of Maier's birth is not known with certainty, but it is estimated that he was born in 1568 at Rendsburg in Holstein, of a substantial if not noble

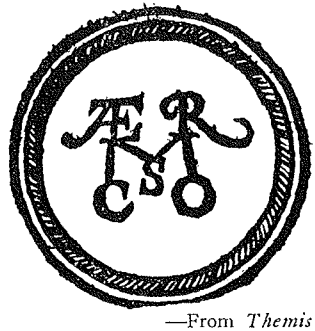
*See *Count Michael Maier,* by J. B. Craven, D. D.

family. He seems to have graduated in medicine from the University of Rostock, but he never settled to the sober practice of this profession.

Maier developed an early interest in alchemy, but his motives were scientific rather than mystical. He was not especially interested in manufacturing gold for his own use, but he certainly was intrigued by the chemical problems which alchemy suggested. Like many seekers after the secrets of the divine art, he was imposed upon by pseudo adepts who had discovered that the simplest way of making gold was to extract it from the purses of the gullible. Nothing daunted, our Pfalzgraf recovered from each deception in turn with a deeper resolution to discover the substance of the *Magnum Opus.*

It was not until after his visit to England in 1615 that Maier emerged as an apologist for the Rosicrucians. In general, his defenses and explanations were similar to those of Dr. Fludd. In 1617 Maier published his *Silentium Post Clamores.* In this he emphasizes, without actual proof, that the manifestoes of the Society were genuine and authentic. Those who would approach the rose must first bear the cross. The Brothers of R. C., for some reason doubtless good and sufficient, failed to answer the numerous, letters and pamphlets written to them and for them, but after all many are called, yet few are chosen. Doubtless, the worthy would be accepted after the five years of probation. If the Rosicrucian Order chose to remain silent after the stir caused by its first manifestoes, it followed the example of the philosophical institutions of antiquity. Maier was of the opinion, however, that it would be better if the Society revealed its purposes more clearly, thus solving the reasonable doubts of sincere persons—including his own.

The following year Maier launched another small volume entitled *Themis Aurea, the Laws of the Fraternity of the Rosie Crosse.* This is largely a series of commentaries on the six rules of the Society as originally set forth in the *Fama* and *Confessio.* The treatment is wordy and non-eventuating, but there are a few cryptic statements indicating that Maier may have become party to some facts. The Reverend Dr. Craven summarizes the contents of the book thus: "In the 'Themis,' the Brethren of the Rosy Cross appear merely as specially amiable and virtuous medical practitioners, who, having either by tradition inherited, or by devotion and a peculiar astrology discovered certain



—From *Themis Aurea,* by Maier

AN ANAGRAM

Maier explains that as the princes of the world have their hand seals, so the Brethren of R. C. should not be deficient, and ingenious persons are invited to examine and interpret this, their device.

medicines, are ready to treat the diseased with these, gratis, out of love to mankind. They, too, appear as possessing a certain strength of moral virtue, a natural religion which makes men whom they counsel and befriend noble and virtuous. In short, they are merely a society of men, 'very laborious, frugall, temperate, secret, true.' "*

Count Michael continued to include references to the Rosicrucians in his later writings, of which the *Verum*

*See *Count Michael Maier,* by J. B. Craven, D. D.

ROBERT FLUDD, ESQUIRE.
Mystic, philosopher, and doctor of medicine.

Inventum is the most important. This book summarizes the contributions of the German people to the progress of society in general. The last section is devoted to Germanic discoveries in chemistry, and the Rosicrucians are introduced as meriting universal esteem. Maier again stresses the actual existence of the Brothers of R. C., quoting his own previous works as proof. The Brothers have sacrificed their own comfort and happiness to advance the arts and sciences, and their Society "is the very asylum of piety."

About the only information we have on the life of Maier is supplied by the publication dates of his books. Some modern scholars opine that he never found any genuine Rosicrucian adepts, and finally established a Society of his own which he advanced as the genuine Order, but this seems inconsistent with the obvious sincerity of the Count's nature. None of his writings, however, indicate that he suddenly came into any profoundly esoteric knowledge. It is possible that he was initiated in the closing years of his life. Maier died in 1622 in the Lutheran faith, and was known to have practiced extensive charities. He died peacefully, certain of the resurrection.

Robert Fludd

The distinguished English metaphysician, Robert Fludd, Esquire (Robertus de Fluctibus), doctor of medicine, was born in Kent in 1574, the fifth son to survive of Sir Thomas Fludd. Dr. Robert insisted upon using Esquire with his name, because he believed that the honor of a good family was to be accounted superior to a degree bestowed by a university. Incidentally, he received his M.A. at St. John's College, Oxford, in 1598. He devoted the next six years to a grand tour of the Continent. He then returned to England, and secured his doctorate in medicine at Christ

Church, Oxford, in 1605. He had considerable difficulty, however, in securing his fellowship in the College of Physicians. He was examined three times before final acceptance, probably because the dignitaries of the College suspected the candidate of having a sickly interest in mysticism and the occult arts.

Fludd practiced medicine in London at the same address for the greater part of his life, and gained considerable distinction for his methods of therapy which would be regarded now as verging toward psychology. He insisted that the virtues of his medications must be supported by a noble and right-minded attitude on the part of the patient. This eccentric doctor maintained a pretentious establishment, and was sufficiently successful to permit him to engage a private apothecary who kept shop on the premises. Emphasis upon spiritual considerations attracted to Dr. Fludd many sufferers who had been given up by other practitioners, and with these cases he was remarkably skillful. Most of his numerous and lengthy writings were dictated, at odd moments between appointments, to an amanuensis, whose principal duty was to be present or available at any hour of the day or night.

Dr. Fludd is remembered mostly for his voluminous books in scholarly Latin, and illustrated with curious figures and symbols derived from anatomy, astrology, numerology, music, comparative religion, and the cabala. His curious little work entitled *The Squeezing of Parson Foster's Sponge* gained him some reputation as a controversalist, and, while possibly the least of his writings, is one of only two works to be published in English. The good doctor occupied a strange place in the mental life of his day. He was one of those men born out of time—in this case, too late. His thoughts were concerned principally with subjects and con-

cepts which had disappeared from the public favor. About his only contribution to the furtherance of science was his early research with the barometer, and to the time of his death he stood firmly with Kepler on the wrong side of the controversy over the Copernican system.

When Dr. Libavius published his diatribes accusing the Rosicrucians of attempting to overthrow organized society, he aroused the indignation of many generous scholars and idealists, including Dr. Fludd. This good physician summoned his amanuensis and dictated immediately a lengthy apology for the Rosicrucians, entitled *Tractatus Apologeticus Integritatem Societatis De Rosae Cruce Defendens.** The book was first issued in Leiden in 1617 because the printers on the Continent produced better work at lower prices than those in England. While it is evident from the text that Fludd was not at the time a member of the Order, he championed its cause against the attacks of Libavius with sincerity, dignity, and a deep, reverent admiration. Then, fearing that he might have said something in his well-intentioned defense to displease the Society, Fludd appended to his *Tractatus Apologeticus* a concluding address somewhat in the form of a letter. In this he wrote: "I desire nothing more fervently than to be the least in your Order, so that I may be able to satisfy the curious and hungry ears of men through worthy and dependable propagation and expansion of your honor and fame." If any man of his generation were worthy to be accepted into the house *Sancti Spiritus,* it was amiable, learned Robert Fludd.

Although Fludd's writings abound with concepts and precepts believed to be essentially Rosicrucian, only one

*The *Tractatus Apologeticus* is an enlargement of a smaller work published the previous year, and was later translated into German by Adam Virkholz in 1779.

other work associated with his name deals directly with the Fraternity. This consists of fifty-four pages in folio, titled *Summum Bonum,* usually bound at the end of his *Sophiae Cum Moria Certamen,* published in Frankfort in 1629. The *Summum Bonum* bears no author's name and its title page is ornamented with an engraving of an open rose.

The fourth section of this essay attempts to describe the dwelling place of the Brothers of the Rosy Cross. Needless to say, the description is entirely symbolical. The adepts of the Order abide in the house of God, of which Christ is the cornerstone. The temple stands upon the mountain of wisdom, and its dome is supported by those reborn men who have become living pillars in the "everlasting house." As further evidence, there is appended to the work a letter written by one of the Brothers of R. C. This letter discusses the immovable palace of the Society which is in the center of all things, ". . . the resplendent and invisible castle which is built upon the mountain of the Lord, out of whose root goeth forth a fountain of living waters, and a river of love." Although it is not certain that Fludd was the author of the *Summum Bonum,* he is fathered with it as the most likely suspect.

The relationship of Count Michael Maier to Fludd's spiritual life has been much discussed. This distinguished German visited England about 1615. Some assume that he was an emissary of the Rosicrucians, and initiated Fludd. Others advance the theory that Maier himself was seeking initiation from the English doctor. The latter seems the more probable, for in spite of all appearance to the contrary, Rosicrucianism almost certainly originated in England, and migrated to the Continent in search of suitable publishers for its manifestoes and writings.

The Reverend J. B. Craven, who devoted many years of research to the subject, summarizes his own findings and those of most other investigators, thus: "That a Society of the nature of the Rosy Cross existed, and that both Maier and Fludd were initiates, need not, I think, be now doubted by any disinterested students of the history of those wondrous sixteenth and seventeenth centuries. What its origin may have been, we shall, I suppose, never know with any certainty, though there is some ground for supposing that it was in existence in the latter part of the eighteenth century. Its whole story is one of the most curious episodes in history."*

It is regrettable that so little is known about the private life of Robert Fludd. According to the *Dictionary of National Biography,* he died, unmarried, on the eighth of September 1637, in the house where he had practiced medicine for nearly thirty years. He was buried at Bearsted Church, and his grave was marked by a stone which he had personally prepared before his death. The following year his nephew erected a monument consisting of a figure of Fludd at a desk, with an open book before him. In recent years, members of the English Rosicrucian Society—a research group with no roots in antiquity—have made pilgrimages to this shrine. Fludd was without doubt the greatest of the English mystics, a man of wonderful insight and a devoted child of the Church of England.

Jakob Boehme

There has been considerable controversy about the place of Jakob Boehme (1575-1624) in the adept tradition. There is a report that he was baptized into the Rosicrucian Society in 1612, but no evidence meaningful to the impartial

*See *Dr. Robert Fludd, the English Rosicrucian, etc.*

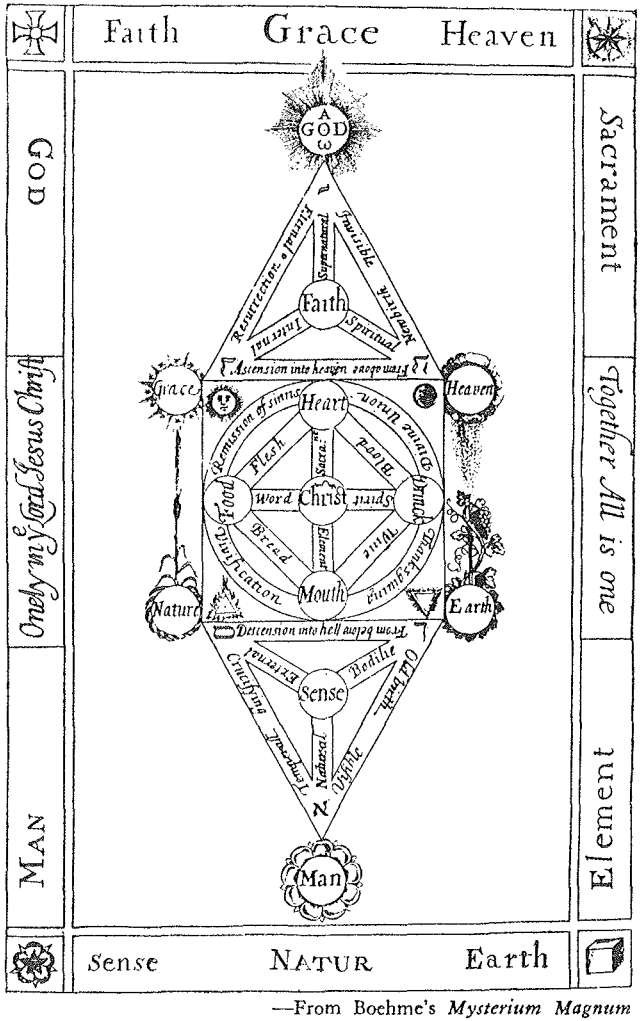
scholar has been advanced in proof of this account. It appears more likely, from the writings of the mystic and such biographical material as may be regarded as authentic, that Boehme was self-taught, and should be included among those who were illumined and inspired by personal piety and devotion to spiritual convictions.

