

# MASONIC ORDERS OF FRATERNITY

THE ADEPTS IN THE WESTERN  
ESOTERIC TRADITION, PART FOUR



THE ADEPTS

In the Western Esoteric Tradition

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MASONIC ORDERS OF FRATERNITY

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Masonic Orders of Fraternity  
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# MASONIC ORDERS OF FRATERNITY

## FOREWORD

The direct descent of the essential program of the Esoteric Schools was entrusted to groups already well-conditioned for the work. The guilds, trade unions, and similar protective and benevolent Societies had been internally strengthened by the introduction of a new learning. The advancement of the plan required the enlargement of the boundaries of the philosophic overstate. A World Fraternity was needed, sustained by a deep and broad program of education according to the "method." Such a Fraternity could not immediately include all men, but it could unite the activities of certain kinds of men, regardless of their racial or religious beliefs or the nations in which they dwelt. These were the men of "towardness," those sons of tomorrow, whose symbol was a blazing sun rising over the mountains of the east.

While it is difficult to trace the elements of a pattern never intended to be obvious, the broad shape of the design is dimly apparent. The Invisible Empire, integrated and ensouled by Bacon and his so-called literary group, was the archetype of those democratic Societies which directly and indirectly precipitated the era of revolution. Thus, the way was cleared for the first great experiments in practical self-government. Much more was required than a statement of human rights. It was necessary to prepare the individual to administer such rights. There can be no enduring freedom for those who cannot protect liberty with intelligence. It is not enough that a man have rights; the man himself must be right.

It was inevitable that the Orders of Fraternity should sponsor world education. The human mind must be enriched in essential knowledge and be freed from the burdens of ignorance, superstition, and fear. The program included a systematic expansion of existing institutions and the enlargement of their spheres of influence.

Slowly, the Orders of Universal Reformation faded from public attention, and in their places appeared the Orders of World Brotherhood. Everything possible was done to prevent the transitions from being obvious. Even history was falsified to make certain sequences of activity unrecognizable. The shift of emphasis never gave the impression of abruptness, and the motion appeared as a dawning of social consciousness. The most obvious clues to the secret activity have been the prevailing silence about the origin and the impossibility of filling the lacunae in the records of 17th- and 18th-century fraternal Orders.

It is usual to consider fraternal Orders as merely Societies of good fellowship, but *fraternity* actually implies much more. The brotherhood of man must become a social reality before the New Atlantis can exist as an ideal commonwealth in this world. Without fraternity, all the larger benevolences of mankind come to nothing. There can be no enduring security, no lasting peace, no practical co-operation between the classes of society or the sovereign States of the political sphere without the conviction that all men share a common heritage of opportunity and responsibility. The "method" must first give birth through time to an ideological empire without physical boundaries, composed of citizens of a certain quality, a common vision, and a mutual purpose.

The Orders of Fraternity were attached by slender and almost invisible threads to the parent project. Like earlier

Schools of the Mysteries, these Fraternities were not in themselves actual embodiments of the esoteric associations, but rather instruments to advance certain objectives of the divine plan, especially the accomplishment by man of such self-improvement as was immediately necessary. In spite of every adversity and impediment, the advance of the human estate was inevitable. It was, indeed, the way of heaven unfolding in the sphere of human society through the machinery of the Mysteries and their adepts.

The era of exploration revealed a vast continent in the Western Hemisphere suitable for colonization and ideal for the political experiment of democracy. By circumstances which appear more than fortuitous, Lord Bacon was a member of the Virginia Company, which included several illustrious names associated with the Baconian literary group. His lordship was also an organizing spirit in the whole English colonization scheme. It is evident from his writings that he regarded America as an ideal location for his Philosophic Commonwealth. That he proceeded to advance his program by practical means is evident from reports available to any interested historian.

During the formative period of Colonial growth, numerous Baconian landmarks were set up as monuments to the enterprise. Even through the Revolutionary period, American patriots worked hand in hand with members of English and European Secret Societies. It may require an extensive research to reveal the details of the well-laid plan, but the general workings of the design are reasonably obvious. Bacon carefully prepared a model for those who succeeded him, bestowing upon them not only a legacy of learning, but also a code of orderly procedure.

From the *New Atlantis*, it can be inferred that the Royal Society was only a microcosm or miniature of the temple

of world science through experience. Knowledge, organized by vision and perfected by skill, was to be the enduring foundation of a free State. For the first time in history, progress was to be ensouled by purpose, and mankind was to be equipped with the instruments necessary to perfect an enduring State that should not crumble from lack of vision or means.

In the present section of this outline of the adept tradition is set forth the culmination of the European phase. The Masonic Orders of Fraternity acted as media for the dissemination of the high doctrines of liberty, equality, and fraternity. They supported, with their private means and their moral strength, those patriots fighting for liberty in Colonial America. Some, like Junius, concealed their identities and have never been positively identified. Others, like Lafayette and Kosciusko, committed their names and reputations to the cause without reservations. Now that the practical advantages of secrecy have ceased, it is proper that the citizens of the United States of America and the British Commonwealth of Nations should realize, at least, the broad outline of the plan underlying the significant political and social changes which dominated the life of the 18th century.

This is a fitting place to acknowledge with gratitude the co-operation of the Scottish Rite Bodies of San Francisco. They graciously made available their excellent research library, and several works quoted in this section are in their collection.

Manly Palmer Hall.

Los Angeles, California; April 1950.

# THE ADEPTS

## MASONIC ORDERS OF FRATERNITY

### *Masonic Foundations*

Masonic historians have traced the origins of their Order with proper patience and diligence, if not with complete success. The disagreements of learned authorities over the descent of the operative and speculative traditions of the Craft need not be examined here. Societies of skilled artisans, addicted to those arts and sciences concerned with architecture and ornamentation, certainly have flourished from the beginning of historical time. Possibly such associations originated in the ancient practice of perpetuating the secrets of a profession or trade within families.

According to 18th-century Masonic tradition, Rome gathered the most eminent professors and practitioners of the arts and sciences “. . . until they advanced to their *Zenith* of Glory, under AUGUSTUS CAESAR, (in whose Reign was born *God's* MESSIAH, the great Architect of the Church) who having laid the World quiet, by proclaiming universal Peace, highly encourag'd those dexterous Artists that had been bred in the *Roman* Liberty, and their learned Scholars and Pupils; but particularly the great VITRUVIUS, the Father of all true Architects to this Day.



“Therefore it is rationally believ’d, that the glorious AUGUSTUS became the *Grand-Master* of the Lodge at Rome, having, besides his patronizing *Vitruvius*, much promoted the Welfare of the *Fellow-Craftsmen*, as appears by the many magnificent Buildings of his Reign, etc.”\*

After the collapse of the Roman College of Architects, the splendid tradition of the builders passed to the keeping of the great Order of Comacine Masters, which flourished during the reigns of Constantine and Theodosius. The *Magistri Comacini* was composed of members of the Roman collegia, who, escaping from the barbarians when they overran the Empire, established themselves on the fortified island of Comacini, in Lake Como. Here they preserved the secret traditions of architecture and the machinery of the Roman guilds. They were responsible for the development of early Lombard and Romanesque styles of ornamentation. The Comacines were divided into Masters and disciples, and were ruled by a Grand Master. Their meeting places were called *Logia*. They wore white aprons and gloves, and had signs, tokens, passwords, and other means of identification.

The Four Crowned Martyrs were the patron saints of the Comacine builders. These martyrs were members of the College of Architects, in Rome, during the reign of Diocletian. They had been converted to Christianity, and steadfastly refused to fashion a statue of Aesculapius. These Masters and one apprentice were tortured to death by order of the emperor. The Four Crowned Martyrs, carrying builders’ instruments, were pictured or referred to in many early religious and Masonic writings, including the *Regius MS*. The Quatuor Coronati Lodge, London, the most distinguished Masonic research group, was named in honor of these martyrs.

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\*See *The Constitutions of the Freemasons, etc.*, by James Anderson (London, 1723).

The Comacine Masters supplied the important link between the pagan artificers and the Christian cathedral builders. While it is difficult to prove the historical descent of an initiate Order of adept-architects, Heckethorn summarizes the situation with reasonable accuracy: In antiquity there were corporations of architects and engineers, who undertook the building of temples and stadia; the 'Dionysiacs' in Greece, the 'Collegium Muriorum' in Rome were such. They were the prototypes of the associations of masons, builders, carpenters, who in the Middle Ages flourished chiefly in Germany and England. These, sometimes numbering six to eight hundred members, made contracts with monks, chapters, and other ecclesiastical authorities for the erection of cathedrals or churches. Eventually they made themselves independent of the Church, and in the thirteenth century they formed an extensive building association, originating at Cologne, and having lodges, as they called the directing members, at Strasbourg, Vienna, Cologne, and Zürich. There were other lodges, but these were the most important. They called themselves Free masons, and had ceremonies of initiation. Toward the end of the sixteenth century non-operative masons were admitted into the fraternity, who were called 'accepted' Masons; they included men distinguished for learning or high position. Thus the work in the lodges became more symbolical than operative."\*

Assemblies of men specially skilled in architecture descended from antiquity and flourished in both Europe and Asia. These guilds of artisans were called upon whenever it was resolved to build new cities, to erect monumental structures, or to restore or enlarge shrines, temples, and palaces. Originally, these artisans migrated in groups of various numbers, according to the requirements of the

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\*See *Secret Societies of All Ages*.

occasion. They gathered wherever an elaborate architectural project was in process, and moved on to new locales when the work was finished. According to Huges, Archbishop of Rouen, numerous companies of such masons, under the leadership of a chief whom they called a prince, were traveling about Normandy restoring churches in the year 1145. He also mentioned that these artificers held an important guild union at Chartres, which was a splendid affair.

It was considered indelicate to inquire into the secrets of these associations of builders. Apparently they combined religious and philosophical speculations with the more prosaic rules of construction. The normal boundaries of prevailing racial and religious prejudices were relaxed in favor of these skilled bands of craftsmen, who were permitted to live according to their natural instincts and preferences while laboring in various districts and countries. Great edifices, such as the cathedral churches, often required centuries to complete. Thus several generations of artisans were employed on a single project, and the camps or towns which they established contiguous to their work became comparatively permanent communities. Like the gypsies, these bands of wandering craftsmen never mingled with other people.

If some feudal lord wished to enlarge his castle or build a church, his desires were circulated quietly but thoroughly by the Troubadours or other wandering entertainers. Shortly, a body of Freemasons assembled near the prospective site. These men immediately placed themselves under the rule of a Master elected from among their number, and he, in turn, nominated one man out of every ten as a warden. First, they erected temporary huts for their own use, and then a central Lodge for their meetings. Sometimes they stipulated that the townsfolk should provide tiles to roof

this Lodge, also white aprons of a peculiar kind of leather and gloves to protect their hands from lime and stone. The craftsmen assembled in their Lodge at the beginning of each day's work, and, if they required rough labor from the vicinity, they did not admit these workmen to the principal assembly.\*

The members of these associations of builders were governed by their own duly elected chiefs. Frequently they gave no allegiance to the temporal power which paid their wages. The workmen brought with them not only their families and worldly goods, but also their cultural institutions. These remained comparatively uninfluenced by outside pressures, for not infrequently the workmen did not even speak the dialect of the area in which they labored. The chiefs, or Lodge Masters, contracted to perform and complete the program of work, and often certain skilled men among them also designed the building or corrected and revised plans submitted to them by the ecclesiastical or civil authorities.

Thus it came about that the early Church employed pagan artisans or those of doubtful orthodoxy when some elaborate structure was required. So great was the power of these builders' associations and so urgently was their skill required that it was deemed advisable to ignore religious nonconformity. Probably, the issue was never raised, at least publicly, as the artificers assumed an outward appearance of conformity and declined to disclose any of their secret beliefs or convictions. These Fraternities of craftsmen were privately addicted to the doctrines of Gnosticism, Neoplatonism, and Manichaeism. Later, they were influenced by the Lollards and the much-persecuted Templars. But, like the Troubadours, they had learned discretion in the school of sad experience.

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\*See *Freemasonry and the Ancient Gods*, by J. S. M. Ward (London, 1921).

Men can learn by observation, and early monks with natural aptitudes were able, by degrees, to absorb the essential principles of the science of architecture. At first, these clerics only attempted structures of minor importance, but as their skill increased they fraternized with the older associations and, having given evidence of merit and proficiency, in some instances were actually initiated. This new Order of monastic artisans imbibed some of the old philosophy along with the more practical aspects of the Craft, and became perpetuators of the old learning in its twofold descent as theory and practice.