When young Jakob was still apprenticed to a shoemaker, an old man came into the shop to purchase a pair of boots. Having secured foot gear to his liking, the stranger left the store and, stopping a short distance away, called out in a loud voice: "Jakob, Jakob, come forth." Boehme, astonished and frightened, ran out to him. The strange man turned his eyes upon the youth—they were deep, mysterious eyes, seemingly filled with the light of the Holy Spirit. He took Boehme's hands, saying: "Jakob, thou art little, but shall be great and become another man, such an one as at whom the world shall wonder. Therefore, be pious, fear God, and reverence His Word; read diligently the Holy Scriptures, wherein ye have comfort and instruction."

Some enthusiasts have insisted that the mysterious stranger was a Rosicrucian adept, but as he was never seen on any other occasion and was entirely unknown to Jakob, such an opinion is definitely conjectural. We can only point out that parallel occurrences are reported in the lives of known adepts. Initiates of the Hermetic, cabalistic, and alchemical schools did travel incognito at that time, visiting disciples and assisting worthy aspirants. Even if the stranger were such an adept, it does not necessarily follow that Boehme was accepted formally into one of the authentic Secret Societies.

Symbols of possible Rosicrucian interest occur in some editions of Boehme's writings published after his death. These, however, cannot be regarded as conclusive proof of

his Rosicrucian affiliations, as he borrowed extensively from many systems of esoteric speculation in his search for terms, figures, and devices appropriate to the unfoldment



—From Boehme's *Mysterium Magnum*

THE MYSTERY OF CHRIST

A cabalistic design including two examples of conventional rose-form devices.

of his own peculiar doctrine. None of his associates or early editors and translators made reference to his membership in any secret Order, although such an intimation would have advanced Boehme's prestige to a marked degree. All efforts to identify him with mystical Fraternities are of comparatively recent date.

Boehme's literary output consisted of about twenty works, long and short. All are bound together by a general pattern of doctrine. None of his larger writings were published during his lifetime, but many of his manuscripts were circulated privately among a small circle of enthusiastic followers. This circle never assumed the proportions or dimensions of a Fraternity, and we cannot learn that he imposed any regulations or restrictions upon those wishing to study his writings. He requested discretion because of the antagonism of the local Lutheran clergy, and was reticent to permit his manuscripts to be long out of his own possession. He feared that they would aggravate his enemies, who resented a shoemaker having opinions on theological matters.

Shortly before his death, Boehme prepared a key to his writings. This consisted of a table of principles intended to co-ordinate the terms which he used and the general scheme of his revelations. Even this table, however, was not sufficient to clarify for the layman the more recondite of his metaphysical speculations. Perhaps had he lived longer he might have realized the need for a simple summary of his abstruse doctrines, but he died soon after completing his table of principles.

Boehme was an outstanding example of the difficulties almost inevitable whenever a mystic attains a high degree of internal illumination without an adequate foundation in the philosophical disciplines practiced by initiate-philosophers. He had no way of organizing the revelations which

flowed outward through his personality. He lacked even the words essential to the clear presentation of his ideas. He had no formal background with which to meet the bigotry and antagonism of the contemporary theologians. His devotion and integrity are beyond question, but he suffered numerous difficulties and misfortunes, and was forced to waste much precious time and energy defending himself and his principles from the attacks of small minds.

The disciplines of the Mystery Schools were devised to bestow a degree of self-sufficiency, and the facilities of an Invisible Empire of initiates and their disciples were available to those who voluntarily associated themselves with the adept Fraternities.

It should not be supposed that the Mystery Schools were attempting to reserve knowledge for themselves or their members because of selfish motives. Experience has shown beyond any possible doubt that anyone desiring to serve and educate humanity must have at his disposal certain internal resources, which only discipline can render available. The work of the teacher is extremely difficult at best, and without proper guidance disaster is almost inevitable. One must not only possess the internal knowledge and understanding, but must also have the discrimination to know what can be taught, who is teachable, and the proper time at which instruction can accomplish the greatest good. The undisciplined idealist is almost certain to develop a disastrous overenthusiasm, which destroys perspective, creates or intensifies obstacles, and frustrates the reasonable ends of action.

There is also the important element of co-ordinating effort. When the individual is aware of a large purpose and is uniting his efforts with others motivated by the same unselfish principles, there is greater accomplishment than

is possible when the isolated enthusiast is guided only by his own benevolent but often impractical instincts. It is quite within the range of probabilities that the uninitiated mystic will unintentionally come into conflict with the program of the very teachers whose work he desires to advance. He has no way of knowing the direction in which the great schools are operating unless he is, at least to a degree, a party to their program.

Some may feel that the initiate-teachers themselves should inform the sincere individual, share their program with him, and accept him into their company without the disciplines and obligations which are normally required. Unfortunately this is not possible, for the enlargement of consciousness cannot be transferred, but must be attained by the actual participation in the rules and regulations of the sanctuary. The esoteric doctrines are not imposed upon the disciple, but are released through him as he refines his consciousness according to the laws of the Secret Schools. There is only one proper door to the sheepfold, because that door is actually the science of human regeneration. Until the truth seeker chooses, from the realization of his own insufficiency, to enter by this door and voluntarily to accept the guidance of the Great School, it is powerless as an institution to protect him or advance his cause.

Occasionally, through the natural integrity of personality and motives, a mystic, like Boehme, attains to a participation in those divine laws normally beyond the comprehension of the profane. Socrates was another outstanding example of a self-taught teacher. The internal wisdom of the men is a magnificent testimony to the potential human achievement, and their dedication to the unselfish service of their fellow creatures is admirable. Socrates refused initiation because he felt that it might limit his

ability to communicate his ideas to others. He did not wish to have his lips sealed by an oath. His very sincerity, however, was a liability rather than an asset. It remained for his disciple, Plato, an initiate bound by the obligations of the Mysteries, to perpetuate the wisdom of his uninitiated Master.

Boehme's mystical Christianity attracted the attention of Johann Georg Gichtel (1638-1710), whom Mme. Blavatsky, well-qualified to speak on these matters, refers to as "an Initiate and Rosicrucian."* It is not possible to study the life of Gichtel and the description of his illumination, which appears in the *Theosophia Practica,* Vol. 7, without realizing that he is delivering a veiled account of his acceptance into the Esoteric School. Thus Gichtel becomes a Plato to the German Socrates, and under his supervision the extraordinary diagrams and illustrations were added, and Boehme's mystical revelation was incorporated into the adept tradition.

Inevitably the uninitiated illuminate is drawn toward the porch of the temple. As his vision enlarges and his understanding deepens, his human doubts about the wisdom of the esoteric descent are dispelled by the experiences of his consciousness. He comes to realize that an eternal plan is operating in the world, and that the greatest good to the greatest number is attained by gentle submission to the rules and regulations of those sacred institutions which have labored unselfishly for the good of man for thousands of years.

The Second Cycle of Rosicrucian Apologists

The general excitement caused by the original publications of the Society and the resultant controversy began to

*See *Lucifer,* Vol. 3, p. 131.

subside after 1620. No further documents that could reasonably be attributed to the Brothers were forthcoming, and the cycle closed on a note of frustration.

Between the years 1650 and 1665 there was a considerable revival of interest, principally as the result of the activities of three men. The first of these men was the universally-learned Sir Elias Ashmole, a distinguished patron of alchemists, astrologers, and mystics, and the author of several books pertaining to these subjects. In the Prolegomena of his *Theatrum Chemicum Britannicum,* published in 1652, he states that I. O., "one of the first four Fellows of the Fratres R. C.," cured the young Earl of Norfolk of leprosy. Ashmole infers that this Brother I. O. was of English birth. There is reasonable evidence that Elias Ashmole was initiated into the secrets of the Philosophers' Stone and, therefore, a legitimate exponent of the esoteric tradition.

The second intriguing personality of this era was Eugenius Philalethes, tentatively identified as Thomas Vaughan. This author published several mystical and alchemical works and translated the *Fame* and *Confessison of the Rosicrucians* into English for the first time. Eugenius entered into quite a literary controversy with Henry More, the Cambridge Platonist. He retaliated to More's bitter attack with a small volume, the title of which is a classic, *The Man-Mouse Taken in a Trap and Tortur'd to Death for Gnawing the Margins of Eugenius Philalethes.* Thomas Vaughan was an alchemist and practical chemist, and died as the result of an accident in his laboratory.

The triad is completed by John Heydon, who has been the subject of considerable speculation. F. Leigh Gardner, late Hon. Secretary *Soc. Ros. in Anglia* and a distinguished bibliophile, passes the following judgment on Heydon: "On

the whole, from the internal evidence of his writings, he appears to have gone through the lower grades of the R. C. Order and to have given out much of this to the world."*

Several of Heydon's books include the word *Rosicrucian* in some form, either in the title or on the title page. His most important references to the Society occur in *The Rosie Crucian Infallible Axiomata* (London, 1660), and in *The Holy Guide* (*London,* 1662). The second publication is partly a reissue of the earlier work. Heydon also claimed that he had translated the mysterious book, *M,* the most secret writing of the Rosicrucians, and issued it under the title, *The Wise Man's Crown* (London, 1664). The text however, does not entirely fulfill this pretension.

John Heydon was the first to link Francis Bacon directly with the Rosicrucians. He reissued Bacon's *New Atlantis* almost word for word, inserting Rosicrucian references at convenient places in the text. He must have known that the appropriation of so celebrated a writing would be immediately detected. It is possible that the project was undertaken by authority. Heydon claims to have received certain inspirations from his relative, Sir Christopher Heydon, whom he describes as a "Seraphically Illuminated Rosie Crucian and learned astrologer." Sir Christopher had written a scholarly defense of judicial astrology. John Heydon, who signed himself "A Secretary of Nature," included a lengthy biographical introduction in most of his larger books, but it cast little light upon the problem under consideration.

The sixth book of *The Holy Guide* bears the impressive title, *The Rosie Cross Uncovered, and the Places, Temples, Holy Houses, Castles, and Invisible Mountains of the Brethren Discovered and Communicated to the World for the*

*See *Bibliotheca Rosicruciana* (London, 1923).

Full Satisfaction of Philosophers, Alchymists, Astromancers, Geomancers, Physitians, and Astronomers. As usual the contents of the book fail to justify the title, but there are a few fugitive references to the theme under consideration. The Rosicrucians are defined as "a divine Fraternity that

—From *The Holy Guide,* by Heydon
JOHN HEYDON, GENT.
A servant of God and a secretary of Nature

inhabits the Suburbs of Heaven, and these are the Officers of the *Generalissimo* of the World, that are as the eyes and the ears of the great King, seeing and hearing all things: they say these *Rosie Crucians* are seraphically illuminated, as *Moses* was, according to this order of Elements, Earth refin'd to Water, Water to Air, Air to Fire. So of a man

to be one of the *Heroes,* of a *Hero* a *Daemon,* or good *Genius,* of a *Genius* a partaker of Divine things, and a Companion of the holy Company of unbodied Souls and immortal Angels, and according to their Vehicles, a versatile life, turning themselves, *Proteus*-like, into any shape."

This ascent of men through wisdom to a divine estate is in the spirit and almost in the exact words of Plotinus and other prominent Neoplatonists. The concept obviously originated in the Pythagorean and Platonic interpretations of the Orphic theology.

Heydon then summarizes the story of Father C. R. C. as given in the *Fama,* adding certain embellishments of his own. In the midst of his learned and leading observations, he then complicates the situation by saying: "I am no *Rosie Crucian.*" In his paraphrase of the *Fama,* Heydon inserts: "And there is another Vault or Habitation of the Brethren in the West of England, and there is recorded all the New Testament, and every Chapter explained." Later in the work, he adds: "At this day the *Rosie Crucians* that have been since Christ, say, their Fraternity inhabits the *West* of England; and they have likewise power to renew themselves, and wax young again, as those did before the birth of Christ, as you may read in many Books."

This reference seems to imply that the Brotherhood had endured in the west of England since the beginning of the Christian era. Almost certainly this is an effort to tie Rosicrucianism with the Christian foundations at Glastonbury, which were established in the 1st century. Our author is following a well-established if unfortunate precedent by using the term *Rosicrucian* as a synonym for mysticism in general.

Heydon enlarges the subject of the English vault or castle, explaining that it is in the earth and not on the earth. This

subterranean retreat has many rooms and chambers filled with precious and wonderful treasures. Several pages are devoted to a detailed description of the English vault, but the text consists principally of superlatives. Heydon refers to the head of the Order as Father Fra. R. C. I. A. It is not clear whether he intends *Fra.* as an abbreviation for *Frater* or, as John Wilkins used it, as an abbreviation for Francis. The combination of *Frater* with Father is also unusual and is not found in the conventional texts. As Heydon emphasizes the English vault of the Brotherhood, the R. C. I. A. could reasonably stand for *RosiCruciana In Anglia.* Little else of importance occurs in this section of *The Holy Guide,* but the work should be read carefully by those seeking stray hints and intimations.

After 1665 all interest in the Rosicrucian controversy appears to have vanished from the public mind. It was not revived until nearly a hundred years later, at which time it was associated rather intimately with Freemasonic speculation. Little new was added, and from a literary standpoint the resurrection was merely a rehashing of old claims and pretensions. The oracle of the Rosy Cross spoke once in 1614, and thereafter was forever silent.

The Nursery School of Humanism

Before unfolding the cycle of the Utopias, it may be well to examine somewhat critically the motives underlying the 17th-century recension of esoteric philosophy. Between the years 1550 and 1650 there was an extraordinary revival of interest in obscure arts and sciences. This revival included the rescuing of many ancient authors from comparative obscurity, extensive revisions of earlier texts, elaborate commentaries on older works, and a number of original productions. These were distinguished for the extravagance

of their intimations and implications, and the remarkable designs and figures which often embellished their texts. While some of these productions were obviously fabricated to cater to the prevailing public taste, many were reverent, sincere, and scholarly. Numerous books and tracts which appeared during this recension dealt apparently with astrology, alchemy, magic, cabalism, and related fields.

English authors were generously represented and shared honors with learned doctors and divines living on the Continent. Most of the more impressive tomes were published at Frankfort, Germany, although other printing places were indicated on the title pages. The engravings which illustrate the various texts obviously belonged to one school or group of artists. As the designs frequently are without adequate description, we may conclude that the designers had a skill and insight of their own and did not depend for inspiration upon the authors whose works they illustrated.

Often the books were published anonymously or were signed only by initials. A goodly number were accredited to authorities who have survived only as names. Some of these names are impressive in the extreme, but evidently are pseudonyms of persons determined to conceal their true identities. During this cycle, numerous volumes appeared credited to scholars long dead. Some of these books have been proved to be ingenious forgeries with no legitimate claim to antiquity; thus *The Cave of Zoroaster* is without any foundation in Persian doctrine. Semiramis, the mythical Queen of Babylon, never wrote the alchemical tract attributed to her, and we may doubt Aristotle's little book of advice to midwives, which gained considerable popularity during the 17th century. Distinguished-sounding names occur, but when we learn that *The Mineral Gluten* was from the pen of the female adept, Dorothea Julianna Wall-

achin, or that Chrisostomi Ferdinandi de Sabor wrote the *Practica Naturae Vera,* we have added little to the sum of human knowledge.

The general policy of confusion and subterfuge and the repeated use of pseudonyms by well-known authors cast suspicion upon many works, and strengthen the belief that a smaller group of writers was involved than is usually supposed. Referring to the general concealment of authorship in England during the time of the Tudors, Edwin Johnson writes: "That period was not only a time of severe repression and harsh government, but also a time when free speech was impossible. Able men could only dissemble and speak in allegory. The Plays of Shakespeare and other writers are, doubtless, a reflection of the period: the names but a disguise—the Play-writers merely the spokesmen of those who would have been sent to the Tower and the Block if they had expressed their opinions openly."*

A survey of the situation inclines the mind toward the belief that the great philosophical and ethical reformation was engineered by a secret confederation of intellectuals, operating simultaneosuly and according to a general plan both in England and upon the Continent. We may even suspect that the moving spirit of the entire enterprise resided in England, although a considerable part of the activities previously appeared in France, Germany, and Italy.

In his *Literary Legends,*† John Hutchinson makes a brief survey of the circumstances leading to the so-called "revival of letters," which occurred in the 16th century. He is convinced that a great part of English literature, including Chaucer's *Canterbury Tales* and More's *Utopia,* was written considerably later than supposed and the editions

*See *The Rise of English Culture* (London, 1904).
†Reprinted from *Baconiana* (April 1913).

back-dated. Hutchinson favors the hypothesis that a large number of books, highly controversial and inciting rebellion against the artificial limitations and restraints imposed upon learning, originated in that "factory of wits" known in London as the Inns of Court. These Inns were the abode of young intellectuals, many with legal training, and most of them strongly opposed to existing political and educational institutions. Rare Ben Johnson described the Inns of Court as the "noblest nurseries of humanity and liberty in the kingdom." It is quite possible that English Humanism found its most vigorous exponents among that new generation of honest and earnest thinkers, with considerable leisure at their disposal and a spirit for almost any kind of adventure.

When we realize that few facilities were available to check the authenticity of literary claims and pretensions, it is evident that the project was not overly hazardous. After all, even at that time, literacy was an exception rather than a rule, and the public mind had slight capacity and less interest in weighty matters.

After more than three hundred years it is still difficult to find an audience for the Shakespearean plays. These immortal productions are too literary to be enjoyed by the majority of modern theater-goers. It is difficult to understand how they could have been produced at all in the shoddy environment of such Elizabethan theaters as the Rose or the Globe. Not one in a hundred of those attending had even heard of Caesar or Cleopatra, nor had they any interest in the delinquencies of the Plantagenets or the misfortunes of Hamlet and Lear. Their concept of comedy was distinctly bawdy, and the sly jests of the great Bard had nothing in common with the prevailing sense of humor. Even the titled and landed gentry, whose patronage per-

mitted the English theater to survive, would have been in a condition of complete mental exhaustion after one soliloquy, if an actor could have been found capable of memorizing the lines. We are forced to conclude that the mighty dramas were intended to be read, not played, and were for the edification of certain persons and not for the amusement of the general public.

If we seek to "marry the lives" of the Elizabethan gentry with their supposed literary productions, we can but wonder how Sir Walter Raleigh, seldom distinguished for the profundity of his thinking, chanced to produce a monumental work like his *History of the World* while languishing in the Tower of London. It is also a little surprising that the surviving Tudors or the incumbent Stuarts enjoyed so keenly a play like *Henry VIII* with its devastating implications. Someday we shall be forced to revise our concept of life and letters in merry England in the good old days.

If, however, we recognize the presence of a deep-laid scheme, nurtured in secret and bequeathed to posterity as a priceless heritage, numerous difficult compounds are immediately dissolved and the basic elements become obvious. The curious emphasis which distinguishes the late 16th and early 17th centuries as a period of incredible intellectual fertility reveals a distinct pattern of human industry. It is not enough that a new star appears in Cassiopeia, rather we must seek a constellation of genius shining in a cultural firmament.

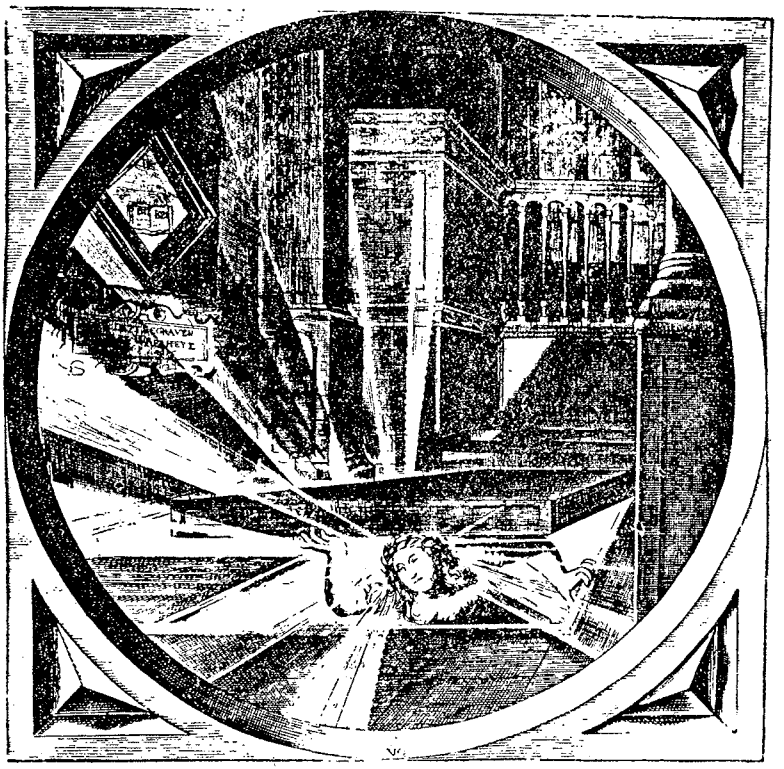
The Inns of Court were the most logical headquarters of this heroic band resolved to bring about the universal reformation of mankind. Oxford and Cambridge were the castles of intellectual feudalism. Here the sons of proud families were polished beyond their capacities. But the Inns of Court nourished a stronger brood. Here younger

sons with little hope of large patrimony or hereditary honors and the sons of less opulent ancestry were preparing themselves to carve destinies by merit and courage. Their positions and estates suited them for rebellion and some bitterness. With less to lose and more to gain by overturning institutions already tottering, these young men had the courage to dream, the fortitude to wait, and the ingenuity to plot their courses with appropriate subtlety.

This intrepid band matured their projects with their lives and, as occasion permitted, attracted younger blood to their cause. Throughout its operations the scheme reveals some of the most basic thinking ever accomplished by the human race. Those of the original group who attained high stations used their new offices to further the central project. Thus came into being an overempire of poets, scholars, philosophers, and mystics. The old order of learning ended, and through them a new concept of the dignity of the human estate was revealed to a long-suffering world. These Humanists were the original Utopians, and although their literary productions appeared under various names in far-flung places and at different times, these apparently unrelated publications were circumscribed by one vast intent, which becomes evident as we examine the separate projects.