In Saxon and Norman England, a number of early priests have been identified as architects and masons. These Christian builders perpetuated the apprenticeship system of the ancient Orders as the most practical means of preserving the high standards of the building arts. It is difficult at this late time to differentiate between such Christian and non-Christian guilds of masons, and it is doubtful if much would be accomplished by reopening the issue. Names change, but the principles continue without noticeable alteration.

Traces of Secret Societies can be discovered among the ruins of aboriginal cultures, and such groups still flourish among primitive peoples. Numerous authors have attempted to show that these cults used symbols and rituals similar to those found in Freemasonry. The writings of Augustus LePlongeon, especially his *Sacred Mysteries Among the Mayas and Quiches*, and the researches of James Churchward, as set forth in *Signs and Symbols of Primordial Man*, are examples of this approach. While such parallels undoubtedly exist and may be regarded as interesting, they have only an indirect bearing upon the modern Fraternity.

It is a moot question as to how much of the esoteric tradition was preserved among the guilds of operative

asons through that long, dark period from the collapse of the pagan Mysteries to the appearance of philosophic Masonry in Europe in the early 17th century. In fact, it has not been possible to prove to the complete satisfaction of skeptics that any body of abstract or esoteric lore was directly transmitted from the early collegia to the modern Fraternity. There must be more than shows on the surface, but unless the Masonic historian is aware of the essential substance of the adept tradition, he will find the facts extremely elusive. The deficiencies of history have resulted in the popular belief that Freemasonry is a modern Society, tied to antiquity only by the fortuitous adoption of certain ancient signs and symbols.

Working guilds, such as the cathedral builders, took a lively interest in religious, political, and social issues outside the strict limits of their crafts. The artificers had enjoyed extraordinary privileges of self-government for more than twenty centuries. Within their own groups, they had developed a merit system of mutual co-operation and protection in sharp contrast with the corruptions everywhere obvious in the conduct of civil affairs. They had attained to a practical democracy for themselves, while Europe was still in bondage to economic and political feudalism. There can be no doubt that the guilds cherished the spirit of real democracy and became proficient in the operations of what is now called the merit system, long before it was generally recognized as a possible political pattern.

Joseph Fort Newton held that Freemasonry did not evolve from guild masonry. He writes: "Free-masons existed in large numbers long before any city guild of Masons was formed, and even after the Guilds became powerful the two were entirely distinct."\* This author believed that the guilds were Fraternities by voluntary com-

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\*See *The Builders* (Cedar Rapids, 1916, and other dates).

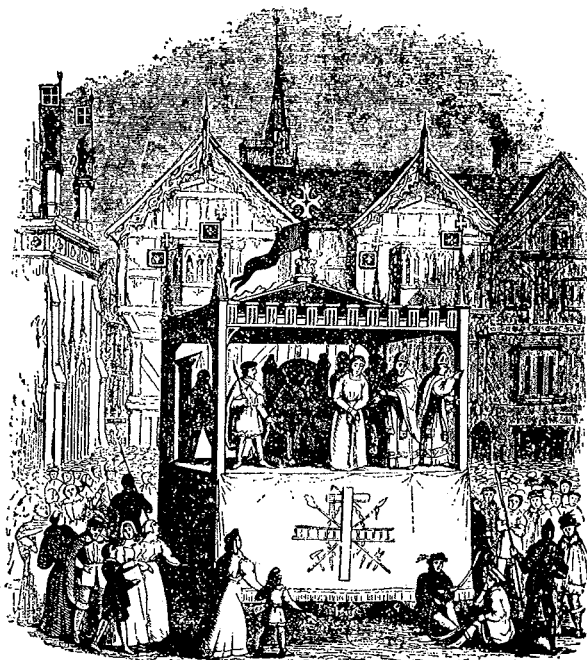
pact, characterized by the common banquet and the common purse. He acknowledged, however, that they also had a religious and sometimes a secret ceremonial to knit more firmly the bonds of fidelity. According to him, the Freemasons were a superior group that occasionally hired rough masons from the guilds as hewers of wood and carriers of water. This attitude assumes that the guilds were little more than trade or labor unions—benevolent and protective associations.

This may have been true after the guilds were settled in the community life of Europe and England, and the stolid burghers met in the guildhalls to regulate their respective trades. By that time, most of the esoteric lore survived only as a vague symbolism, but the guilds, as respectable trade associations, were the terminal forms of ancient and honorable institutions of initiates.

The English Miracle Plays were mentioned by Dugdale in his *History of Warwickshire*, published in 1656. Such details as he was able to secure were given to him by aged persons who still remembered the plays which they had seen in their younger years. The importance of the pageants given on Corpus Christi Day may be inferred from the quality of the audience. Richard III attended in 1483, and Henry VII and his queen in 1492. Apparently, the pageants were no longer presented in the time of Dugdale.

The Miracle Plays, sometimes presented by the Grey Friars and sometimes by the local guilds, originated in the rituals of the Greek Mysteries. These were revived in Rome, and Christian stories were later substituted for the myths of the pagan gods. Such theatrical performances were morality dramas rather than historical accounts, and supplied a pattern for the ritualistic presentations now associated with the initiation rites of Secret Societies.

Concerning these religious plays presented in England at any early date, Thomas Sharp writes: "Besides the Mysteries exhibited by the monks of Chester and Coventry, there were in both cities certain sacred histories regularly performed by, and at the expense of, the members of the trade-guilds established in them; each society generally



—From *Old England* (London, 1854)

THE PERFORMANCE OF A DRAMATIC MYSTERY  
AT COVENTRY

retaining to itself a particular portion of Scripture for the subject of the annual drama, to the support of which all the brethren duly paid. Thus, at Chester, the Tanners represented *The Fall of Lucifer*, the Drapers *The Creation*, the Dyers *The Deluge*, etc., and at Coventry the Shearmen played *The Nativity*, and the Cappers *The Resurrection*



and *Descent into Hell*.”\* It seems possible that rituals later associated with the degrees of Freemasonry may have been suggested by these guild dramas. If so, the building of Solomon’s Temple would have been a most appropriate theme for the companies of stonemasons.

Even after the guilds had been integrated into the social structure of early modern Europe, they still practiced a code of ethics in advance of their time. In a limited way, but with a considerable sphere of quiet influence, these Societies, unions, and crafts sponsored progress and liberal enterprise. Protective associations were also formed to maintain fair standards of merchandising and to protect their members and the members of affiliate organizations from unfair business practices. While this side of the subject has been emphasized, the pattern of internal government which became a model for a larger social experiment in the political sphere should not be overlooked.

At least some guild masons were aware that their ancient brethren practiced their crafts as forms of religious worship. The ethical symbolism of modern Freemasonry which interprets the processes of architecture as representing the upbuilding of human character was shared by the medieval artificers. In an anonymous work, titled *The Echo of the Divinely Illuminated Fraternity of the R. C.*, published in 1615, appears the statement that “Christ established a new College of Magic among his disciples, and the Greater Mysteries were revealed to St. John and St. Paul.” Dr. Robert Fludd mentioned that the Rosicrucians were wise men who, like architects, erected their House of Wisdom. The Talmud states that “wise-men are called builders because they are always engaged in the upbuilding of the world.” The members of the Essene sect among the Jews

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\*See *Dissertation on the Pageants, or Dramatic Mysteries, anciently performed at Coventry by the Trading Companies of that City* (Coventry, 1825).

were called Bonaim, or builders, because it was their duty to edify or perfect the spiritual temple in the body of man.

It cannot be assumed that the building associations were entirely unaware of their religious, ethical, and moral obligations. While the secrets of the esoteric tradition may have been in the keeping of an overgroup, the guild craftsmen certainly represented the material aspect of a spiritual conviction. John Yarker, who held important Masonic offices and received many high honors from the Craft, crams much useful information into a sentence of heroic proportions: "We cannot doubt . . . that the Epoptae, or higher Initiates, of the first ages of Christianity, transmitted their Mystical Rites; these were taken up and carried forward by Monks, Dervishes, Manichees, Catharoi, Templars, Albigensis, Ghibellines, Friends of God, Militia of the Cross, Rosicrucians, and sects too numerous to mention; and that such secret Schools were in existence long prior to the Reformation in the church, as witness the labours of such men as Fiscini, Pico de Mirandolo, Reuchlin, Erasmus, Agrippa, Rudolphus Agricola, and many more, and that educated Free Masons, in their Masters' Fraternities and Fellowcraft Lodges, were more or less conversant with Pythagoreanism, Platonism, Cabalism, Rosicrucianism, and that these Societies interested themselves in Germany and elsewhere in the spread of the doctrine of the Culdees, of Wycliffe, Huss, Luther, and other Reformers, and the Secret Society established by Cornelius Agrippa in London, in 1510, may have been of this nature."\*

Most of the organized craftsmen of the Middle Ages were nominal Christians, in many respects outstanding for their personal piety and devotion. They differed principally in

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\*See *The Arcane Schools* (Belfast, 1909).

the degree and quality of their interpretations of the Christian dispensation. In a day of almost continuous strife and conspiracy, they dwelt together in co-operation and amity. These associations had discovered a working formula for the practice of liberty, equality, and charity. The guilds continued as important forces in character building until machine production terminated the apprenticeship system.

These conscientious and dedicated craftsmen devised and practiced an ethical code which became a design, or trestle board, for the Accepted Masons who followed them. In philosophic Masonry, Master Builders, inspired by the symbols of fraternity, resolved to perfect the Everlasting House of human brotherhood. The true spirit of modern Masonry arose when these guild artisans first recognized the possibility of applying the rules of the architectural unions and other trade guilds to society in general. For this reason no exact dating is possible; rather there was a gradual emergence of a sincere conviction into the light of a larger sphere of usefulness.

The Protestant Reformation contributed a great deal to the growth of the democratic ideals, and received, in its turn, comfort and security from at least the spirit of the guilds. Yarker suggests that Secret Schools, broadly Gnostic in their convictions, must have permeated the whole of Europe and entered into the guild life of the traders and artisans; otherwise it is impossible to account for the spontaneous support given to the Reformation.

“It is supposed,” writes Yarker, “that Luther himself was a Guild member and he actually uses Guild terms in 1527, when he says that he is ‘already passed-Master in clock-making.’ It is stated that about 15 days after the holocaust which he had the temerity to make of the Pope’s Bull, he was waited upon by a member of some Guild holding a meeting at Wittemberg, and induced to go to an Assembly

at the Guild Hall, where after Reception 'by ancient ceremonies,' he received a medal bearing Mystic characters, and was then placed under the protection of the brotherhood. It is quite certain that Secret Societies of Mystics, united by ceremonies with signs, then existed; and it may be that the Reformers strengthened themselves by such Societies, intended for mutual protection, and the Charter of Cologne, 1535, if genuine, may represent such Assemblies."\*

After the Reformation, Europe passed through a critical transition period. Traditional authority was seriously undermined, and the masses were divided in their allegiances between fear of the old and hope for the new. The partnership between the Church and State, having lost much of its prestige, was unable to dominate, much less destroy, the new convictions everywhere revealing themselves. The Protestant denominations shared many of the concepts which had been fostered by the guilds, so these two groups drifted into closer sympathy, causing a demarkation between the forces of reaction and innovation in the spheres of both religious and social convictions.

This summary of an elaborate and extensive process is sufficient to introduce the rise of philosophic or speculative Masonry as distinguished from the operative guilds. Historians assume the shift of foundations to have occurred about the year 1600, although it required some time to clarify and integrate the new concepts. The dawn of the 17th century, a time so burdened with great and significant motions, was the birthtime of Accepted Masonry. The burden of progress was shifted from the physical to the ethical level, and the builders of temples became the builders of man's democratic destiny.

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\*Derived from *National Freem.*, (Washington, 1863); *Row's Masonic Biographies* (1868); and *Canadian Craftsman* (1893).

*Elias Ashmole, Esq.*

Unlike most students of abstruse subjects, Elias Ashmole (1617-1692) was a man of methodical mind, and kept a detailed diary of the events of his life. He tells us, for example, that he was born on the 23rd of May, according to his good mother, at three o'clock in the morning. Mr. William Lilly, the leading astrologer of the day, later rectified the nativity of his friend Ashmole and decided that the exact time, due to the discrepancy between local clocks, was three hours twenty-five minutes and nine seconds A. M. Such niceties of accuracy indicate the thoroughness of Ashmole's mind.