The prominent Moravian educator, Comenius (Johann Amos Komensky, 1592-1670), was convinced that public schools should be workshops of humanity, and not torture chambers. He was the moving spirit behind a broad program of Humanistic reform based, at least in part, upon Francis Bacon's *Advancement of Learning,* which appeared first in the English edition of 1605. Comenius must be included among the Utopians, because he was resolved to bring about a reformation of the intellectual habits of mankind. "There can be no doubt," wrote Professor Laurie of

the University of Edinburgh, "that it was chiefly the speculations of Lord Verulam that fired the imagination of Comenius, and led him to conceive hopes of reducing all existing learning to a systematic form, and providing for all the more ambitious youth of Europe, in a great Pan-



—From *The Works of Jacob Cats* (Amsterdam, 1655)

THE RESURRECTION OF TRUTH

This rare and little-known engraving shows a radiant figure raising the lid of a tomb. The stone is labeled *Veritas*. The panel on the wall (difficult to read in the reproduction) contains 33 letters including the numbers, and states that truth died in 1626. The number 33 is associated with the degrees of Freemasonry. and is the cipher number of Francis Bacon. The year 1626 is the supposed year of Bacon's death. This emblem relates to the resurrection of the esoteric doctrine from its secret tomb; that is, the Society dedicated to its perpetuation through concealment.

sophic College, opportunities for the universal study of the whole body of science. To this universal and systematized learning he gave the name of Pansophia or Encyclopaedia."*

A little investigation reveals that Comenius had a personal acquaintance with other members of the circle of Humanists responsible for so many advanced ideas in the various departments of learning. For example, Johann Valentin Andreae, identified with the Rosicrucian reformation and the author of the Utopian romance, *Christianopolis,* corresponded with Comenius, writing him with words of encouragement and saying that "he gladly passed on the torch to him."

In the highly significant year 1623, Tommaso Campanella (1568-1639), the Italian Renaissance philosopher, published his contribution to the Utopian scheme under the title, *Civitas Solis (The City of the Sun).* This ideal community, broadly speaking the result of Platonic inspiration, was ruled over by philosopher-priests and, for the time in which it was written, was definitely socialistic. Comenius compared Bacon's *Instauratio Magna,* published in 1620, with the work of Campanella, and recorded his conclusions in these words: "But when Bacon's *Instauratio Magna* came into my hands—a wonderful work, which I consider the most instructive philosophical work of the century now beginning—I saw in it that Campanella's demonstrations are wanting in that thoroughness which is demanded by the truth of things. Yet again I was troubled, because the noble Verulam, while giving the true key of Nature, did not unlock her secrets, but only showed, by a few examples, how they could be unlocked, and left the rest to future observation to be extended through centuries."

*See *John Amos Comenius, Bishop of the Moravians* (London, 1881).

On at least one occasion Comenius was the guest of the Invisible College, which had been set up in England to advance the scientific principles of Francis Bacon. He was invited by Parliament, and this august body went so far as to propose that the revenues of Chelsea College be placed at the disposal of Comenius, so that he could advance the great Pansophic scheme and create a Universal College, solely devoted to the dream of Lord Verulam. But England was on the eve of open rebellion, and the government was so involved in the problem of its own survival that the project could not be consummated. Comenius was invited to Sweden, where he was instrumental in reorganizing the schools of the country. He believed in a balanced program for the training of the young, and his curriculum included arts, sciences practical economics, languages, and handicrafts.

Examples like that of Comenius reveal the bonds of common interest and purpose which existed among the prominent Humanists of the time. Bacon's *New Atlantis* was the natural consummation and integration of several schemes or projects. His College of the Six Days Work is identical in principle with the Pansophic University of Comenius.

Considerably later, William Blake (1757-1827), though disagreeing with the Baconian method, conceived of a Utopia based upon the mystical experience of the forgiveness of sin. Blake was of the opinion that men should not ask God to forgive their imperfections, but should establish a commonwealth in which each man forgave the sins of his fellow men. As long as the entire race shared in an inevitable tendency to fall short of the full practice of virtue, there could be no permanent and benevolent social structure. Not until criticism and condemnation ceased would

humanity accept naturally and honestly the burden of human imperfection. Blake was a Neoplatonist, and both his writings and his art were inspired by the political convictions of Plotinus and the dream of the final establishment of Platonopolis, the philosophers' commonwealth.

The Utopias, therefore, reveal their hidden purpose and the deep-laid plan which projected them into literary form when we accept the existence of a Secret Order of men dedicated to the emancipation of the human mind. From this general premise, therefore, we proceed naturally to a consideration of the machinery of Secret Societies responsible for the benevolent conspiracy which resulted in the emergence of the democratic way of life.

Trajano Boccalini, and other Matters

Pierre Bayle describes Trajano Boccalini (1556-1613) as "a great wit at the beginning of the 17th century."* There is little information on Boccalini's personal life. His skill in satire gained for him many friends and numerous enemies. He was forced to leave Rome, his native city, and to take refuge in Venice. Here his eventful career closed, but the details of his decease are somewhat contradictory. According to one account, he was strangled to death in his bed by three hired assassins. Another "informed" source reported that he died of cholic. A third equally reliable historian described his demise as the result of being slugged with sandbags by Spanish bravados in the employ of the Ambassador of Spain. One thing appears to be reasonably certain—he died.

Although the general causes were numerous, the particular cause of Boccalini's untimely end appears to have been a satirical work entitled *De Ragguagli di Parnasso,* a veiled but bitter exposition of the foibles of the time. He

*See *A General Dictionary, Historical and Critical* (London, 1735).

trounced his contemporaries so thoroughly that his friends and supporters recommended a change of air, as the atmosphere of Rome was evidently unsalubrious. *De Ragguagli di Parnasso (Advertisements from Parnassus)* was published originally in two parts, the *Centuria Prima* in 1612, and the *Centuria Secunda* in 1613. Each part was called a *Century* because it contained one hundred sections or "Advertisements."

The "77th Advertisement" of the *First Century,* entitled "A General Reformation of the World," is usually regarded as the most important part of the entire book. Under the title *Allgemeine und General-Reformation der ganzen weiten Welt,* Boccalini's "77th Advertisement" was published separately in 1614. The first appearance in print of the *Fama* of the Brotherhood of the Rosy Cross forms an appendix or supplement to Boccalini's satirical allegory. F. Leigh Gardner is of the opinion that there is no connection between the manifesto of the Rosicrucians and the "General Reformation." He suggests that they were merely bound together, but his explanation is not satisfactory.

Bayle takes exception to the accusation made against Boccalini that he should be included in the number of writers convicted of plagiarism. "This term seems to me improper," wrote Bayle, "because Boccalini was never charged with stealing the work of another, but with lending his own name to conceal the true Author." If Boccalini allowed other pens to hide their works behind his name, was some other unnamed person the writer of *De Ragguagli di Parnasso?* Bayle said that he had seen a French translation of the *First Century,* printed in Paris in 1615, with the author's name given as Fougasse.

Minshaeus, in 1625, published his *The Guide Into The Tongues.* This book was the popular dictionary of the

period. The fifteen hundred seventy-fifth entry is devoted to the meaning of the word *boca.* The definition includes: "I. *Bocone,* a Boca, *i. the mouth.*" As Boccalini suggests the diminutive of Boca, the name could mean "the little mouth." Is this a mouth that speaks other men's words?

Of course, it may be a coincidence that the first English edition of the *Advertisements from Parnassus* together with the *Politick Touchstone* was translated by the Rt. Hon. Henry, Earl of Monmouth. This edition contains a fine portrait of the Earl, but the motto engraved around the Rt. Hon. Henry has been cut backwards, and can be read only by looking through the paper against the light. Monmouth suggests "my mouth." Evidently milord admired his own likeness above that of Boccalini, for there is not even a vignette of the Italian satirist.

A new English edition of the "Advertisements" was edited in 1704 by N. N. Esquire. This unidentified gentleman took great liberties with the text for reasons not entirely obvious but of the greatest significance. This edition is heightened with a portrait of Boccalini supported by satyrs, but the engraving is so commonplace that it suggests that the artist was unfamiliar with the features of his subject.

N. N. Esquire was particularly original in his treatment of the significant "77th Advertisement." The "General Reformation" is concerned with the court of Apollo on the summit of high Parnassus. Here dwell the wise of all time, and some who are not so wise but owe their fame to the acclaim of others more stupid than themselves. Here also are the literati, the intellegentsia of the world, who have come to lave forever in the pools of Helicon. From these, Apollo selects a committee to devise a plan for the reformation of human society. In the original version, Jacopo Mazzoni da Casena is appointed secretary of this Delphic

board of scholars. N. N. Esquire improves upon his author. He elects a new secretary for Apollo's committee, bestowing the distinction upon Sir Francis Bacon.

At this point we must introduce George Wither (1558-1667), an English poet and satirist of Puritan persuasion. He is remembered especially for his verses in a *Collection of Emblemes* (London, 1635). Many of Wither's writings were published anonymously, including *The Great Assises Holden in Parnassus, by Apollo and his Assessours.* In this work, the god Apollo decrees that certain poets and writers shall be brought to trial for their crimes against truth and literature. The Assessours gather in the Praetorian hall on the "learned hill," i.e., Parnassus. In the cast of characters, Apollo presides over the tribunal, and next to him in authority is Francis Bacon, introduced as "the Lord Verulam, Chancellor of Parnassus."

The references to Apollo, Parnassus, Pegasus, Helicon, and the Muses occur regularly in early works pertaining to the Rosicrucians and Bacon's secret Philosophic Empire. Michael Maier, in the *Themis Aurea,* declared that the Temple of the Rosy Cross was located beside Helicon on double-peaked Parnassus, where Pegasus opened a fountain of perennial water. Johann Valentin Andreae concealed the place of publication of several of his tracts by declaring them to have been issued at Parnassus, Helicon, or Utopia.

In the rare first edition of Bacon's little collection of fables, *The Wisdom of the Ancients* (London, 1619), there are some verses to the author, possibly by Sir Arthur Gorges. In these, Bacon is described as "inventions storehouse; Nymph of Helicon; Deepe Morallist of Time tradition." From these references and cross-references, it will appear that Boccalini's *Advertisements from Parnassus* is not an isolated literary phenomenon. The publication of the "77th

Advertisement" in connection with the *Fama* is not merely a printer's contrivance, and the ultimate appearance of Lord Bacon as the secretary of Apollo's committee is by intent and not by accident.

The frequent references to Apollo may not be so innocent of implication as the superficial reader might imagine. Wither, in *The Great Assises, etc.,* after introducing Apollo as Master of the Praetorian tribunal, writes, "Sage *Verulam* sublim'd for science great, as *Chancellour,* next him had the first seat."

Although it is evident that Lord Bacon was profoundly versed in the secret learning of antiquity, none of his biographers have indicated any *source* from which he could have derived his inspiration. There can be no reasonable doubt that Bacon was an initiate of one or more of the Secret Schools then flourishing in Europe. Indications point in the direction of the Troubadours and the Courts of Love. Bacon composed amorous poems presumably to Margaret of Navarre, and Baconians have made much of his hopeless adoration for this young princess. The unrequited-love theme, of course, is the essential element in the mystical poetry of the Troubadours, where truth was mistress. Through these minstrels, Bacon could have established contact with Neoplatonism and the heresy of Manes.

At the end of the first chapter in the *Sixth Book* of the *Advancement of Learning* (London, 1640), Bacon defines his method as *"traditionem Lampadis, the Delivery of the Lampe, or the Method bequeathed to the sonnes of Sapience."* Referring to Bacon's note *"Traditio Lampadis, sive Methodus ad Filios,"* Mrs. Henry Pott writes: "The organization or 'method of transmission' which he established was such as to insure that never again, so long as

the world endured, should the lamp of tradition, the light of truth be darkened or extinguished.*

Bearing the problem of the *Traditio Lampadis, etc.* in mind, we turn to *Alle de Wercken,* by Jacob Cats, published

—From *The Works of Jacob Cats* (Amsterdam, 1655)
LAMPADO TRADO

in Amsterdam, 1655. Jacob Cats, lovingly spoken of as "Father Cats," was a Dutch poet and humorist who wrote many emblem books, and was a gentleman farmer. While

*See *Francis Bacon, and his Secret Society.*

a young man he visited England and later, in 1627, made another journey there, and was knighted by King Charles I. He lived to a great age. Among Cats' emblems is one, under his attractive title "Lampado trado," reproduced herewith. An ancient man hands the lamp of tradition across an open grave to a young man with an extravagantly large rose on his shoe buckle. Exactly this type of rose shoe buckle appears on the statue of Lord Bacon above his supposed tomb in St. Michael's Church at St. Albans.

Is the old gentleman passing on the lamp intended as a portraiture of the venerable adept who bestowed the "method?" If so, who could he be? Instantly a likeness comes to mind—Dr. John Dee (1527-1608), the sage of Mortlake. Very little is actually known about Dr. Dee except that he was frequently consulted by Queen Elizabeth in matters of state, and was dedicated to research in the esoteric arts, alchemy, magic, and spiritism. He was many years Bacon's senior, but they had several acquaintances in common, including Lord Burleigh.

The adept, Comte de St.-Germain, once admitted that he had assisted Dee in the production of his book, *A True Relation and What Passed Between Dr. John Dee and Some Spirits*. Charlotte Fell Smith says of John Dee, "He was of the new learning, though before Shakespeare and Bacon."*

At the present writing, I have discovered only one account of the meeting of John Dee and Francis Bacon. In the private diary of Dr. John Dee, published for the Camden Society in 1842, is the following entry under the date, August 8, 1581: "Mr. Bacon and Mr. Phillips of the court cam." This would almost have to be Francis Bacon, who was then about twenty years old. Sir Nicholas Bacon

*See *John Dee* (London, 1909).

was dead, and the other contemporary members of the family were not in court. It is also unlikely that Bacon's visit was in any official capacity; he had not yet sufficiently advanced his fortunes. In his little work, *Dr. John Dee: Elizabethan Mystic and Astrologer,* G. M. Hort, after estimating the strength and weakness of Dee's personality, concludes with this significant line, "But he passed on the Torch!"

—From *A True & Faithful Revelation, etc.* (London, 1659)
DR. JOHN DEE
The sage of Mortlake

That master of cautious utterances, Arthur Edward Waite, describes Dr. Dee as "precisely the kind of person who might have entered or possibly even founded a Secret Society like that of the Rosy Cross. . . . It might seem feasible that he was actually connected with our debated subject during its embryonic period."* Overwhelmed with his own audacity, Waite then devotes several hundred words

*See *The Brotherhood of the Rosy Cross.*

to retrenchment, and concludes that there is not the "least indication" that Dee belonged to any Secret Society.

If a man belonged to an esoteric Fraternity, it seems reasonable that he should not leave behind him a signed affidavit nor publish the fact during his lifetime. All that we can hope for is some subtle clue or intimation. At best, evidence must be circumstantial. Mr. Waite wasted his time attempting to prepare a documented chronological account of Rosicrucianism. He arrived nowhere, because he demanded records intentionally hidden and facts purposely concealed.

The Utopians

The intellectuals of the Renaissance period in European history revealed an almost total lack of social consciousness. There was no concept of a growing or unfolding human society. Life for the privileged classes was opportunity without responsibility. The individual lived to advance his own interests or the purposes of his own social level, oblivious of the pressing requirements of the human family as a group.

The medieval thinker contemplated the inevitable changes brought by the passing of time without sensing the presence of any purpose or pattern beneath the surface of shifting circumstances. He knew that he lived in a world different from that of the Greeks or the Romans, but the differences appeared incidental or providential. He never thought in terms of having outgrown old orders or old ways. So many artificial hazards, most of which originated in crystallized mental habits, obscured natural trends that there seemed no reason to assume any personal responsibility for progress. The proper end of life was to cultivate luxury, and

to devise various means of diverting one's attention from the inevitable tragedies which have always burdened existence.

Physical life was without purpose or incentive, and there seemed to be no valid reason to waste much effort or time building a better world for future ages one would not live to see. The Church taught that all human activity was controlled by the divine pleasure. Things happened simply because Deity willed them to happen, and men must endure that which the gods decree. The death rate in the city of Florence was high, a proof that the Eternal Father desired to chastise the Florentines. It never occurred to these good people that their perfectly reasonable habit of throwing all their refuse into the middle of their streets and leaving it there might have anything to do with their vital statistics. Unburdened by any morbid reflections about the relationship between cause and effect, there was slight incentive toward the correction of existing faults, errors, and delinquencies. In fact, it would be sheer audacity to attempt to improve upon conditions which God had decreed as the means of accomplishing his own fearful and wonderful ends.

Man is never so sure of himself as when he huddles with others of his kind, and all are dominated by common convictions. These convictions assume the proportions of universal truths. The era of exploration which followed the voyages of Columbus brought about a rapid change in the popular mind. A spirit of adventure was born, and man began to break through the self-imposed delusion which had limited his perspective for centuries. The Protestant Reformation enlarged the religious horizon, freeing the human intellect to explore the mysteries of the physical world without benefit of clergy. A courage to do and to

dare began to manifest itself in many parts of Europe and in several levels of the social structure.

This drift toward Humanism gained rapidly in momentum, and in three hundred years the vast structure of scholasticism was almost broken down. Man emerged as an active agent in shaping the destiny of his way of life. He began to perceive that he could play an important part in molding his own destiny. He glimpsed an evolving plan, with himself as a determining factor in the rate of his own progress. His convictions were summarized in the proverb: "God helps them who help themselves."

A social conviction is championed first by a few progressive spirits, and prominent among the pioneers of Humanism were the Utopians. Today the early efforts of these social visionaries are regarded as extravagant and fantastic, but in their own times, these men, through their writings, exerted a wide sphere of influence. Most of the Utopias were advanced originally as fictional works, but they were philosophic fiction. Each in some way depicted a new and better concept of life brought about by a conscientious desire to practice the essential precepts of Christian morality and ethics and simple human decency. The Utopian visionaries were really men of vision.

Most of the Utopias were inspired by Plato's Empire of the Philosophic-Elect. This was a commonwealth of the wise which flourished because its citizens conducted themselves in a civilized and enlightened manner. It has been pointed out that Plato was one of the most intellectually mature men of the ancient world. He traveled extensively and enjoyed the intimate association of Socrates, the outstanding socialist of his time. Plato made a thorough study of the political conditions of the Greek States and foreign nations, and had some brief but intensive personal experi-

THE ISLAND OF UTOPIA
According to the description by Thomas More

ence in government. He recognized the inevitable collapse of corrupt institutions, and advocated the fundamentals of social ethics; namely, individual integrity and collective responsibility. Although Plato's ideal state has never come into actual existence his conception has influenced practically all idealistic and humanistic reforms since his time.*

The Utopians suffered from the common fault of reformers. They were overoptimistic. They were moved by the conviction that human beings wanted to live well, but were prevented from so doing only by the external pressure of despotism and corruption. It is still a mooted question as to whether a better world will result in better men, or whether better men are necessary to make a better world. Most of the Utopians assumed the former, and they accomplished much even if the end they sought remained elusive.

The Utopias as conceived by their original authors usually existed in remote places, outside the boundaries of the traditional domination of the Church and state. In various ways the heroes of these social romances strayed from the folds of prevailing doctrines into some distant place, where a Philosophic Empire was flourishing under the wise leadership of saintly men administering enlightened laws. The Utopian states were of no great size, but were oases of integrity in deserts of corruption. It was the duty of the hero in each case to investigate the secrets of the success of these various communities and to bring back the record for the edification of his fellow men.

The early Utopias, with the possible exception of Bacon's *New Atlantis,* were dated in an amusing way; that is, they were heavily burdened with the prevailing prejudices of their times. The authors of these works were not really

*The introductory material by Felix Emil Held in his translation of Andreae's *Christianopolis.*

free souls, according to modern standards, but they were groping toward intellectual honesty. For example, Andreae's *Christianopolis* was stoutly Lutheran, and Campanella's *City of the Sun* was reminiscent of a well-regulated monastery. Both of these Utopias had the virtue of sincerity, although each advanced a cause close to the heart and experience of the author.

The trend in Utopias was distinctly toward the cooperative commonwealth. Men worked together, shared their goods in common, and practiced equality. Even this could be carried to an extreme, and we can but wonder what frustration inspired the idea that common ownership could be extended to include wives. If a trifle orthodox in some respects, and a little heterodox in others, most of the emphases were essentially sound. Education was stressed at a time when it was generally neglected, and all children were instructed in religion, morality, ethics, and social consciousness, as well as in the trades, crafts, arts, and sciences.

Each family was self-supporting. Work was honorable, and the drone was an outcast. Living was simple and orderly. Cleanliness and sanitation were stressed, and each citizen was responsible for his share in the common security. Disputes were settled by arbitration. War was rejected as a means of attaining justice, and the military, if it existed as a class, was entirely defensive. Scholarship and piety were greatly admired. Medicine was socialized. The citizen, by fulfilling his part in the community life, was entitled to all the advantages which the community could offer.

Such regimentation scarcely would satisfy the modern individualist. Life in most of the Utopias would be secure, virtuous, orderly, and devastatingly dull. In this way the fictions bore witness to the temperaments of their writers.

These men were mostly pious characters, aware of a pressing need, but not by nature especially liberal themselves. At best, their liberality was relative, but in their own times they were regarded undoubtedly as radical innovationists.

It was not until after the cycle of the first great Utopias was complete that the next group of socialized fiction made its appearance. The second cycle, extending through the 18th century, included psychological factors well worth noting. The Humanists, having freed themselves from the despotism of the schoolmen and the clerics, found the older Utopias unsatisfactory as concepts of solutions. Freedom was the new keynote, and there seemed little advantage to be gained by freeing oneself from the malevolent despotism of European civilization only to fall into the benevolent despotism of a Utopia, in which every virtue was regimented, and every action controlled by some kind of inflexible social conviction. The intellectual did not want to exchange one old world for another; he wanted to build a new world nearer to his heart's desire. Individualism was becoming a force to reckon with. Each man should be king of all he surveyed. Everyone should have his own Utopia, fitted to his own requirements. He desired not a finshed product with which to conform, but rather the raw material which he could fashion according to his own notions.

The place of the Utopias in the adept tradition is our primary concern. There can be no doubt that the writers of these works were influenced, at least indirectly, by the great philosophical institutions of antiquity. Probably Sir Thomas More (1478-1535) is the most difficult to explain and understand of these social idealists. He was not a man given especially to humanitarian impulses. He succeeded Cardinal Wolsey as Lord Chancellor of England. Though

just in his office, he was relentless in his persecution of heretics. He gained the bitter resentment of Henry VIII for refusing to attend the coronation of Anne Boleyn. He was committed to the tower because he refused to take the oath of supremacy. He was executed the following year, and his head exhibited publicly on London Bridge.

PORTRAIT OF THOMAS MORE

Wood engraving, after Holbein

Various explanations have been advanced to explain the motives which led to the writing of his *Utopia.* One group holds the work to be a satire, and another regards the production as inspired by an earnest desire to correct prevailing delinquencies. It is generally agreed that the book stems directly from the Platonic concept of social order. It is possible that the *Utopia* of More was the product of the Secret Societies, which were busily at work under the surface of European politics. If so, the entire subject invites a deeper and more thorough consideration.

There can be no doubt that Andreae's *Christianopolis* was a definite product of the Esoteric Schools, with which the author's name has been associated for more than three hundred years. The same remarks apply to Bacon's *New Atlantis.* At the same time the more obvious factors should not be ignored.

The discovery of America and the highly colored reports of the Spanish and Portuguese navigators changed the whole complexion of European thinking, inspiring intellectuals to a variety of conjectures about the cultural achievements of strange and distant peoples. There were many vestiges of an advanced civilization on the Western Hemisphere. Imagination enlarged the reports that drifted back with the returning adventurers. It seemed highly probable that in isolated areas, far distant from Europe, communities could exist practicing utopian policies, and living under enlightened, even inspired, systems of government, society, and education. The Empires of the Aztecs and Mayas may have exercised a considerable influence upon the receptive minds of progressive thinkers in England and on the Continent of Europe.