The outstanding English antiquarian of his generation, Ashmole was the son of a saddler. To sketch his career: He became solicitor; was appointed commissioner of excise; and was commissioned captain of horse. His interest in astrology was aroused by Sir George Wharton and William Lilly. He was a high favorite in the court of Charles II; was made Windsor herald, commissioner, comptroller, and accountant-general of excise, commissioner for Surinam, and comptroller of the White Office. He was nominated for the office of Garter king-of-arms, which he declined in favor of Sir William Dugdale, whose daughter Ashmole married after the death of his second wife. In 1677, he presented to the University of Oxford the Ashmolean Museum, the first public collection of curiosities in the kingdom. In 1679, he lost by fire a collection of nine thousand coins, a fine library, and many valuable antiques. In 1682, the University of Oxford having prepared a building for their reception, Ashmole deposited there his principal collection of coins, medals, et cetera, and at his death, further enriched the Museum with a valuable bequest of books and manuscripts.



—Courtesy of the British Museum

ELIAS ASHMOLE, ESQUIRE

From his diary we learn that Ashmole was associated with astrologers, cabalists, Rosicrucian apologists, suspected

members of Francis Bacon's Secret Society, alchemists, early Freemasons, Fellows of the Royal Society, and the groups which led to the founding of that Society. He was the outstanding example of the interlocking and overlapping affiliations of certain 17th-century esotericists. A few extracts will indicate the scope and significance of these acquaintanceships:

- June 16, 1647 Gave thanks to God that his fortunes then permitted him to devote his time and effort to study.
- June 6, 1648 Having studied medical herbs, he "went a simpling" with Dr. Carter.
- Aug. 1, 1649 Attended the astrologers' feast at Painters Hall, where he dined.
- Aug. 31, 1649 The astrologers feasted again.
- Aug. 8, 1650 Another astrologers' feast at 2:00 P.M., at which time he was chosen steward for the following year.
- April 3, 1651 Mr. William Backhouse wished Ashmole to call him father thereafter.
- June 10, 1651 Mr. William Backhouse told Ashmole that he need be his son because he had communicated so many secrets to him.
- Aug. 14, 1651 Astrologers feasted again at same place.
- Sept. 22, 1651 Mr. Vaughan finished the cuts for Ashmole's great alchemical compilation, *Theatrum Chemicum Britannicum*. (Apparently Vaughan was working in the home of Elias in Black-Friars.)
- Oct. 20, 1651 Mr. Lilly gave him several astrological manuscripts.

- March 1, 1652 Began the study of Hebrew with Rabbi Solomon Frank. Next day had a bad headache.
- Jan. 13, 1653 "Father" Backhouse lay sick in Fleet Street; and fearing that he would not recover, communicated to Ashmole as a legacy "in syllables, the true matter of the Philosophers' Stone."
- May 19, 1657 Traveled with Mr. Dugdale.
- Aug. 21, 1660 Presented his three books to the king.
- Jan. 15, 1661 Was admitted as member of the Royal Society at Gresham College.
- May 16, 1661 Was granted arms.
- July 9, 1669 Made doctor of physics at Oxford.
- May 8, 1671 Presented his great book on the Order of the Garter to the king.
- Aug. 20, 1671 He received Dr. Dee's original books and papers.
- July 1, 1674 Received a gold chain and medal from the King of Denmark.

Naturally, Ashmole would not have entrusted too much to a written diary, but the reference to having received "the true matter of the Philosophers' Stone" from "Father" Backhouse indicates that this obscure alchemist had made Ashmole his philosophical heir, which was according to the rules of the alchemical and Rosicrucian schools. The circumstance seems to have borne fruit, and may explain the authorship of a work which appeared anonymously at the expense and trouble of Ashmole.

About five years after he published the first part of his *Theatrum Chemicum Britannicum*, Ashmole made public



the works of an anonymous adept under the title *The Way to Bliss*. In the preface, the true author is described as an Englishman, one of the "Anonymi." The book is the true offspring of its secret author, and reveals itself "sufficiently legitimate, though the true father thereof be as yet unknown." Apparently, three grains of the Philosophers' Stone were secreted in the original manuscript, sealed between two leaves of the paper. Ashmole claimed to possess a true copy, and implied that an incorrect version was being circulated under the title *The Wise Man's Crown*, or *Rosie-Crucian Physick*.

*The Way to Bliss* is a curious production which exhibits considerable scholarship and acquaintance with obscure authors. An interesting reference to the adepts occurs on page 17: "There is a Nation of *Wise-Men*, dwelling in a Soil as much more blessed [than your] as yours is than theirs: That is, As they bide under ground, and you upon the face thereof, so these Men inhabit the edge & skirt of *Heaven*; they daily See and Work many wondrous things, which you never saw nor made, because you never mounted so high to come among them."\* The anonymous Master then refers to the secrecy and discretion practiced by those who understood the true mystery of the Stone: "First they hide themselves in low and untrodden Places, to the end they might be free from the power of *Princes*, and the Eyes of the wicked *World*: And then they wrote their *Books* with such a wary and well-fenced Style, (I mean, so over-cast with dark and sullen shadows, and sly pretence of *Likes* and *Riddles*, drawn out of the midst of deep Knowledge and Learning) that it is impossible for any but the wise, and well-given, to approach or come near the Matter."

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\*Compare with quotation from John Heydon in Section III of this work, *Orders of Universal Reformation*, page 49.

There have been several references to Ashmole's association with the Society of Astrologers and its festivities. These assemblies have been dismissed by most authorities as conventions of the credulous. There are grounds, however, for suspecting that the astronomers were concerned with more serious business than fan-tailed comets. Christopher Frederick Nicolai\* summarizes the aim and purpose of the Society of Astrologers thus: "Its object was to build the House of Solomon, of the *New Atlantis*, in the literal sense, but the establishment was to remain as secret as the island of Bensalem—that is to say, they were to be engaged in the study of Nature—but the instruction of its principles was to remain in the society in an esoteric form. These philosophers presented their idea in a strictly allegorical method. First, there were the ancient columns of Hermes, by which Iamblichus pretended that he had enlightened all the doubts of Porphyry. You then mounted, by several steps, to a chequered floor, divided into four regions, to denote the four superior sciences; after which came the types of the six days' work, which expressed the object of the society, and which were the same as those found on an engraved stone in my possession."

Mackey was of the same mind when he wrote: "But the more immediate effect of the romance of Bacon was the institution of the Society of Astrologers, of which Elias Ashmole was a leading member." This Masonic historian adds that the astrologers met at Masons' Hall because many of the members were also members of the Masons' Company. This may be a coincidence, but it throws light on a dim period of Masonic history.

The title page of the 1640 edition of Lord Bacon's *Advancement of Learning* contains many symbols of Masonic interest. Two pyramidal columns are supported each

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\*See *Origin and History of Rosicrucianism and Freemasonry*.



THE SYMBOLIC TITLE PAGE OF THE FIRST PART OF BACON'S INSTAURATIO MAGNA

by three globes. At the beholder's left is the column of the sciences, identified with the University of Oxford. Above it is the sun, over which is placed the sphere of the mundane, or visible, world. At the right is the column of philosophy, identified with the University of Cambridge. Above it is the moon, over which is the intellectual, or invisible, world. Both columns are supported by Lord Bacon's books. The intellectual column is shaded, signifying obscure and hidden matters or those beyond the immediate grasp of mankind. The two globes above are united by the clasped hands familiar to all students of Masonic symbols. Between the columns is a curtain bearing the title of the book, with the name and honors of the author. Below, framed by the columns, is Bacon's symbolic ship sailing the great sea of learning. In the *Novum Organum*, the columns again occur, but in this case they are more conservative and resemble closely those which appear in the rituals of the Lodge.

In Ashmole's diary, there are direct references to Freemasonry, including the dates of his own meetings with the brethren:

- Oct. 16, 1646 At four thirty P. M. Ashmole was made a Freemason at Warrington, in Lancashire.
- March 10, 1682 He received a summons to appear at a Lodge to be held the next day at Masons' Hall, in London.
- March 11, 1682 He went about noon, and was admitted to the "Fellowship of Freemasons" by Sir William Wilson, Kt. Five other Brothers were mentioned by name. Ashmole writes: "I was the senior fellow among them (it being 35 years since

I was admitted).” They dined at the Half-Moon-Tavern, in Cheapside, at a noble dinner prepared at the charge of the new-accepted Masons.

Robert Freke Gould quotes the following from a letter written to him by Albert Pike: “I cannot conceive of anything that could have induced Ashmole, Mainwaring, and other men of their class to unite themselves with a lodge of working Masons, except this—that as the Alchemists, Hermeticists, and Rosicrucians had no association of (their) own in England or Scotland, they joined the Masonic lodges in order to meet one another without being suspected; and I am convinced that it was the men who inherited their doctrine who brought their symbols into Masonry, but kept the Hermetic meanings of them to themselves. To these men we owe, I believe, the Master’s degree. The substitute word means ‘the Creative Energy from the father’—the Demiourgos, and Hiram, I think, was made the hero, because his name resembled Hermes, ‘The Master of the Lodge;’ the Divine Word (the Egyptian Thoth), the Mercury of the Alchemists.”\*

The initiation of Elias Ashmole has long been considered an important Masonic landmark, and he is often referred to as the first gentleman not associated with the building arts to be accepted into the Craft. As he made no mention of the three degrees of the Blue Lodge, it is assumed that they did not exist in his time. Ashmole’s huge volume, *Order of the Garter*, proved beyond question his ability as a historian, and it was reported that he contemplated a work of equal proportion on the ancient Society of Freemasons. Unfortunately, the design was never perfected, but he left intimations that a considerable history worth

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\*See *Masonic Celebrities: Albert Pike*, by Robert Freke Gould, reprinted from *Ars Quatuor Coronatorum*.

compiling existed. To what degree these records related only to guild masonry is uncertain, but there was a tradition to the effect that from the time of St. Alban (4th century A. D.) charters and other extraordinary marks of royal favor were bestowed upon the builders. Its affairs, however, did not always run smoothly, for in the third year of the reign of King Henry VI (1421-1471), the Society of Masons was abolished by an act of Parliament. Yet, even before this act was repealed, the king and several of his principal courtiers became Fellows of the Order.\* As the king or his nobles were not practicing stonemasons, it is evident that certain persons were "accepted" prior to Ashmole.

The philosopher, John Locke, published in 1753 the copy of an English document believed to have been written by King Henry VI. It refers directly to Masonry, and contains the following curious fragment:

Question: Where did Masonry begin?

Answer: It began with the first men of the East, who existed before the first men of the West, and, going westward, Masonry brought all comforts to the ignorant savages who were not awake to these things.

Ashmole associated with astrologers, alchemists, and Freemasons, and the regard in which he was held is evident from the number of books and pamphlets dedicated to him. In 1650, he published the *Fasciculus Chemicus*, by Dr. Arthur Dee, the son of the learned old John Dee. With this tract was combined a similar one by an unknown author. In the midst of the Masonic muddle of that period, therefore, a group of men, remembered only by the general public as horoscope-mongers and almanac-peddlers, were

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\*This research was contained in a letter written by Dr. Knipe of Christ Church, Oxford, and addressed to the publisher of Ashmole's *Life*. Quoted by Mackey in *An Encyclopaedia of Freemasonry*.

bound together to fulfill, or at least to perpetuate, Bacon's dream of the Philosophic Empire.

There are numerous accounts indicating that astrologers and alchemists developed a sudden and remarkable interest in Freemasonry. The Lodges became so crowded with intellectuals that as early as 1646 there were Masonic meetings in London without even one stonemason being present.



—From *Occulta Philosophia* (Frankfurt, 1613)

#### MATERIA PRIMA

The Hermetic rebus by which is shown the birth of the adept within the philosophic egg.

It has been a mistake to disregard this influx of Rosicrucian apologists and operative Hermetic philosophers. Thomas Norton, who lived during the 15th century, alluded to Freemasons in his *Ordinall of Alchemy*. Robert Fludd used language suggesting his acquaintance with the Craft, and is believed to have formed a Society which was divided into degrees with certain rituals. The Masons' Company of

London kept a copy of the charges presented by Fludd for their consideration. Thomas Vaughan, the alchemist, seems also to have had Masonic affiliations.