The New Atlantis

The most scientific and philosophic of the Utopias is the *New Atlantis, A Work Unfinished,* by Francis Bacon. This fable was published for the first time in 1627 as a kind of appendix to Bacon's *Sylva Sylvarum.* In his preface to the original edition, which did not appear during his lordship's lifetime, William Rawley, Bacon's chaplain, thus describes the purpose of the *New Atlantis:* "This fable my lord devised, to the end that he might exhibit therein a model or description of a college, instituted for the interpreting of nature and the producing of great and marvelous works for the benefit of men."

Rawley also explains that Bacon was diverted from the completion of this fragment by his desire to complete the *Sylva Sylvarum*. As a result the work was never perfected, and, like Plato's earlier account of the Atlantic Empire, it ends abruptly. It is possible that Bacon left other material or at least an outline for the perfection of his fable. In 1660 a book was published in London with the following

FRANCIS BACON, BARON OF VERULAM, VISCOUNT ST. ALBANS

title: *New Atlantis. Begun by the Lord Verulam, Viscount St. Alban's: And Continued by R. H. Esquire.* As Sir Edwin Durning-Lawrence points out, R. H. Esquire, whom no one has succeeded in identifying, describes a number of extraordinary inventions such as submarine boats to blow up ships and harbors, and telegraphy by means of magnetic needles.*

Several authors have attempted to show that the *New Atlantis* was not merely an ingenious fabrication or inven-

*See *Bacon is Shakespeare.*

tion but a description of an existing Secret Society, of which Bacon was the founder or head. These writers have derived considerable comfort from a book named *The Holy Guide,* by John Heydon (London, 1662). Heydon reprinted the *New Atlantis* with certain minor but ingenious changes. He called his revision *A Voyage to the Land of the Rosicrucians,* and inserted references to this Order throughout the original text. Thus Bacon's *Governor of the House of Strangers* became in Heydon's version "a Christian priest of the Order of the Rosy Cross." The always skeptical Arthur Edward Waite devotes some space to an effort to annihilate Heydon's reputation and account, assuming the author of *The Holy Guide* to be a clumsy plagiarist and deceiver.*

It appears somewhat unreasonable that Heydon could have expected his use of Bacon's fable to pass unnoticed and uncriticized. He must have realized that a Society of scientists and scholars, patterned upon the college of the *New Atlantis,* had been in the process of integration for some years. Perhaps he knew whereof he spoke when he declared that the mysterious city of Damcar, where the illustrious but elusive Father C. R. C. of the Rosicrucian manifestoes was initiated, was located on the eastern side of Bacon's island of the adepts. After all, Bacon describes his college as located "in God's bosom, a land unknown."

Although there has been considerable speculation about the *New Atlantis,* how and why it came to be written, it remained for Miles Poindexter, in his *Peruvian Pharaohs,* to point out a possible source for the basic concept. In the *New Atlantis* the "Governor of the House of Strangers" makes a considerable speech describing the origin of the scientific commonwealth. In this address there are a num-

*See *The Brotherhood of the Rosy Cross.*

ber of interesting and significant statements. The Governor describes the great Atlantis "that you call America." Later he says: "The said country of Atlantis, as well as that of Peru, then called Coya, as that of Mexico then named Tyrambel, were mighty and proud kingdoms in arms, shipping, and riches: so mighty, as at one time (or at least within the space of ten years) they both made two great expeditions; they of Tyrambel through the Atlantic to the Mediterranean Sea; and they of Coya through the South Sea upon this our island."

According to Poindexter, Coya is Colhua, which was pronounced Coya in Peru. The oldest and highest culture of the Peruvians was that of the Colhuas. "From what source," he askes, "did Bacon learn, as he implies, that the 'Coya' was the oldest and greatest civilization of Peru?—a fact which was unknown to modern science until it was demonstrated by Max Uhle and other archaeologists."

Bacon also mentions that as an emblem of sovereignty the princes of the *New Atlantis* wore in their turbans a golden wheat ear. The headdress of the Incas was turban-like, and in the portrait of the Inca Huascar the scepter of rulership is crowned with a golden ear of wheat.* It is the opinion of Poindexter, who devoted many years to the study of early American and Polynesian civilizations, that Bacon's scientific college was patterned after schools of learned men flourishing on the Western Hemisphere and the islands of the South Pacific long before the navigations of the Spaniards. In fact, he finds traces of such institutions in many parts of the world. He writes: "That such an institution actually existed among the Aryan ancestors of the Polynesians appears from the traditions preserved among the learned, high-caste Maori, and Polynesian pro-

*See *Peruvian Pharaohs.*

fessional historians. It is another case where the tradition itself is as important as the fact it relates."

In support of this conclusion he quotes a Maori tradition reported by Eldson Best: "Now a meeting pertaining to the School of learning was held. The place whereat the house was situated was Pu-hi-raki (in Irihia, the traditional cradle-ground of the Maori) and the meeting was held there. . . . The object of this meeting was the ending of the war."*

A similar tradition is preserved by T. S. Foster and relates to the ancestors of the Rarotongas in the Indus valley. "In Atia [Asia] stood the 'Place of Many Enclosures,' or 'Place of Spirits,'—a great building which rose to the height of seventy-two feet, and was surrounded by a wall of stone. Here the spirits of the ancients after death foregathered with the gods, and chiefs and great priests met to elect kings, and to consult for the governance of men, children, and slaves."†

Learned Societies certainly existed among the Aztecs, Mayas, and Incas. It would seem that in some way Bacon had become aware of these institutions. There is much in his *New Atlantis* reminiscent of the great Amerindian civilizations of Central and South America. It is most intriguing to speculate upon the possibility that Bacon's program for the advancement of the sciences, which led to the establishment of the Royal Society in England, was based upon schools of priestly scholars already flourishing in the Western Hemisphere.

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*See *Irihia.* Pol. Soc. Jour., 1927, p. 348. The Whare-wananga, "neither more nor less than a College of Learning," S. Percy Smith, *Report* Hawaiian Society, 1910-11, p. 10.

†See *Travels and Settlements of Early Man, p.* 287.

Institutions of initiation similar to those of ancient Greece and Egypt must have existed among the early Americans. For example, the words of the old Cuban councilor on the occasion of his conversation with Christopher Columbus might well have originated in the rites of Eleusis or in the Colleges of the Druids: "I have been advised, most mighty priest, that you have of late with great power subdued many lands and regions heretofore unknown to you, and have brought great fear on all the people and inhabitants thereof, which good fortune you will bear with less insolency if you remember that the souls of men have two journeys after they are departed from this body; the one foul and dark, prepared for such as are injurious and cruel to mankind; the other pleasant and delightful, ordained for those who in their lifetime loved peace and quietness. If, therefore, you acknowledge yourself to be mortal, and consider that every man shall receive just rewards or punishments for such things as he hath done in this life, you will wrongfully hurt no man."*

Bacon's fable of the *New Atlantis* is a veiled description of the Esoteric Schools which have flourished among all the nations of antiquity as the proper custodians of essential learning. His account suggests the possibility of the reestablishment of the Mysteries no longer hidden, but revealed in all their splendor as the natural and proper universities or colleges for the perfection of mankind. Science is an extension of philosophy, and the scientist must be more than a secretary of nature. He must be also a priest of God; not a man addicted to theology in the ordinary meaning of that word, but an initiate-sage whose wisdom is founded in the apperception of causes. He must know that all physical phenomena are suspended from mysteries in

*See *The Aborigines of Porto Rico*, Eth. Ann. 25. Smithsonian Institution.

the Divine Nature. The *New Atlantis* bears the seal of the adept tradition. Some may choose to regard it as fiction, but the thoughtful realize that the preservation of human society and the ultimate perfection of man require the restoration of the College of the Six Days Work.

The Royal Society

An immediate and significant result of Lord Bacon's program for the restoration of learning, as set forth in the *New Atlantis,* was the creation of the Royal Society. It is therefore appropriate at this time to summarize the circumstances that led to the establishment of this learned group. The origin of the Royal Society is obscure, as is nearly everything in which Lord Bacon played a part. Although the year 1660 is usually given as the official date of its foundation, and it was raised to its present status by Charles II in 1662, it is known that the Society was an outgrowth of earlier groups of intellectuals. These met at regular intervals in semisecrecy to exchange opinions and discuss problems of literary and scientific interest.

Most of the important Rosicrucian manifestoes announcing the formation of a Secret Order to reform religion, philosophy, and science were issued between 1614 and 1617. In 1616-17 the historian and poet, Edmund Bolton, was able to interest James I in the forming of a Society for the advancement of learning to be called "King James, His Academe, or College of Honour." The organization was to consist of three classes of members, and the symbol of the Society was to be a green ribbon with the letters J. R. F. C. (Jacobus Rex, Fundator Collegii) beneath the imperial crown. The members were to love, honor, and serve one another according to the spirit of St. John.

The death of King James in 1625 and the political agitations which followed resulted in the disappearance of

this philosophical Society, but we have no proof that it actually ceased to function. The idea was publicly revived in the 11th year of the reign of Charles I, who granted license under the privy seal to found an academy or college called Minerva's Museum. The special purpose of this institution was to instruct young noblemen in the liberal arts and sciences.

The French Academy was founded, according to report, in 1629 by a group of nine men of letters who met weekly. At the suggestion of Richelieu, but much against their own desire and pleasure, these scholars incorporated on March 13, 1634. About the same time an academy called *Die Fruchtbringends Gesellschaft* (The Fruitful Society) was established at Weimar. It is interesting to note that learned groups appeared in most of the countries in Europe in the period between 1616 and 1640.

Robert Boyle, chemist and natural philosopher (1627-1691), was schooled at Eton where Sir Henry Wotten, one of the original Baconian circle, was Provost. Boyle traveled in Europe, and settled in Oxford, in 1654, where he met Sir Christopher Wren. He corresponded with Sir Isaac Newton, John Evelyn, Henry Oldenburg, and Samuel Hartlib. This Hartlib, incidentally, was devoted to the Utopian ideas of Johann Valentin Andreae and Johann Amos Comenius, a disciple of Andreae. Comenius was brought to England in 1641-42 to map out the details for a Society of scholarship.

Sometime before 1646, Boyle attended the meeting of a group which called itself the Invisible College. In a letter to Mr. Marcombs dated October 22, 1646 (sixteen years before the incorporation of the Royal Society), Boyle refers to a secret assemblage of scholars by saying that its members "will make you extremely welcome to our Invisible

College." In a letter to Mr. Francis Tallents written in the same year, Boyle writes: "The best on't is, that the cornerstones of the Invisible (or, as they termed themselves, the philosophical college) do now and then honor me with their company." This quotation seems to refute the opinion held by some that Boyle was the founder of the Invisible College.

According to Charles Richard Weld: "In May 1647 Boyle again alludes to the Invisible College in a letter to Hartlib, which leaves little doubt that he meant by this title that assembly of learned and high-minded men who sought, by a diligent examination of natural science which was then called the *New Philosophy,* an alleviation from the harrowing scenes incidental to the Civil War."*

There is no doubt that Francis Bacon supplied the incentive which led to the springing up of a network of Societies on the European Continent which were in communication with each other and which practiced a pattern of interlocking memberships. To the members of these various groups can be traced a number of the most important philosophical, scientific, and political writings of their time. To use Bacon's own words: "I rang the bell that drew the wits together." This complex of intellectual groups scattered about Europe and, appearing to focus in the Invisible College in England, seems to meet the requirements of the College of the Holy Spirit described in the manifestoes of the Rosicrucians.

The Invisible College in its turn emerged to public admiration as Gresham College until 1660, when it became the Academy. The English poet, Abraham Cowley (1618-1667), was a moving spirit in this transition period which ended in the founding of the Royal Society. He took a

*See *History of the Royal Society* (London, 1848).

lively interest in scientific research, and published in 1661 a pamphlet, *The Adventure of Experimental Philosophy.* At the suggestion of John Evelyn, the distinguished diarist who was also interested in the Royal Society, Cowley wrote

—From *The History of the Royal Society of London,* by Thomas Sprat (Lon., 1667)

THE ARMS OF THE ROYAL SOCIETY

an ode dedicated to this group, and this poem was probably his last work. Cowley was buried in Westminster Abbey, which indicates the degree of admiration in which he was held.

Cowley's friend, Thomas Sprat, one of the founders of the Royal Society in its final form and afterwards Bishop of Rochester, wrote *The History of the Royal Society* which was first published in 1667. He prefaces his history with Cowley's *Ode to the Royal Society.* There are several references to Bacon in this poem. To quote three lines:

Bacon at last, a mighty Man, arose,
Whom a wise King and Nature chose
Lord Chancellor of both their laws. . . .

In the text of his book, Sprat implies by a curious negative statement that the Royal Society was the fulfillment of Bacon's dream: "Even my Lord Bacon, with all his authority in the state, could never raise any College of Salamon, but in a romance." The entire outline given by Sprat shows clearly that it was the purpose of the Society to bring this romantic conception of learning into a physical reality. Needless to say, the rules of thinking advocated by the Royal Society were entirely Baconian.

The temper of the undertaking and its roots in the philosophical Mysteries of antiquity can be implied from the writings of Sprat, who was the first historian of the Society. "It is not to be questioned," he observes, "but the Egyptians delivered the rites of their religion to strangers [Grecians], with as much solemnity at least, as they did the Mysteries of their hieroglyphicks or philosophy. Now then, let Pythagoras, Plato, and Aristotle, and the rest of their wise men, be our examples, and we are safe."

Another curious link in the chain of circumstances which binds the Royal Society to the esoteric tradition is suggested by Hugh B. C. Pollard: "We find in association with it [the Royal Society] not only Boyle, but Sir Christopher Wren, Sir Robert Moray, Elias Ashmole, and Locke. These are not only the most important names in the early Royal Society, but also in English Freemasonry. Sir Robert Moray, who was the driving force behind the Royal Society, had entered the Rosicrucian Fraternity in 1641, and was also the driving force in Speculative Freemasonry. Prior to this period we have no satisfactory trace of any Masonic organization other than purely operative or guild concerns.

There is no trace of any person of quality in association with these minor guild Mysteries, yet between 1630 and 1660 we find people of social eminence—and it was a day when social-caste rules were binding—enrolled in Masonic organizations.

"The balance of evidence suggests that there is a very strong connection between the early history of the colleges which eventually became the Royal Society and the early history of English Freemasonry. The Bacon tradition had been handed down in full and successfully in so far as the exoteric or scientific side of his concept was concerned, but the inner secrets of his philosophy—the esoteric teaching of Rosicrucianism—this had not been transmitted. The scaffolding of symbolism remained, bits and pieces of the tenets, ideas, suggestions—but not the all-essential clues. The secrets had been lost."*

Symbols now definitely associated with Freemasonry appear on the title pages of the acknowledged writings of Andreae, Bacon, Fludd, and others belonging to this circle of "unknown philosophers." These emblems include the compass and square, the plumb line, the two columns, the blazing triangle, and the All-Seeing Eye. Thirty-three gentlemen met together in the closing years of the 16th century for the purpose of restoring the glory of the guilds. They adapted the traditions of the Dionysian Artificers of Greece and the Collegia of Rome to their own peculiar purposes; namely, the rebuilding of Solomon's Temple as the Salamon's House of Bacon's *New Atlantis* or the College of the Six Days Work. This was before the publication of Bacon's philosophical fable, but the scheme had been perfected approximately thirty-three years prior to the printing of the *New Atlantis*. All this was part of a well-laid plan

*See *Discovery, A Monthly Popular Journal of Knowledge*, Vol. 7 (May 1926).

to restore the Mystery institutions of antiquity as a means for the accomplishment of the universal reformation of human society.

The Pansophic College

Comenius is known to have exercised a considerable force upon Masonic and other Secret Societies operating in Europe in the early years of the 17th century. He became a chaplain of the Bohemian Brothers, and, like most religious liberals, suffered considerable persecution. Exiled from Austria with other non-Catholics, he traveled extensively and resided four years in Hungary and Transylvania by invitation of Prince Ragozcy. It is said that when James Anderson compiled his celebrated work, *The Constitutions of the Freemasons,* in 1723, he incorporated many of the elements of educational reform outlined by Comenius.

We must pause for a moment, therefore, and consider the Pansophic system of education, at which Comenius worked so diligently between 1630 and 1637. During these years, he was integrating a program or method of universal education based upon the Baconian concept of learning. Comenius sent a long letter to Hartlib in England outlining his project. Hartlib, already referred to in connection with the Royal Society, was so impressed that he published the epistle without permission in 1637. Later in his *Collected Works,* Comenius called this letter *Prodromus Pansophiae.*

The *Prodromus* presents a sketch of the Pansophic University, which combines the function of a college and a temple. The plan is Utopian in the education field. Christian Pansophy, which is idealistic encyclopedism, is divided into seven parts. The first part explains the need and

possibility of such a college-temple, and sets forth its structure and dimensions. The second part reveals "the inner apparatus of wisdom," and the fundamental principles and axioms by which man may attain to the knowledge of all things knowable. The third part examines all visible Nature toward the discovery of secret causes. The fourth part explores the human personality and its reasoning powers. The fifth part treats of man's spiritual nature and his restoration in Christ. The sixth part is the true and, to the world, unknown theology, which leads all men to God. The seventh part sets forth the means by which this true and eternal wisdom can be disseminated throughout the world.

Comenius was convinced that previous systems of education, both religious and secular, had failed because they led to competitive specialization. The lawyer was ignorant of philosophy; the physician was without spiritual insight, and the physicist knew nothing of metaphysics. Through Pansophy the human being was to be led gently and wisely through the knowledge of *things* to the love and service of God, the source of all things. The Baconian foundation of this scheme is obvious, and the fact that the outline was published at Oxford prior to the founding of the Royal Society may have influenced the form and constitution of this learned body.

Although the use of the word *pansophy* to designate an organization or college of universal science is generally supposed to have originated with Comenius, the term actually links this great educator directly with the Brotherhood of the Rosy Cross. Comenius was twenty-six years old when an obscure writer, who signed himself Theophilus Schweighardt Constantiens, published a curious little work entitled *Speculum Sophicum Rhodo-Stauroticum.* The title page

states that the book is an "extensive explanation of the *Collegium* [society, brotherhood or universal building] and of the rules of the specially enlightened Brotherhood of the Rosicrucians." The author, who describes himself "by the grace of God and Nature unchangeable forever," concludes his preface with the words: "From our centralleanic Museum I wrote this on March 1, 1617." The title page is dated 1618, and no place of publication is given.

Frater Theophilus, after rambling about in a maze of pious phrases, finally gives the following description of the *Collegium* of the "through God, high-enlightened Brotherhood of Rosencreutz." Much can be read between the lines of his curious wording.

"It is a building, a great building, without doors or windows; a princely, yes, imperial palace, to be seen from everywhere and still hidden from the eyes of men. It is adorned with all kinds of divine and natural riches, and a satisfactory examination in its theory and practice is allowed to everyone without extra remuneration or expense. But this privilege is practiced by but few, since the building seems to be badly constructed, poor, old, and well-known to the mind of the news-hungry and stupid people. Of itself, it is, however, so rich, so artistically and marvelously constructed that there is no art, science, riches, gold, precious stones, money, possessions, honor, authority and knowledge in the whole world which cannot be found in this most blessed palace in the highest degree.

"It is, however, thus fortified by God and Nature and protected from the violence of imprudent people that though all battering-rams, cannons, and petards, and more such newly invented war instruments would be turned against it with the greatest possible force, still all human effort and labor would be in vain and for nought. This

now is the *Collegium ad S. S.* of the Brotherhood of Rosencreutz. This is the royal, yes, more than imperial palace, whereof the brothers speak so kindly in their history *(Fama);* wherein are hidden the gorgeously precious treasures and riches; in this book they are clearly enough indicated."

While all this description is interesting and certainly refers to the concept of a universal college-temple, the point of greatest interest lies further on in the tract. On page fifteen of the *Speculum,* the reticent Theophilus remarks: "I have advanced so far in my Pansophistic studies [*Pansophicus studiis*] that I would not therefor exchange all the great riches and treasures of this world."

Later, on the same page, our author has a subheading which reads: "Here begins the happy Pansophia of the Rosicrucians, founded by God the Almighty from the eternity of the world on and graciously reserved for the sons of this blessed century." The *Speculum* ends with three engraved plates, the first of which is called the "Tree of Pansophia." The figure is reproduced later in the collection of Rosicrucian diagrams, published under the title *Geheime Figuren der Rosencreutzer* (Altona, 1785-1788).

The *Speculum* also contains the only known representation of the *Collegium Fraternitatus.* The Temple of the Rosy Cross is depicted on wheels, suspended from heaven by a cord, and surrounded with emblems relating to the foundation of the Society. Thus we have a direct reference to a Pansophic College published nineteen years prior to the outline for such an institution with the same name prepared by Comenius. All things considered, we are entitled to suspect that more than a happy accident is involved. The college-temple projected by Comenius, Bacon's College of the Six Days Work, the Rosicrucian workshop, and the

Invisible College mentioned by Boyle, in which Hartlib was a moving spirit, are remarkably reminiscent of each other. It is most unlikely that they could have represented independent enterprises, the more so when we consider the overlapping of prominent memberships.

TITLE PAGE OF SPECULUM SOPHICUM RHODO-STRAUROTICUM

The title page of the *Speculum,* reproduced herewith, presents many curious emblems relating to the correction of the educational deficiency emphasized by Comenius. Two female figures—one labeled Physiologia, and the other Theologia—immediately attract the attention. They personify science and religion. The figure of science carries the emblems of religion: the flaming and winged heart, the rose of divine love, and the palm of martyrdom. The figure of religion has a heart suspended from its neck, but it carries the compass and a rule inscribed "Nature and Art." Here, then, is a synthesis of learning, with science supporting religion, and religion supporting science. The entire engraving represents the concept or method by which the universal reformation of human society is to be accomplished. Beneath the panel containing the title is one of the oldest of the Rosicrucian seals, a cross within a wreath ornamented with four roses.

The Robinsonaden

A type of literature called the Robinsonaden made its appearance in the early years of the 18th century. The first concrete example of this literary trend was Defoe's *Robinson Crusoe.* Other outstanding works of this class include *Histoires des Sevarambles of Vairasse, Die Insel Felsenburg,* and the *Life of Joris Pines.* As a result of shipwreck, one or more persons are cast upon an uninhabited island. The gradual improvement of themselves and adjustment to a new and solitary environment are the outstanding features of these Utopias.

The internal pressure toward individuality, which was building up in the human subconscious, was introduced for public consideration by such works as *Robinson Crusoe.* Although generally attributed to Daniel Defoe, there are

some reasonable doubts about the true authorship. Certain material originated in the adventures of Alexander Selkirk, who had given his diary and related papers to Defoe. Beneath the factual incidents, however, is a powerful psychological summary of the human being confronted with the problem of organizing himself and creating a way of life on a remote island in the midst of a vast sea. Crusoe is impelled to go forth adventuring to escape from the pressure of old traditions. In his quest for fame and fortune, he finds himself alone, an experience common to all original thinkers. First, he longs for the companionship of others, but finally resigns himself to the sober task of putting his own little island in order and seeking contentment and security within himself.

The philosophic implications of the story of Robinson Crusoe are enormous, but receive scanty considerations from the average reader. The hero is modern man attacking the problems of physical existence on a little island, which represents the planet earth itself. Here, isolated in the sea of space, the castaway must build everything that he needs, and protect himself from all natural hazards by his own skill and patience. Discouraged of receiving outside assistance, that is of being rescued by the facilities of conventional society, he must face all responsibilities alone, accomplishing for himself all that is necessary for the survival of himself.