The accompanying figure, from *Occulta Philosophia* (edition of 1613), belongs in a series of engravings prepared to illustrate the chemical secrets of Basil Valentine. The symbol is described as representing the *materia prima*, or the first matter of the Stone. The two-headed human figure, bearing the tablet inscribed Rebis (rebus, a kind of pictorial riddle), holds in one hand a compass, and in the other, a square.

General Pike,\* describing this device, writes that the compass "as the symbol of the *Heavens*, represents the spiritual, intellectual, and moral portion of this double nature of Humanity; and the square, as the symbol of the *Earth*, its material, sensual, and baser portion." The arrangement indicates that the compass takes the place of the sun, and the square substitutes for the moon. The union of these two instruments in three positions, in the three degrees of the Blue Lodge, therefore equal or stand for the Hermetic marriage of the sun and moon. The symbols and allegories of the Hermetic Societies contributed to the moral and spiritual enrichment of 17th-century English Freemasonry, and prepared the way for the new Masonry revealed in the following century through the literary activities of Drs. Anderson and Desaguliers.

John Aubrey, antiquary and Fellow of the Royal Society, wrote his memoirs between 1656 and 1691, but they were not published until 1847 under the title, *The Natural History of Wiltshire*. Aubrey alluded to a great convention of Accepted Masons to be held at St. Paul's Church, May 18, 1691, at which time Sir Christopher Wren, the celebrated architect, was to be adopted as a Brother. It is

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\*See *Morals and Dogma*.



probable that Wren was an Accepted Mason in spite of the doubts expressed by the Masonic historian, Robert Freke Gould.

Dr. Richard Rawlinson, in the biographical notes prefixed to his edition of Ashmole's *Antiquities of Berkshire*, borrowed Masonic references from Aubrey's manuscript. Adopted Masons, Accepted Masons, or Freemasons, according to Rawlinson, ". . . are known to one another all over the World by certain Signals and watch Words known to them alone. They have several Lodges in different Countries for their Reception; and when any of them fall into Decay, the Brotherhood is to relieve him. The manner of their Adoption, or Admission, is very formal and solemn, and with the Administration of an Oath of Secrecy, which has had a better fate than all other Oaths, and has been ever most religiously observed, nor has the World been yet able, by the inadvertancy, surprise, or folly of any of its members, to dive into this Mystery, or make the least discovery."\*

### *The Hiramic Legend*

Solomon's Temple was the outstanding architectural monument described in the Biblical writings, and it also received considerable attention from the Rabbinical commentators and the later cabalists. At a comparatively early date, this structure assumed symbolical significance and was associated with the spiritual, ethical, cultural, and even political institutions which human consciousness was attempting to perfect. Building a better world for the glory of God was a noble purpose, to which end men of good spirit everywhere might dedicate their lives, their honor, and their worldly goods. This was the Everlasting

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\*The quotation concerning Masonry in Aubrey's memoirs was partly derived from the works of Sir William Dugdale (1605-1686).

House, built without the sound of hammer or the voice of workman. The vision and the concept were Dionysiac, but a Christian world, steeped in Biblical tradition, selected a temple from its own sacred writings rather than some sanctuary of pagan Mysteries.

In I. Kings, 7:13, 14, it is said that King Solomon sent and fetched Hiram out of Tyre. This man was a widow's son of the tribe of Naphtali, and his father was of Tyre and a worker in brass. This Hiram was filled with wisdom and understanding and cunning to work all works in brass. And he came to King Solomon and wrought all his works. In II. Chronicles, 2:13, 14, it is Hiram, King of Tyre, who sent a cunning workman, the son of a woman of the daughters of Dan. This Hiram, the builder, was skillful to work in gold and in silver, in brass, in iron, in stone, and in timber; in purple, in blue, in fine linen, and in crimson; also to grave any manner of graving; and to find out every device which shall be put to him.

Tyre was one of the chief seats of the Dionysiac Fraternity of Builders. It is possible that Hiram was a member of this Fraternity, and on his arrival at Jerusalem he instituted similar rules of government among the Jewish workmen about B. C. 1012. He received the title of Principal Conductor of the Works; and if he were not the same as Adoniram, he succeeded him in the office next to the two kings and formed the third person in the Supreme Council of Grand Masters.\*

The Third Degree of Freemasonry seems to have been introduced in the year 1717, although Ragon suggests a date between 1640 and 1660. After 1723, the legend of Hiram, which is an essential part of the ritual of the Third Degree, assumed great Masonic importance. Distinguished scholars of the Craft have indicated by their conflict of

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\*See *Royal Masonic Cyclopaedia*, edited by Kenneth R. H. MacKenzie.

opinions that they have not been able to discover the actual origin or substance of this legend. Certainly the slight and insignificant references contained in the Bible do not support the Masonic version of the legend. Although the story of Hiram was accepted as a historical account in the works of both Dr. Anderson (1662-1739) and Dr. Desaguliers (1683-1749), it had received no notice from earlier writers.

Dr. James Anderson was a Presbyterian minister. The date of his initiation into the Masonic Order is unknown, but he revised the Gothic constitutions by order of the Grand Lodge; and his work, titled *The Constitutions of the Freemasons, etc.*, issued in 1723, is a significant landmark. Dr. John Theopholius Desaguliers was a distinguished writer and physicist, and a Fellow of the Royal Society. He was a friend of Sir Isaac Newton, and was initiated into a Lodge which met at the Goose and Gridiron in St. Paul's churchyard. Through the assistance of Sir Christopher Wren, he was instrumental in the forming of the Grand Lodge in 1717, and had the honor of initiating the Prince of Wales. Dr. Desaguliers devoted most of his life to the advancement of his fellow man, but died in obscurity and extreme poverty, having achieved fame but no substantial material benefits from his industry.

Dr. Anderson's references to Hiram are scarcely sustained by the Scriptures. The good clergyman mentions that splendid time when ". . . the *Wise King SOLOMON* was GRAND MASTER of the *Lodge at Jerusalem*, and the *learned King HIRAM* was GRAND MASTER of the *Lodge at Tyre*, and the *inspired HIRAM ABIF* [\*] was *Master of Work*, and *Masonry* was under the immediate Care and Direction of Heaven, when the *Noble* and the *Wise* thought it their Honour to be assisting to the ingenious

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\*Abif—Abi, meaning *father* or *magister; instructor* in the Mysteries. See Pike's *Sephar H'Debarim*.

*Masters and Craftsmen*, and when the *Temple* of the TRUE GOD became the Wonder of all Travellers, by which, as by the most perfect Pattern, they corrected the *Architecture* of their own Country upon their Return.”

The same type of thinking that inspired the 1611 revision of the Holy Bible and Bacon's *New Atlantis*, which was written somewhat earlier but was not published until 1627, focused attention upon the symbolism of the building of the Temple of Solomon and the rebuilding under Herod. Smith, in his *Dictionary of the Bible*, writes: “Perhaps no building of the ancient world . . . has excited so much attention since the time of its destruction, as the Temple of Solomon built in Jerusalem, and its successor as built by Herod. Throughout the Middle Ages it influenced to a considerable degree the forms of Christian churches, and its peculiarities were the watchwords and rallying points of associations of builders.”

If we have interpreted him correctly, Joseph Fort Newton regards the Hiramic legend as having arisen within Masonry itself, where it was held in strict secrecy long before the critical years of the early 18th century. The time of its emergence has been mistaken for the date of its invention. General Albert Pike, whose Masonic scholarship was prodigious, favored the hypothesis that certain “men of intelligence,” especially Drs. Anderson and Desaguliers, were responsible for the creation and introduction of the Third Degree of Masonry, at least in its modern form. Dr. Mackey, another researcher of distinction, considered Desaguliers to be the father of modern speculative Masonry, and several others among the historians of the Craft have insisted that Anderson and Desaguliers manufactured the Degree.\*

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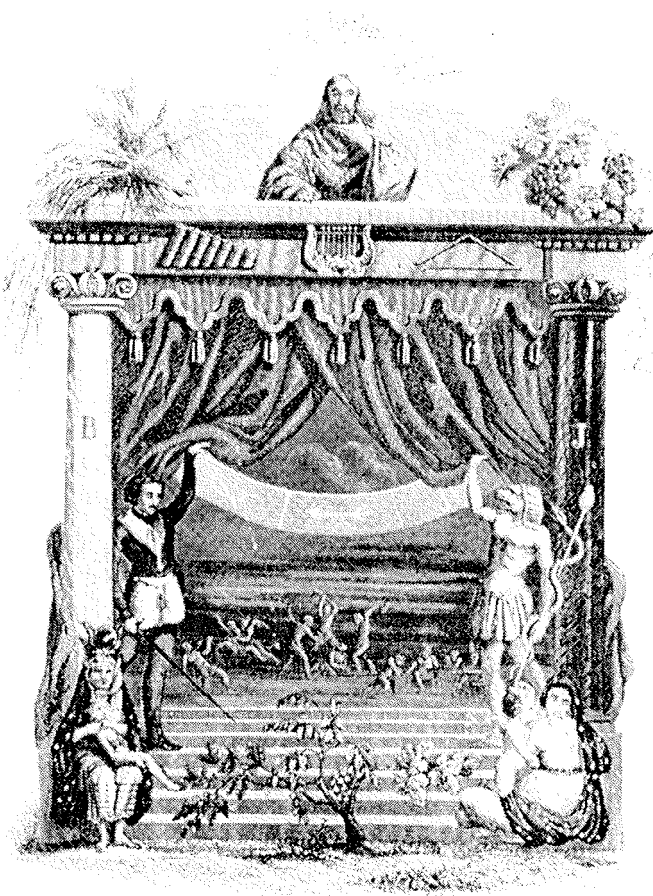
\*For details, consult *The Builders*, by Joseph Fort Newton, and *Ahiman Rezon*, by Dermott.

In describing the symbolical Masonry of the early 17th century, Dr. Newton, who professes to be a student of the great mystics, favors mysticism but not mystification. He makes a profoundly significant statement: "Wherefore go elsewhere than to Masonry itself to trace the *pure* stream of Hermetic faith through the ages? Certainly the men of the Grand Lodge were adepts, but they were *Masonic adepts seeking to bring the buried temple of Masonry to light and reveal it in a setting befitting its beauty*, not cultists making use of it to exploit a private scheme of the universe."\*

These men of the Grand Lodge, these "men of intelligence," deserve a more thoughtful investigation than they have received from most Masonic historians. Through Sir Isaac Newton and Sir Christopher Wren, Dr. Desaguliers was associated with a descent of esoteric tradition from Bacon's Secret Society and his phantom College of the Six Days Work, described in the *New Atlantis*. Desaguliers, as a Fellow of the Royal Society, must have been aware of the Society of Unknown Philosophers and other mystical associations of the preceding century. An 18th-century German-Hermetic manuscript, in my collection, declares Freemasonry to be exoteric Rosicrucianism. Those distinguished Protestant clergymen, Drs. Anderson and Desaguliers, and George Payne, the Grand Master, exhibited certain qualities which suggest other affiliations suitable to advance the philosophic side of Freemasonry.

The presumption that Masonry was formed at a late date by Rosicrucian mystics may not be tenable, but the opening years of the 17th century certainly brought with them forces and factors which altered the course of Masonic descent. The initiation of a man like Ashmole, who received the Great Work from a Master of the Hermetic arts, cannot be ignored. Alchemy, an ancient chemical speculation,

\*See *ibid.*



—From *Histoire Pittoresque De La Franc-Maçonnerie*

#### A DRAMATIC REPRESENTATION OF THE HIRAMIC LEGEND

The central scene revealed by the drawing aside of the curtains is divided into three tableaux. At the beholder's left is Balder, the beautiful, slain by the mistletoe arrow of the blind god Hoth. At the right is shown the conspiracy to seal the body of the martyred god Osiris in a chest of wood, and cast it into the River Nile. The central group represents the death of Hiram Abif at the hands of the three ruffians.

was being transformed from a physical to a philosophical art at approximately the same time that guild masonry was being ensouled by a larger spirit to become a vehicle for the esoteric doctrine. As the pattern unfolds, the presence of invisible but powerful pressures can be sensed, if not fully seen, in the sudden enrichment of the mystical and symbolical side of Freemasonry and in the elaboration and beautification of its rituals.

The Hiramic legend certainly originated in at least a sober reflection upon the sacred dramas of the ancient Mysteries. There are parallels with the Osirian Rites of the later Egyptians, and the treatment of the material suggests the type of interpretation of Egyptian religious institutions current among the advanced European intellectuals of the 17th century. A number of Societies revived rituals and symbols pertaining to the earlier pagan institutions. Much alike in spirit and remarkably similar in form, it is unlikely that these productions were completely independent and spontaneous. It is more reasonable that they emerged from a common source which remained, and continues to remain, concealed.

The effort to show that the Hiramic legend is a veiled exposition of Christian mysticism and morality is not convincing, though it has many devout adherents. The martyrdom of the builder suggests rather what Sir John Frazer calls "the myth of the dying god." Even the elaborate cabalistic legends do not advance the Christian hypothesis. The story of Hiram is a timeless allegory—a key to the Christian mystery rather than the reverse. The roots of so deep a philosophy are not to be found among associations of trades or crafts merely dedicated to mutual comfort and protection. Men will not perpetuate without corruption that which they do not comprehend.

If a higher Order of initiates perpetuated the secrets of the Dionysiacs, it was most fortuitous that these "men of intelligence" should have united their projects with those of workmen's associations just at the time when a Universal Reformation was being agitated by Secret Societies. It seems as though the guilds and trade unions were drawn into the pattern of esoteric descent as peculiarly suitable vehicles to advance the cause of the long-projected Philosophic Empire. It may be found when the rubble has been cleared away that Francis Bacon was the instigator of this significant project, and, after him, those who were party to his program advanced and perfected the work. Several ancient groups were "raised" by his lordship and received from him the Word of Power, "lip to ear."

Unless we are aware of the adept tradition, we are inclined to accept that which is too obvious to be consistent with the dignity of the facts. In Freemasonry, someone rang a bell and brought the wits together, and Bacon acknowledged bell-ringing to be his chosen task. Many streams of useful knowledge flowed along divergent courses throughout the medieval period. The modern world came into existence when these streams were drawn together by "a sufficient reason," thus preparing a new order of essential learning for a new epic in human history.

*St. Alban, the Protomartyr*

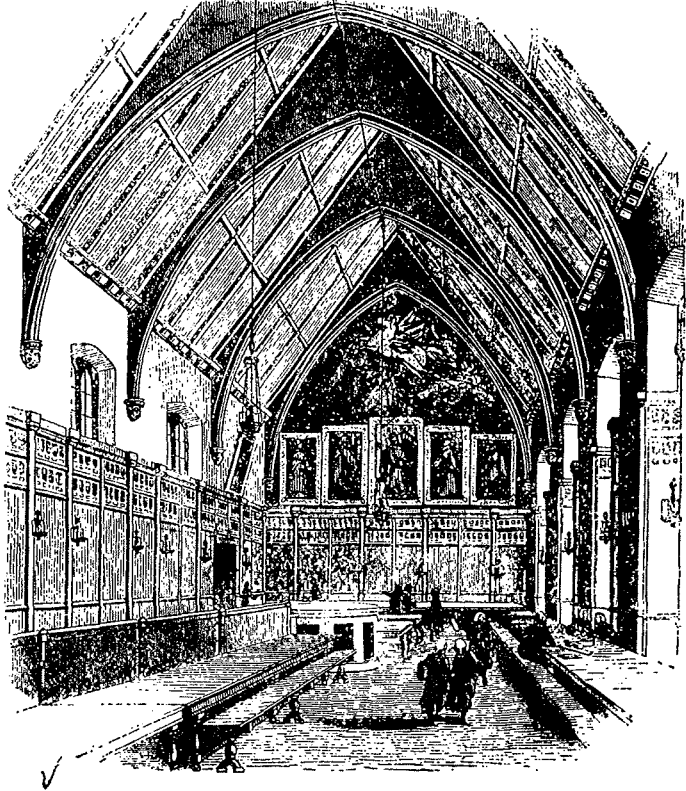
Efforts have been made to prove that Lord Bacon was a Freemason and that the higher speculative teachings of the Craft were largely the product of his genius. To date, no historical proof is available, but there is an impressive mass of circumstantial evidence. Alfred Dodd, the distinguished Baconian and Freemason, intimates that Bacon, in his late teens, became a Knight Templar in Ambassador Paulet's suite in France.\*

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\*See *Francis Bacon's Personal Life Story*.



One of the principal symbols of Bacon's secret association of poets was the winged horse, Pegasus. It was the Italian poet, Matteo Maria Boiardo (1434-1494), in his *Orlando Innamorato*, who first regarded Pegasus as the horse of the



—From *Old England* (London, 1854)

#### THE HALL OF THE INNER TEMPLE

The room is dominated by the figure of the winged horse painted on the end wall.

Muses and employed it as a symbol of poetry. Boiardo's poem served as a model for Ariosto's *Orlando Furioso* and for the esoteric cycle of Charlemagne and Roland. While living in Gray's Inn, Bacon was a member of the Inner

Temple, which was associated with the site of an ancient mansion of the Knights Templars. The winged horse, Pegasus, was the symbolic device of the Inner Temple, and a huge painting of this mythological creature adorned the wall of the principal room, as shown in the accompanying illustration. The close association of the "horse of high verse" with Bacon's activities and with the ancient Order of the Temple may indicate a trend.

The condition of Freemasonry during the Elizabethan period can be estimated with some accuracy from scattered references. Emmanuel Rebold, in tracing the historical descent of the Order, gives the following entry after the date 1561 A. D.: "Queen Elizabeth, indignant that the Freemasons had not offered the Grand Mastership to her consort during his lifetime, on the 27th of December of this year, ordered the dissolution of the Masonic assembly which on that day commenced its semi-annual meeting, and ordered the execution of her edict to be enforced by a detachment of armed men; but, upon a report having been made to her by the commanding officer of the detachment expressive of the politically harmless character of the assembly, the Queen revoked her order. Subsequently Queen Elizabeth became the protectress of the Freemasons of her kingdom, and confirmed their choice of Thomas Sackville for Grand Master."\*

James VI of Scotland was sympathetic to Masonry and was initiated into a duly appointed Lodge. When he became James I of Great Britain, he encouraged Masonry among the English people, and many persons of high estate joined Lodges as honorary or Accepted Masons. His successor, Charles I, was also an Accepted Mason. Francis Bacon's numerous advancements in honors and estates during the reign of James and the respect in which he was

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\*See *A General History of Freemasonry*.

held by Charles would certainly have made it desirable and advantageous for him to have favored the inclinations of his sovereigns and to have followed their examples. In his writings, Bacon revealed a profound interest in several branches of learning associated with both speculative and operative Masonry, and stated directly that he desired to be considered an architect of arts and sciences.

Masonic scholars have acknowledged that Bacon's *New Atlantis* inspired broad reforms in education, a program symbolized by the perfecting of "King Salomon's House," an allegory very close to the hearts of Masons. His Lordship's inclinations toward secret assembly and the quiet motivation of large projects revealed both his mood and his "method." The occurrence of peculiar emblems, later directly associated with Freemasonry, on the title pages of early editions of the works of Bacon and his associates also suggest some hidden plan or purpose.

We have already mentioned that the numerical equivalent of the letters *b, a, c, o, n* is the Masonically-significant number 33—the degrees of the Ancient and Accepted Scottish Rite. The letters *A. U. M.*, believed to stand for the words *Artifex Universus Mundi* (The Great Architect of the World), by the same numerical cipher also give the sum 33. Thus *A. U. M.* is a cabala for *Bacon*.

Even the Rosicrucian or Tudor rose, one of Bacon's emblems, suggests secrecy and is an appropriate device to conceal the identity of a hidden person or group. The term *sub rosa* (beneath a rose) means *that which is held or performed in confidence*. In the cabale of State, the rose can represent both a secret association and its concealed project.

Bacon's activities have been summarized thus: "But with Elizabeth came the great renaissance of literature, the re-

suscitation of learning by the great Lord Chancellor, Francis of Verulam, learned in the lore of his time, as also with that of antiquity. He is said to have founded a great secret philosophical and literary society, comprising the chief literary men of his day, including Beaumont and Fletcher and Sir Philip Sidney. Isaac Casaubon the classic scholar, Taylor the water poet, Rare Ben Johnson and Shakespeare, and our own Elias Ashmole, made a Mason at Warrington, was also of the number, and here we may perhaps seek, not for the origin but for the renaissance of our rituals and the resuscitation of Masonry. Read Bacon's 'New Atlantis.' Look to the mystic symbolism of the Shakspeare trilogy—'The Tempest,' 'The Midsummer Night's Dream' and 'The Winter's Tale. ' ”\*

Although Masonic records are inadequate for the period of the Commonwealth (1649-1660), and it is generally supposed that the Order was suspended during the civil wars, the period corresponds closely with the activities of that group which appeared immediately after the Restoration as the Royal Society. The Abbe Larudan, in his *Frans Macons Ecrases (Freemasons Crushed)*, attributed the origin of Masonry to the Lord Protector, Oliver Cromwell. According to this highly imaginative abbe, Cromwell proposed in guarded terms to some of his more intimate friends that a new Society should be established to advance the true worship of God and to deliver mankind from oppression and tyranny. Larudan believed that the Order was instituted in 1648, and included among its larger objectives the advancement of Cromwell to a position of supreme power. Others have held that the term "sons of the widow" referred to the Royalists laboring to restore

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\*From comments by Bro. Hugh James upon a paper, *Some Notes on the Legends of Masonry*, by William Harry Ryland, F.S.A., P.A.G.D.C., read before the Quatuor Coronati Lodge, and published in Vol. XVI of its *Transactions*.

the monarchy. The "widow" was Britannia deprived of her king. Facts, however, do not support such hypotheses.

Section III of this series, *Orders of Universal Reformation*, contains an account of the rise of the Royal Society. This outline must now be enlarged, with special emphasis upon the Baconian influence during the transitional period in Freemasonry. In his work, *Sylva, or a Discourse of Forest Trees, etc.* (London, 1664), John Evelyn credits Bacon with the invention of both the new learning to which the Royal Society was dedicated and the formulation of the very design for such a group of learned men.

In a curious work, *Numismata, a Discourse of Medals*, Evelyn included a short digression into physiognomy. He discussed the characteristics of the faces which appeared on certain medallions and commemorative issues of coinage. "In my Lord Chancellor Bacon," he wrote, "a spacious For-head, and piercing Eye, always (as I have been told by one who knew him well) looking upward; as a Soul in sublime Contemplation, and, as the Person, who by standing up against *Dogmatists*, was to emancipate, and set free the long and miserably captivated *Philosophia*, which has ever since made such Conquests in the Territories of Nature."

A few copies of the first edition of Sprat's *The History of the Royal Society of London* included a plate or engraving by Wenceslaus Hollar, from a design by Evelyn. Perhaps it was intended for a large paper edition which did not materialize. The elusive plate, reproduced herewith, depicts three persons closely involved in the formation of the Royal Society. In the center on a pedestal is the bust of King Charles II, the founder and patron of the Society in its surviving form. At the beholder's left is a seated figure of Lord Brouncker, first president of the Royal Society. Opposite him is an unusual representation of



—Courtesy of the San Francisco Public Library

ENGRAVED FRONTISPIECE FROM SPRAT'S  
*HISTORY OF THE ROYAL SOCIETY*

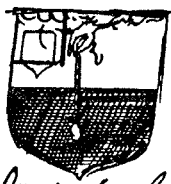
Lord Bacon carrying in a purse the Great Seal of England. This group is placed upon a checkerboard floor of black-and-white squares, and the background presents an array

of scientific and mathematical instruments indicative of the interests of the Society. The architectural style is in the preference of Christopher Wren.

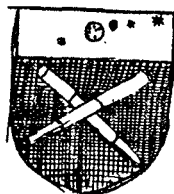
*Arms & Mottos proposed  
for F.R.Society 1660*  
—H—  
*R SRS. E S SRS*



*Et Angelus Scientia.*

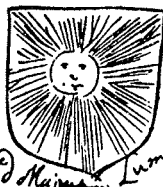


*Omnia probare.*

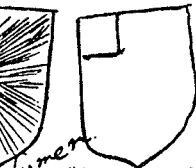


*Quantum Refertur.*

*Quis dicere Falsum —  
Audeat — 7. Geor.*

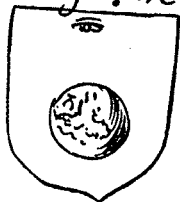


*Ad Majorem*



*Lumen Nullius in Verba*

*Lorum cognoscere Causas;*



*Experiendo;*

*Nullius in verba;*



*Prælym.*

—Courtesy of the Library of the Scottish Rite Bodies, San Francisco

DESIGNS FOR THE ARMORIAL ENSIGNS AND CIPHERS  
OF THE ROYAL SOCIETY

This sketch is preserved in *Smith's Historical and Literary Curiosities* (London, 1840).