The success of the book *Robinson Crusoe* was immediate, and it ran through four editions in four months. This could mean only that the popular mind was drifting on the tide of social pressures toward the concept of self-reliance. Man was no longer satisfied to be the victim of his world and its dominant trends. He sensed the possibility of attaining victory over circumstances by the integration of his own

personality. In substance, he was heading toward rugged individualism. At the same time most were aware of the magnitude of the undertaking which intrigued their minds. They had to build a new world, opposed at every step by vested authority. Only those who could find some internal strength could hope to survive the pressure imposed by environment.

After *Robinson Crusoe* had received wide approval as a book of the new age by those who could read between the lines, several other works appeared attacking the basic problem from different viewpoints. These together constitute what is called the Robinsonaden Cycle.

All the Utopias are efforts toward the crystallization of the concept of the Philosophic Empire. The wise man's city, ruled over by the Philosopher-King, is the heroic estate of man himself. Here, between heaven and earth, the human being must create his proper and natural abode. The physical world is insufficient to meet the requirements of unfolding consciousness, and the spiritual spheres are too distant and exalted to be acceptable to the average mortal. Instinctively man aspires to create a middle ground free from excess and extreme wherein to fashion his perfect way of life.

All the islands of the Robinsonaden are havens for those who have drifted long and hopelessly in the sea of despair. Islands are the peaks of submerged mountains, and they represent in the romantic fables spheres of spiritual security. In each case salvation is an escape to a higher level of consciousness. The principal difference between the 17th-century Utopias and the 18th-century Robinsonaden lies in the condition of the land where the castaway finds refuge.

In the older cycle, the adventurer discovers a well-

organized society which excites his respect and even veneration. The philosopher's city already exists somewhere as a model state. This harps back to Plato's doctrine of archetypes or patterns. But the later cycle is Aristotelian; the island is uninhabited, an earthly paradise which the deceits of men have not corrupted. Here the survivor must create his own Utopia, and unfold his own convictions.

The drift toward materialism or naturalism as a psychological force becomes apparent. The human mind, struggling to escape from the pressure of traditionalism, rejected the past *in toto,* the good with the bad. There was no plan of life until man made his own. It was necessary to emphasize this point, for it was the key to the emergence of the dominant conviction of the modern human being. The idealist was not a prodigal son returning repentantly to his father's house, but a disillusioned wanderer resolved to find some quiet spot and build a house of his own.

The 18th-century Ulysses had most of the adventures of the ancient Greek hero, but he lacked the motivation upon which Homer's *Odyssey* was built; that is, the long journey back to the far-distant native land. The 18th-century intellectual was spiritually homeless. He had no desire to return to that which he had left behind. It was this rejection of the spiritual homeland with all its implications as the motivation for the journey of life that resulted finally in the modern age of desperate material enterprise.

The Robinsonaden expounds two solutions to the dilemma of the cultural shipwreck. The first, exemplified by *Robinson Crusoe,* meets the emergency by personal adjustment and acceptance. The survivor of the disaster passes through a series of internal decisions, and then settles down with resignation to meet the challenge of survival. In other words, he adapts himself to the circumstance in which he

is placed. It appears impossible for a lone individual to create a new social system for others. In *Die Insel Felsenburg,* circumstances are set up which permit the development of a positive social concept. The survivors take an active and aggressive role. They impose their own patterns upon their environment, and emerge as victors over the challenge of Nature. They demand the natural heritage of their kind, and assert the supremacy of mind over matter.

The most advanced and highly specialized of all the Robinsonaden was *Die Insel Felsenburg,* published by Johann Gottfried Schnabel, in four volumes, between the years 1731 and 1743. Schnabel's book, which originally appeared under the title *Wunderliche Fata Einiger See-Fahrer, adsonderlich Alberti Julii, eins gebohrnen Sachsens,* etc., is the story of the wonderful fate of a seafarer who was wrecked on the island of Felsenburg. This work, which is little known to English readers, unfolds the social implications of Humanism with all the ponderous machinery of detail so native to the German mind.

The springboard of *Die Insel Felsenburg* is the familiar story of the shipwreck. The hero, Albertus Julius, seeking a new home to escape the confusion of the Thirty Years War, was cast away on the island of Felsenburg, where he established an ideal state. Whereas most of the other Robinsonaden are rooted in the psychology of the 17th century, *Die Insel Felsenburg* expounds the moving tenets of Jean Jacques Rosseau, including the rebellion against civilization and the dynamic desire to return to a natural way of life.

The shipwreck strands four persons on the island of Felsenburg. These are Albertus Julius, a French aristocrat by the name of Lemelie, and a young married couple, M. van Leuven and Concordia, his wife. In a cave

among the rocks of the island, these four come upon a human skeleton. With it is an autobiography of the unhappy victim of a previous shipwreck. From this writing the four survivors gain a valuable knowledge of living conditions on the island. Of course, the skeleton and the record found with it signify tradition and the experiences of the past upon which the new social order must be built.

So fertile is the land that material necessities present no problems, and, with the exception of the human equation, life unfolds toward a paradisiacal state. Albertus, van Leuven, and Concordia are dominated by the new cultural concept, and are impelled toward a high standard of human dignity and relation. Lemelie, however, who comes from an old noble family, personifies the Renaissance pattern of conduct, and attempts to set himself up as the sole dictator of the island. In the feuding that follows, Lemelie kills van Leuven in an effort to gain Concordia for himself. In order to protect Concordia, Albertus, in turn, slays Lemelie.

The descendants of Albertus and Concordia become the citizens of the little state of Felsenburg. The social development of the group rests solely upon the foundation of behavior, and the members are carried along toward the solution of their problems by this communal consciousness. It has been said that *Die Insel Felsenburg* should be included in the group of so-called anarchistic Utopias. If so, this is a purely cultural anarchy with very few political factors. According to Fritz Bruggemann, cultural Utopias develop at the end of a cultural epic, which has grown old and worn out and, therefore, induces us to look longingly to the future.*

While intrigue, treason, power, and force used for egocentric purposes were the keynotes of the Renaissance man,

**Utopie und Robinsonade* (Weimar, 1914).

the 18th century developed an entirely new group of social and cultural values which tended to universal brotherhood. This new pattern of human tendencies is the content of Schnabel's Utopian message. Moralities are clarified; marriage is placed on the foundation of love and fidelity, and genuine emotions of piety and brotherly affection distinguish the ideal.

There is a curious spirit of mistrust, however, running through the entire story. This is first personified by Lemelie, and it is later intensified in the attitude of Concordia and Albertus toward the world outside of their island. Their resolution to remain is not based entirely upon the integrity of their own social experiment. They are afraid of the outside world with its intrigue and deceit. In substance, there is a strong factor of escapism. They would never have attempted to escape from their island, or even considered such a move, had it not been that they needed to secure mates for their children.

Die Insel Felsenburg should not be regarded merely as a haven for those political refugees of the mind who are seeking to escape the tyranny of corrupt political institutions; rather the emphasis is upon a much higher level. They are searching for a simple, honorable way of life, where they can live according to virtue, peace, and harmony. Their particular adversary is the immorality of masses and privileged classes. The search is for an idealization of personal relationships.

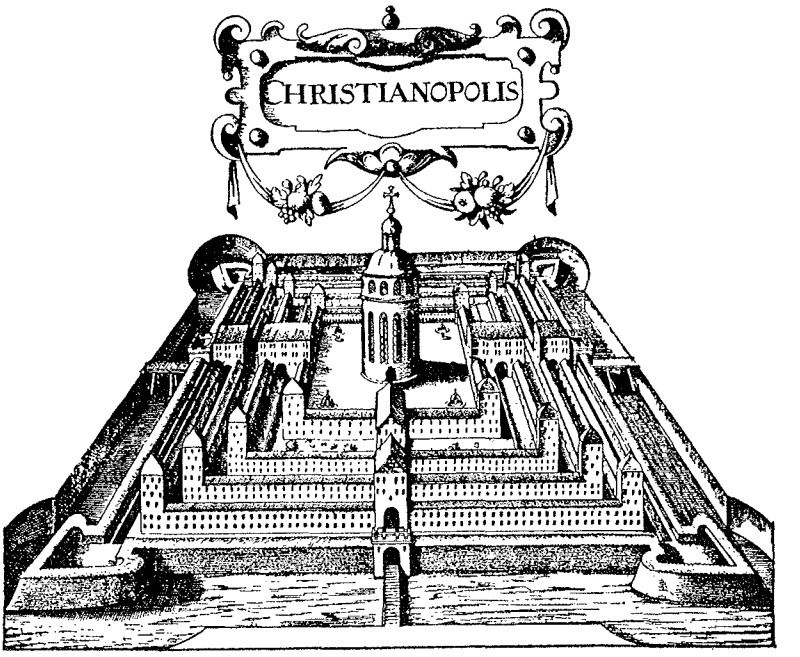
Early editions of *Die Insel Felsenburg* contain a map of the island. From this it is evident that a representation of the human brain is intended. As a compass point should normally be directed to the north, the map must be inverted. When this is done, the internal construction of the brain becomes evident. The Utopian scheme is an escape

toward an intellectual life, an adventure in a world of mind. The island of Felsenburg exists primarily as an experience of thought, and the brain symbol becomes entirely appropriate to represent the physical empire of the thinker. A comparison of this map with the earlier engraving which occurs in the first editions of More's *Utopia* shows clearly that both islands are cranial in form and are identical in meaning.

The Philosophic Empire of the Platonists and Neoplatonists was an ever-existing state of consciousness to which man must ascend by the circuitous route of self-discipline. The dimensions and proportions of the ideal world were already established, and must be accepted or rejected, never modified or changed. The journey to the Utopia was inward toward the self, and the end to be attained was an experience of conscious identification with the universal plan.

We can compare Andreae's ground plan of the fabulous city of Christianopolis with a Tibetan Buddhist symbolic painting of the Western Paradise of Amitabha. Immediately it becomes evident that the "city four-square" described in the vision of St. John, the mountain Meru, the home of the gods in Brahmanic theology, the heavenly city of Asgard, where the Nordic All-father held court, and the mystic shrine of the Knights of the Holy Grail at Mont Salvat are all one and the same. The Blessed Isles of the West, the Gobina (the sacred island in the sand ocean of Shamo), the lost islands of the Atlantides—each represents overstates to which the human being must attain by the ritualistic journey and shipwreck.

Such a mystical conception, however, was contrary to every instinct of 18th-century Humanists. Without the spiritual anchorage of ancient concepts, they became wan-



—From the *Reipublicae Christianopolitanae Descriptio* (Strasbourg, 1619)
AN IDEAL REPRESENTATION OF THE REPUBLIC OF CHRISTIANOPOLIS

derers in an intellectual world, recognizing no source of salvation except the passing security that they could build with their own energy and ingenuity. Having no realization of an interior life to be attained by mystical apperceptive faculties, they directed their mental energies toward the creation of a heavenly state in the physical world.

Man, unconscious of the universal edict which demands self-mastery, settled down to the intensely modern program of making himself ruler over his physical environment. But there is a minor chord of pathos in all the Robinsonaden. The human being cannot become the supreme autocrat over time, place, and condition. All that he builds is swept away by the currents of universal time. He must be eternal-

ly vigilant, ever on the defensive, and always in the presence of ultimate disaster. He cannot escape the pressure of the human collective. Some day strange ships will reach his desert isle; his magnificent experiment will crumble away and its ruins be absorbed into the great stream of human motion.

At first the castaway longs for the coming of ships. Later he lives in constant fear of the appearance of distant sails. He is a mental creature, and in his small security he wonders what is happening in that larger outside world from which he came. There is a rocky island in the midst of the sea. If a man is exiled to that island, his loneliness is punishment; if he chooses the island, then he interprets his aloneness as peace, but in either case, he is a man on a rock, looking out across a waste of waters. When a world fears a man, it may exile him. When a man fears his world, he may exile himself. The materialist always discovers in the end that his journey leads him to some lonely rock from which he must look out toward space and the stars. It is only the truly wise man whose adventure of living brings him back at last to that far country which is his real home.

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