As secretary of the Royal Society and a champion of Bacon's cause, Evelyn went so far as to sketch suitable

heraldic devices to emblazon the purposes of this group. Evelyn developed his sketches according to principles of allegory rather than the rules of heraldry, and his mottoes were intended to convey the aims of the Society—the improvement of science by means of extended communication verified by actual experiment only. Fortunately, the sheet of paper on which he made his first designs, together with several mottoes, has been preserved.

The first emblem is peculiarly Baconian. Within the shield is a ship under full sail—the same vessel which occurs on the title pages of so many of Bacon's books. The motto, "And science shall be advanced," is merely a restatement of Bacon's outline for the advancement and proficience of learning. The second shield is "parted *perfesse* Argent and Sable, issuant from clouds in chief a hand holding a plumb line." The motto is from the Vulgate translation of I. Thessalonians, 5:21: "Prove all things." The third shield is "blazoned Sable, two telescopes extended in saltire, and on a chief Argent the earth and planets." The motto is "How much we know not." The fourth shield bears the sun in its splendor, with the motto, "To the greater light." Besides this is a quotation from the *Georgics* of Virgil: "Who dares accuse the sun of falsehood?" The next shield bears a canton only. The accompanying motto, "On the report of none," was later adopted by the Society. The last shield is charged with a terrestrial globe with a human eye in chief. Above is another motto from Virgil's *Georgics*: "To know the causes of things." To the right is the word *Experiendo* (by experience), with a repetition of the accepted motto and the signature of Evelyn.

King Charles, however, granted the Royal Society a more illustrious armorial bearing\* in the charter of incor-

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\*See Section III, *Orders of Universal Reformation*, p. 85, for the arms of the Royal Society.



poration. Evelyn wrote in his diary that on August 20, 1662, "The King gave us the Arms of England to be borne in a canton in our Arms; and sent us a mace of silver-gilt of the same fashion and bigness as those carried before His Maty., to be borne before our President on meeting daies. It was brought by Sir Gilbert Talbot, Master of his Maty' Jewel-house." Later, on the 13th of June 1663, the officers of the Royal Society by common desire caused the royal grant of arms, together with the trick (a sketch thereof), to be entered among the records in the volume of royal concessions in the College of Arms, which was done upon the motion of Elias Ashmole, Esquire, Windsor Herald, and one of the Fellows of the said Society.

Dr. Sprat,\* the first historian of the Society, paid tribute to the genius that inspired the group: ". . . I shall only mention one great Man, who had the true Imagination of the whole Extent of this Enterprize, as it is now set on foot; and that is, the Lord *Bacon*; in whose Books there are every where scattered the best Arguments, that can be produc'd for the Defense of experimental Philosophy, and the best Directions, that are needful to promote it: All which he has already adorn'd with so much Art; that if my Desires could have prevail'd with some excellent Friends of mine, who engag'd me to this Work, there should have been no other Preface to the *History* of the *Royal Society*, but some of his *Writings*."

Alfred Dodd believes that Rosicrucians and Freemasons were the driving forces behind that sequence of groups—the Invisible College, Gresham College, and the Academic—which finally emerged as the Royal Society. "When we consider," he writes, "that the real title of the *New Atlantis* was the *Land of the Rosicrucians*, with its ethical symbolism and its experimental marvels for the uplift of

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\*See *The History of the Royal Society of London*.

humanity by applied science, and that a Masonic authority like James Hughan declared that 'the *New Atlantis* seems to be, and probably is, the KEY to the modern Rituals of Freemasonry' . . . we can begin to see clearly the light shining in the darkness of Francis Bacon's early 'Silent Years.' " \*

When the Viscounty of St. Alban was bestowed upon him, Lord Bacon wrote: "I may now be buried in St. Alban's habit as he lived." The slightest of his lordship's sayings must be carefully weighed, for he seldom spoke except the matter be relevant. It is quite possible that he intended to imply that he was resolved to bury, that is, conceal, some part of his own identity beneath the cloak of an ancient and honored name. It was a curious coincidence (almost too curious) that Bacon became Francis, Viscount St. Albans, and that the early Christian martyr, St. Alban, from whom the Viscounty received its name, was long and intimately connected with the early history of the Masonic Fraternity in England. Representations of the martyrdom of St. Alban were included in emblems known to have originated in the original Baconian group.

The Royal Society was incorporated on St. Andrew's Day so "each fellow wore a St. Andrew's cross of ribbon on the crown of his hat." † In the *Chymische Hochzeit*, Christian Rosencreutz was made to say that when preparing himself for the chemical marriage he bound a blood-red ribbon crossways over his shoulder and stuck four red roses in his hat. The crest of Johann Valentin Andreae was a St. Andrew's cross and four red roses, and the same cross is conspicuous on the arms of the town of St. Albans.

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\*See *Francis Bacon's Personal Life Story*.

†See *John Evelyn*, by Arthur Ponsonby (London).

St. Alban was born at Verulam of a noble family. He journeyed to Rome where he served for seven years as a legionnaire under the Emperor Diocletian. Returning to Britain, he was converted to the Christian faith by the monk Amphibalus of Caerleon (Camelot); and, in the tenth, and last, persecution of the Christians, he was beheaded 303 A. D. Albanus was the first to suffer martyrdom for the Christian faith in Britain. The account of his death appears in the writings of the Venerable Bede. The Roman Governor, learning that Albanus was protecting a Christian monk in his house, sent a troop of soldiers to arrest Amphibalus. In this emergency, Albanus put on the cloak of his guest and gave himself to the soldiers, thus permitting the holy man to escape. For this offense and for his unwillingness to renounce his faith, Albanus was executed. His death was accompanied by miraculous occurrences, and his memory was widely venerated. The sacrifice he made was in vain, for Amphibalus was captured and killed a few days later.

The references to St. Alban in the old Masonic records of England include remarkable embellishments of uncertain origin and antiquity. William Preston summarizes the final form of the Masonic versions: "St. Alban was employed by Carausius, to environ the city of Verulam with a wall, and to build for him a splendid palace; and that to reward his diligence in executing these works, the Emperor appointed him steward of his household and chief ruler of the realm. However this may be, from the corroborating testimony of ancient historians, we are assured that this knight was a celebrated architect, and a real encourager of able workmen; it cannot, therefore, be supposed that Freemasonry would be neglected by so eminent a patron."\*

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\*See *Illustrations of Masonry*.

According to the same author, the Emperor Carausius, who, incidentally, was merely a usurper of Britain, highly favored Masons, and appointed Albanus, his well-trusted steward, the principal superintendent of their assembly. "Under his patronage," continues Preston, "lodges and conventions of the Fraternity were formed, and the rites of Masonry regularly practiced. To enable the Masons to hold a general council to establish their own government, and correct errors among them, he granted them a charter, and Albanus to preside over them in person as Grand Master. This worthy knight proved a zealous friend to the Craft, and assisted at the initiation of many persons into the mystery of the order."

Although the martyrdom of St. Alban is sustained by a quantity of traditional history, the Masonic ornamentations are scarcely justified by the conservative account. Albanus was a Roman soldier, possibly an officer, but when he is called a knight, this title seems forced or unwarranted. There is no evidence that the martyr was a celebrated architect or that he was made Grand Master of the stonemasons, even assuming that such guilds existed in England at that time. His building a palace for Carausius, the usurper, and his other achievements as a master artisan are without factual foundation. Had Albanus been a chief ruler of the realm and a favorite of his king, his trial and execution would probably have been averted.

Incidentally, the garment which Albanus wore on the occasion of his arrest was called a *caracalla*, a cloak of wool said to resemble the vestment of old Jewish priests. The original cowl was preserved in the church of Ely in a chest, which was opened during the reign of Edward II, 1300 A. D. With the garment was found a writing which stated: "This is the Caracalla of St. Amphibalus, the monk and preceptor of St. Alban; in which the proto-

martyr of England suffered death, under the cruel persecution of Diocletian against the Christians.”

It was Mrs. Potts, in *Francis Bacon and His Secret Society*, who first pointed out the irregularities and inconsistencies in the Masonic legend of St. Alban. England under Carausius did not recognize the sovereignty of Diocletian. If for Amphibalus we substitute the secret priesthood of the Grail Mysteries and the Albigenian heresy, we shall be nearer to the facts. Carausius is a splendid cover for James I, regarded by many of his subjects as without just claim to the crown. Change St. Alban to Viscount St. Albans and shift the time to the first quarter of the 17th century, and the results are most informative.

If Lord Bacon wished to hide his Secret Society or his own place in that Society, what course could be simpler than to cover himself with a *caracalla* of the ancient and venerated martyr? Bacon was a knight before he was elevated to the peerage. He was of noble family, and he presided over a Secret Society. He was the real encourager of able workmen, the chief ruler of the realm by the favor of his king, and a patron of all kinds of learning. After his lordship was created Viscount St. Albans, there appears to have been further manipulation of the legend. The protomartyr was never “next unto the King in authority,” but Bacon as High Chancellor occupied this exact position and was virtual ruler of the State. It was also Lord Verulam, and not the Roman soldier, who built a magnificent palace for his king—a temple of learning, which, as James did not hesitate to acknowledge, was the greatest ornament of his nation.

#### *Eighteenth-Century Masonic Revivals of Ancient Mysteries*

At the precise time the mysterious Comte de St.-Germain was traveling about Europe as an agent of the Knights

Templars, a number of cabalistic, philosophic, and mystical systems of degrees and rites emerged to confuse the historians of the Masonic descent. Like the manuscript, *La Tres Sainte Trinosopie*, traditionally attributed to St.-Germain, and other fragments associated with the Comte's secret meetings on the estate of the Landgrave of Hesse Cassel, many of these strange rituals were patterned upon the Greek and Egyptian Mysteries. Some were directly inspired by the heresy of Manes.\*

Even while strange rites were developing within Freemasonry itself, independent enterprises came into existence outside the Order, and several of these sought refuge under the broad wing of Masonry when trouble threatened. The clandestine Lodges went so far in some cases as to attempt the complete domination of Continental Masonry. In the confusion that resulted, many useful landmarks were obliterated and much valuable information was lost. The common denominator of the pseudoesoteric Societies was elaborate ritualism. The frenzied dilettanti were initiated by fantastic rites into bizarre Orders that promised much, collected high fees, and bestowed nothing. It was a day of dupes and disappointments, of large promises and small fulfillments.

In addition to its Masonic interests, Europe was still dominated by the Hermetic speculations which had intrigued the minds of the 17th-century intelligentsia. To a degree, Freemasonry was regarded as a conglomerate of older Societies and the heir to their secret operations and public projects.

The condition in Germany was typical. Secret Societies of all kinds—religious, philosophical, political, and social—abounded. Most of these organizations were short-lived

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\*See Section I, *Orders of the Quest*.

and of limited membership, but the atmosphere of mystery that surrounded each was pregnant with consequences. The lack of political unity among the German States was partly responsible for the conspiracies originating in the closed lodge rooms of some of these Fraternities.

A fraudulent Rosicrucian group that flourished for a time in Italy presented a strangle cord to each of its initiates with the solemn injunction that the Frater was to use this



—From a Masonic Friendship Album

THE AUTOGRAPH AND ROSICRUCIAN CIPHERS OF  
BARON VON ECKER UND ECKHOFFEN,  
THE ELDER

cord upon himself rather than reveal the priceless secrets of the Lodge. It was unlikely that any member was driven to this extremity, as he could take all the degrees without discovering anything worth concealing or revealing. All he had to show for his original investment was an elaborate parchment covered with cabalistic designs and illegible signatures.

Baron Ecker und Eckhoffen, the elder, was among those imposed upon by pseudo-Rosicrucian Orders doing a flourishing business in fees and special expenses. The Baron, a sincere and lovable intellectual, was lured on by frequent promises that the higher grades would reveal all. He ascended to the top of the ritualistic ladder only to find that it ended in empty space. The Society with which the good baron was affiliated had branches in many European cities and claimed a wide sphere of influence. He took his disillusionment seriously, and under the pseudonym, Magister Pianco, wrote a scathing expose in High German, titled *Der Rosenkreuzer in seiner Blöße* (*The Rosicrucian in his Nakedness*). Magister Pianco complained that he and thousands of others seeking wisdom had been subjected to the vilest possible impostures. The baron was profoundly confused. There was so much of beauty in the old symbols, so much of legendry and lore derived from ancient authorities, and so many solemn and majestic rituals that it seemed impossible that all could be false. Somewhere the true wisdom of antiquity must have been preserved. There was nothing to do but to seek further, so the baron continued his quest, the result of which unhappily has not been recorded.

Most of the spurious groups followed a general pattern. A few distinguished patrons, selected from the aristocracy and the sciences, were induced to lend the prestige of their names and stations. A genteel membership was then quietly solicited, limited by an exorbitant fee of initiation to those in prosperous circumstances. Most of the victims were too chagrined to publicize their own stupidity by exposing the frauds of which they had been the dupes, and, of course, they could not reveal the true state of affairs without compromising illustrious and respected persons. So the disillusioned ex-members nursed their



grievances in private or, still hopeful of better fortune, cast their lot with other cults making attractive pretensions.

The prestige and wealth accumulated by Secret Societies have sometimes been used as political weapons. This often happened even without the knowledge or consent of the membership. Groups, supposedly seeking only universal wisdom, conspired against the State, unseated rulers, and went so far as to sponsor anarchy. A network of private agencies thus came into existence, which could be used according to the tempers of leaders whose true motives were unknown or uncertain. Literally hundreds of these independent movements, all claiming an ancient and honorable history, converged upon the Masonic Grand Lodges at a time when Masonry was struggling to clarify its own position.

Secret organizations of one kind or another were both expedient and fashionable. Almost any subject suitable for group discussion, from chemistry to cosmic consciousness and from legal reform to literary criticism, required a mystical Order or an esoteric reading circle for its very existence. Well-intentioned intellectuals could not gather to discuss Boethius, Boehme, or Bacon without the paraphernalia of red-plush curtains, high altars, secret grips, and mystic passwords. Humorous works appeared ridiculing this fashion. One of these explained how the members of a dining circle had to pass through an elaborate series of contortions, including darkened chambers and fiery ordeals, in order to assemble for a quiet dinner of potted chicken.

A Masonic congress was convened at Wilhelmsbad in 1782, under the presidency of the Duke of Brunswick, to end the discord among the various groups of German Freemasons and related Orders. This conference examined the records of several Grand Lodges which claimed to

possess the secrets of the higher degrees of Freemasonry. The secrets were not discovered, but the controversial issue as to whether Masonry was to be considered a continuation of the Order of the Knights Templars was decided by a negative vote after thirty sittings.

In the last quarter of the 18th century, the public mind, more and more disillusioned in its quest for mystic lore, turned its attention to the pressing problems of social reform and representative government. Esoteric Orders with interest beyond the imminent continued to exist, but were reserved for the edification of small groups of thoughtful scholars, and these made little effort to attract public attention. Freemasonry, integrating its internal structure, gathered the remnants and records of the earlier exuberations, pronounced the irregular rites to be extinct, and retired the magnificent vellum "Charges" as literary curiosities.

Space permits only a brief survey of this remarkable restoration of pagan esoteric doctrines. The situation was partly due to increasing skepticism among intellectuals, which resulted from the broadening sphere of scientific influence and partly from the deepening conviction that the clergy was in conspiracy with the aristocracy to perpetuate the serfdom of the masses. One expression of the general discontent was an effort to restore the Mystery system as a means for accomplishing educational reform. The lack of esoteric content in the orthodox degrees of 18th-century Freemasonry also supplied incentive to enrich the mystical overtones of the accepted symbols and ceremonies.

The Rite of Perfection, or Rite of Heredom, was established by the Chevalier de Bonneville in the College of Jesuits of Clermont in Paris, in 1754. The College of Clermont was the asylum of those adhering to the party

of Stuart, and therefore the rite is said to have been strongly colored by the political prejudices and peculiarities of the Stuart cause. The Rite of Perfection consisted of twenty-five degrees, which may be recognized as the same as those of the Council of Emperors of the East and West. These degrees, so far as they go, reappear in the Ancient and Accepted Scottish Rite. General Pike tells us that this Rite succeeded the Council of Emperors and inherited the principal distinguishing concept which dominated the Rite of Perfection. This concept, which also passed into the Rite of Strict Observance, held that Freemasonry was derived from Templarism and that consequently every Freemason was a Knight Templar. Standard Masonic histories enlarge upon this theme to the average reader's satisfaction.

Martines de Pasqually was a man of considerable learning who had traveled widely in the Near East, having visited Turkey, Arabia, and Palestine. He founded the Rite of Elected Cohens in 1754. After his death, a number of his papers and manuscripts descended rather circuitously and were examined by Dr. Gerard Encausse (Papus) in 1895. Pasqually believed in the inspiration of the Scriptures, the downfall of the angels, the theory of original sin, and the doctrine of justification by faith. He held that man existed in an elemental state long before the creation detailed in Genesis, and was gradually evolved into his present form.

Louis Claude de Saint-Martin (1743-1803), French mystic and ritualist, was known as "le philosophe inconnu," and his works were published under this pseudonym. Saint-Martin came of a family of wealth and gentle breeding. His mother died when he was a small child, but he had a most generous and indulgent stepmother. He was educated in law at the College de Pontlevoy. Though physical-

ly frail and given to mental pursuits, he decided to change his career and selected the profession of soldiering. Before entering the army, he became a Freemason, and even as a young man was devoted to the study of religious philosophy.

While his regiment was stationed at Bordeaux, he contacted the new system of Masonic rites which had been introduced by Martines de Pasqually. Saint-Martin was initiated into the Elected Priesthood in 1768, and amplified his learning by an intensive reading of Swedenborg. In 1771, he resigned from the army to become a teacher and leader in the field of mysticism. He traveled considerably, and his ideas were received with enthusiasm. "It is to Martines de Pasqually," says Saint-Martin, "that I owe my introduction to the higher truth." The Elected Priesthood then consisted of seven grades, of which the seventh was a grade of Rose Croix. No details of the working of this grade appear to have survived. Ceremonial magic may have been included in the work of Pasqually, and there are references to the teachings of Boehme and the spiritualistic productions of Dr. John Dee. Apparently, psychic phenomena were included in the early Martinist movement.

Although Saint-Martin had been raised a strict Catholic and always remained sympathetic to the Church, his first work, *Of Errors and Truth*, was placed on the Index. Saint-Martin's ideal society was "a natural and spiritual theocracy," in which God would raise up men of mark, who would regard themselves strictly as "divine commissioners" to guide the people.

The writings of Saint-Martin were brought to the consideration of Voltaire. In 1787, Saint-Martin went to Italy with Prince Galitzin, then journeyed to Strasbourg, where he further studied the writings of Boehme, trans-

lating parts of them into French. Back in Paris, he was arrested during the Revolution simply because he was a gentleman by birth. His affiliations with the Freemasons saved him from the Reign of Terror. He visited London, where he remained for several months, made the acquaintance of the astronomer, Herschel, and contacted the writings of William Law, the great interpreter of Boehme. Saint-Martin never married, but had a wide circle of friends and admirers, including many of the leaders of the intellectual world. The central concept of Saint-Martin's mystical philosophy is that man remains divine in spite of the "fall" reported in the Scriptures. Within the human being lies dormant a high spiritual quality of which man is not always conscious, and which he must develop or release by freeing himself from the illusion of materialism. Saint-Martin died suddenly, presumably of a stroke while at prayer.

There is considerable doubt as to the place of Baron Emanuel Swedenborg (1688-1772) in the direct stream of Masonic descent. Samuel Beswick\* affirmed that the baron, when about eighteen years of age, was initiated for the first time into the mysteries of Freemasonry at Lund, the capital of Scomen, the most southern province of Sweden. Later, he joined or affiliated with the Stockholm Chapter. Beswick noted that it was not uncommon to accept minors into the Lodges at that time, giving the example that George Washington was initiated before attaining his majority. It has been pointed out in the same work that the French scientist, De Lalande, invited Swedenborg to visit the Lodge of the Nine Sisters in Paris, and that the baron was present at least once while De Lalande was Worshipful Master.

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\*See *Swedenborg Rite and the Great Masonic Leaders of the 18th Century* (New York, 1870).

Most Masonic historians doubt that Swedenborg was ever regularly initiated, but there is evidence in his writings that he was aware of the principal symbols used in Masonry, and Freemasons of the higher degrees certainly gathered inspiration and comfort from his mystical philosophy. The Abbe Pernetty (1716-1800) has been given credit for the



—From the *Mirroure of Maestie* (London, 1616)

#### THE COURT OF THE MUSES

The nine sisters and a tenth figure representing Apollo are in attendance upon a throned and sceptered ruler, the personification of harmony and wit. Pegasus, standing upon the Parnassian hill, brings forth with the stroke of his hoof the streams of art and sacred skill. In the Thespian Spring, thirty-two swans (poets or pens) sing their sad epodes. Compare this seal of Bacon's literary society with the plate of Apollo on Parnassus, *Orders of the Quest*, page 48.

integration of Swedenborg's abstract speculations into what has been called a Theosophico-Masonic system. Among those influenced by Swedenborg's elaborate extrasensory researches must be included Cagliostro, Mesmer, Saint-Martin, and Zinnedorf.

The unsavory Abbe Barruel claimed that he associated intimately with the members of the Theosophical Illuminati at Wilhelmsbad. He said that these brethren were originally all Swedenborgians and were at first distinct from the followers or adepts of Weishaupt. Later, they fraternized intimately.

The Swedenborgian Rite seems to have opened its first Lodge in Stockholm between 1750 and 1755. For reasons of safety or secrecy, no exact records were kept. Another Lodge was later opened in Berlin under the auspices of the King of Prussia. At the suggestion of Prince Charles, Swedenborg sent two copies of his *Apocalypsis Revelata* to Cardinal Prince de Rohan in 1766, and three years later, when the baron was in Paris, Prince de Rohan visited him. The cardinal was a Mason, for he was one of the signers of the patent given to Stephen Morin, appointing him Inspector-General of the Lodges, etc., in all parts of the New World.

It is significant that Voltaire should devote time and research to defending the Manichaeans from the early attacks of St. Augustine. Fortunatus publicly challenged St. Augustine, as one who had assisted in the rituals of the sect, to declare openly and before the whole population as to whether any part of the Manichaean worship was impure or obscene. St. Augustine evaded the issue and tried to shift the argument from morals to death. At last, however, pressed by Fortunatus, he said grudgingly: "I acknowledge that in the prayer at which I assisted, I did not see you commit anything impure." The learned M. de Beausobre shrewdly observed that it would be impossible to reconcile the saint's misgivings with the simple fact that Augustine himself remained for years a devotee of the Manichaean sect without, apparently, coming upon anything in their practices which offended his morals.

Voltaire enlarged this discussion with many choice quotations and observations, and by his attitude aligned himself with the revival of the philosophy of Manes, which was behind and beneath most of the political and ethical Secret Societies of 18th-century Europe. Voltaire was initiated into Freemasonry the year of his death. He became a member of the Lodge of the Nine Sisters (Muses) at Paris, the 7th day of February 1778. This Lodge was remarkable both for the quality of its initiates and for its direct influence upon developments of the Great Work in the Western Hemisphere. Voltaire died May 30, 1778, and a Lodge of Sorrow was held in his memory on the 28th of November of the same year. His heart was removed from the body at the time of embalming and preserved in a silver case. Nearly seventy years after his death, the sarcophagus in the Pantheon was opened so that the heart could be placed with the rest of the remains, but the tomb was found to be empty.

The initiation of Voltaire into the Masonic Order only a few months before his decease is in startling contrast to the legend of his final reconciliation with the Church. Legends circulated at the time that he died repenting his impiety appear to have been inventions of his enemies. His last words were a request, rather petulantly stated, that he be left alone to die in peace. Voltaire was well-acquainted with the esoteric teachings of the Mysteries and was deeply involved in the processes of social reformation then operating in France.

In 1839, a French Mason, Brother E. J. Marconis de Negre, instituted the Rite of Memphis, which Ragon believed to have been inspired by the extinct Rite of Mizraim. The new Rite, which worked ninety or more degrees, was not acknowledged among the systems acceptable to the Grand Orient of France until 1862. To accomplish



this favorable relationship with the French Grand Orient, Marconis, who was then the Grand Hierophant, was obliged to divest himself of all authority over the Rite and to accept complete "obedience" to the Grand Orient of France. This august body retired all the higher degrees as Masonic curiosities, and the initiates of the Rite were not permitted to claim any higher degree than that of Master Mason.

According to Marconis, the Rite of Memphis was brought to Europe by Ormus, an Egyptian priest and sage of Alexandria who was converted by St. Mark in 46 A. D., and who purified the Egyptian doctrine according to Christian principles. Manes was also involved, and the stand taken by Marconis was the same as that presented in the *Orders of the Quest*. The adept tradition was preserved by the followers of Ormus until the year 1150 A. D., when eighty-one of these initiates went to Sweden, presented themselves to the Archbishop of Usal, explained their Masonic doctrines to him, and established Masonry in Europe. The leader of these knights was Garimont, apparently a corruption of Garimond, the mysterious patriarch of Jerusalem, before whom the Hospitalers are said to have taken their vows of obedience, chastity, and poverty.

The legend of the eighty-one Masons, or brethren, visiting Sweden has been dismissed as "absurd," but appears less unreasonable when the existence of an esoteric tradition behind Freemasonry is recognized. Certainly, the Sanctuary of Memphis was dedicated to the same sublime work that has activated the Mysteries and Secret Societies of all enlightened nations. Of this, Marconis wrote in his "Discourse of Esoteric Masonry:" "The statute of Isis, always veiled even to the priests, and the sphinx crouching at the door of the temple in an attitude of repose and silence, were the two emblems of these lost secrets; and this conduct of the trustees of the mysteries was dictated by the

highest wisdom. The despotic rule of strong violent men extended over the whole earth. Everywhere the inexorable 'vae victis' was the only international and political law; everywhere heads had to bow or were crushed. It is easily understood from this that the trustees of the primitive knowledge of human grandeur, of its sublime dignity, of its equality before the Creator, of its inalterable liberty, were forced to hide their treasure, and to communicate it only to those who were found to be worthy, for before communicating it, they had to be certain that the new candidate did not intend to sell the knowledge to their enemies."

Among the apocrypha of the Rite is one relating to the initiation of Plato into the Mysteries of Memphis. It appears in *Egypt in the 19th Century*, by M. Ed. Guoin. According to this graceful fiction, a pilgrim identified with Plato came to the banks of the Nile just before the 95th Olympiad. He sought initiation, and underwent trials in dark caverns under the earth. Three men with helmet's representing the heads of dogs guarded a door of iron. They warned him of the dangers ahead, but the neophyte pressed on, passing through frightful experiences, until he finally came to a room lighted by hundreds of torches, where sat sixty priests robed in fine linen and wearing the insignia of their ranks. Initiation was followed by a retreat of eighty-one days, and later there were six months of study devoted to the sacred sciences. The initiate then took an oath of silence and was acknowledged as one of the Sacred College.

From this and similar statements it is evident that Marconis, like many other Masonic innovators of the period, was convinced that Masonry was in some way the continuation of ancient mystical Societies dedicated to the enlargement of the human estate. If he fashioned upon the

foundations of the Rite of Mizraim, Mackenzie has pointed out that Lechangeur, credited with the rituals of Mizraim, merely appropriated his material from the Egyptian Masonry of Cagliostro. To press the matter further is to be confronted with other Masonic difficulties. Brother Cagliostro (Esperance Lodge, No. 289, London) is described by some as heir, through the Jesuits, to information which they had filched from the Rosicrucians. It is all exceedingly complicated, but the essential principles remain unchanged and the formula is repeated so frequently that one may suggest that the presence of so much smoke indicates some fire.

### *The Rite of Strict Observance*

In 1754, Carl Gotthelf von Hund, claiming authority from *Superiores Incogniti* (Unknown Superiors), established the Rite of Strict Observance. Von Hund was initiated into the mysteries of Freemasonry in the Lodge of the Three Thistles at Frankfort-on-the-Main, probably in 1742. Albert Mackey declared that two things relating to von Hund had been well-settled. First, he was initiated as a Knight Templar in 1743; second, at the same time he received the appointment of a Provincial Grand Master with ample powers to propagate the Order in Germany.

It has been suggested that the Unknown Superiors, who authorized the Rite of Strict Observance, were Knights Templars, although there has been considerable controversy among orthodox Masonic historians as to the survival of any organizing body of Templars at so late a date. It is unwise to follow the thinking of certain other students of the higher degrees who consider the Rite of Strict Observance to be merely a Jesuit mechanism attempting to undermine Freemasonry by holding out promises of a

restoration of the temporal powers and worldly treasures of the Order of the Temple. After all, von Hund was a staunch Protestant and at one time financed the erection of a Protestant church. Equally unsatisfactory is the effort to identify the Rite of Strict Observance with the ill-fated family of the Stuarts. The Jacobite cause held passing interest for some members of the Rite; but even on his deathbed, Baron von Hund reiterated the truth of his original claim that he was the agent of the Unknown Superiors, and there seems no reason to doubt his integrity.

The existence of a Secret Order of Templars at the time under consideration was defended by Cadet Gassicourt in his book, *Le Tombeau de Jacques Molai*, Paris, 1796. He said that the celebrated adept, M. de St.-Germain, was traveling in Leipzig and Dresden under the name of Comte Weldon, establishing communication between the Lodges of Masonry and the Templars, of which he was an emissary. In his letter to Count Gortz, St.-Germain says: "At the present moment I have promised to visit Hanau, to meet the Landgrave Karl at his brother's and work out with him the system of the 'strict Observance'—the regeneration of the order of freemasons in an aristocratic sense—which interests you too so much."

Albert Pike, in his *Morals and Dogma*, states emphatically: "Cagliostro was the Agent of the Templars, and therefore wrote to the Free-Masons of London that the time had come to begin the work of rebuilding the Temple of th Eternal. He had introduced into Masonry a new Rite called the *Egyptian*, and endeavored to resuscitate the mysterious worship of Isis. The three letters L. ' . P. ' . D. ' . on his seal, were the initials of the words '*Lilia pedibus destrue;*' tread under foot the Lilies [of France], and a Masonic medal of the sixteenth or seventeenth century has

upon it a sword cutting off the stalk of a lily, and the words '*talem dabit ultio messem,*' such harvest revenge will give."

Deschamps, in his *Les Societes Secretes, etc.*, Paris, 1881, wrote that St.-Germain was a Knight Templar, and that the ritual used in the Theosophical Lodge, which the Comte had established in the castle of Ermenonville, was the ritual of the Knights Templars. In *Franc-Maconnerie*, the Baron du Potet stated that this castle, which was thirty miles from Paris, belonged to the Marquis de Garadin, the friend and protector of Jean Jacques Rousseau.

A description of the initiation of the Count and Countess di Cagliostro into St.-Germain's Lodge of Illuminists appeared in *Memoires Authentique pour Servir a l'Historie du Comte de Cagliostro*. This work was published anonymously in 1785, but is generally attributed to the Marquis du Luchet. Mr. Waite, as always, dismissed the entire account as a "comedy." We differ from this learned gentleman on the grounds that the circumstances are far from humorous. Du Luchet, who certainly was not present, may have received an unreliable description of what actually occurred, and, in turn, due to personal prejudices, contributed his own variations upon the theme.

According to this account, Cagliostro had requested the favor of a secret audience in order that he might pay homage to the "God of the Faithful." St.-Germain set the time at 2 A. M. The drawbridge was lowered for the Cagliostros' reception, and they were led into a dimly lighted room. Suddenly, two massive doors opened and a sanctuary resplendent with thousands of lighted candles dazzled their vision. On an altar in the midst of the room sat the mysterious St.-Germain. At his feet knelt two acolytes holding golden bowls of perfume. The "God of the Faithful" wore upon his chest a pectoral of diamonds

of such brilliance that the eye could scarcely bear their radiance.

A voice inquired from the visitors who they were, where they came from, and what they wanted. Cagliostro and his wife knelt before the altar, and after a long pause Cagliostro gave this short address in a low voice: "I come to invoke the God of the Faithful, the Son of Nature, the Father of Truth. I come to ask one of the fourteen thousand and seven secrets that he bears in his bosom. I come to give myself up as his slave, his apostle, his martyr."

Later in the same ritual, a mysterious book was opened and Cagliostro listened while his own future was read to him, with a detailed description of his persecution, trial, dishonor, and imprisonment. On this occasion St.-Germain assumed a most exalted role. He was personally venerated by his followers and actually worshiped as a god. This Illuminist ritual revealed St.-Germain in his full splendor as a Sovereign Prince of the Philosophic Empire. The entire account, including du Luchet's grotesque and completely false conclusions, was intended to imply a restoration of the secret rites of the Knights Templars. Cagliostro acknowledged himself as a disciple of the far more astute and skillful Hermetic adept. There is no doubt that Cagliostro's voluntary sacrifice of himself and his reputation at the psychological moment directed the attention of the Inquisition from the principal activities of the Unknown Superiors, referred to by von Hund. Even St.-Germain's reputation has suffered considerably from the pens of uninitiated historians. Of the Comte, H. P. Blavatsky writes: "The treatment this great man, this pupil of Indian and Egyptian hierophants, this proficient in the secret wisdom of the East, has had from Western writers, is a stigma upon human nature."\* In the same article, she mentioned

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\*See *A Modern Panarion*.

Alessandro di Cagliostro as one whose name has been made the synonym of infamy by a forged biography.

It is incredible in the light of the events of history that the Rite of Strict Observance could have been under the wing of the most celebrated of all the European adepts, the Comte de St.-Germain, and at the same time have been a contrivance of the Jesuits. It seems wiser to assume that the Unknown Superiors, to whom von Hund gave such faithful allegiance, belonged to the same body of initiates responsible for the appearance of such men as St.-Germain and Cagliostro.

After the death of Baron von Hund, his Masonic activities came under the general leadership of the Grand Duke of Brunswick, one of St.-Germain's more intimate friends. Among the Comte's associates in Vienna was the eccentric Count J. F. von Kufstein, reported to have been a Rosicrucian, who had a Lodge in the house of Prince Auersperg where mysterious meetings were held late at night. St.-Germain was present at one or more of these secret sessions. While in Vienna, he also assisted Dr. Franz Anton Mesmer in his researches in animal magnetism. At this time, the remarkable Comte was known as the "American of the Felderhof."

That St.-Germain was a Freemason cannot be doubted, and, for a time at least, he conducted his own Lodge in Paris. The catalogue of the Masonic library of the Grand Orient of France lists, under item N. 498, the register of the *Loge du Contrat Social de St. Jean d'Ecosse*. This register, covering the period from 1775 to 1789, includes the signatures of both St.-Germain and Rousseau. Mrs. Cooper-Oakley,\* quoting the late librarian of the Great Ambrosiana Library at Milan, says: "And when, in order

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\*See *The Comte de St.-Germain*, by Isabel Cooper-Oakley.

to bring about a conciliation between the various sects of the Rosicrucians, the Necromantists, the Cabalists, the Illuminati, the Humanitarians, there was held a great Congress at Wilhelmsbad, then in the Lodge of the 'Amici riuniti' there was also Cagliostro, with St. Martin, Mesmer and Saint-Germain." It is not likely that St.-Germain would have been a representative of French Masonic groups without himself being a member of the Order.

Among those who came within the auras of St.-Germain and Cagliostro was the Chevalier Casanova de Seingalt, who was made a Mason at Lyons in 1758. Even this adventurer held Masonry in considerable esteem, though he was convinced that most initiates of the Order did not understand its true mysteries. In spite of the defects of his own character, Casanova respected the learning and integrity without which the Great Work of the Craft could not be accomplished.

The acquaintance between St.-Germain and the Marquis de Lafayette was strengthened by their participation in the activities of the Lodge of the Nine Sisters. Benjamin Franklin was elected honorary Grand Master of this Lodge and later directed the initiation of Voltaire.

General Pike points out that at this critical period in Masonic history at least eight hundred degrees of one kind or another were invented. "The rituals even of the respectable Degrees," he writes, "copied and mutilated by ignorant men, became nonsensical and trivial; and the words so corrupted that it has hitherto been found impossible to recover many of them at all. . . . Hence it was that, practically, the largest portion of the Degrees claimed by the Ancient and Accepted Scottish Rite, and before it by the Rite of Perfection, fell into disuse, were merely communicated, and their rituals became jejune and insignifi-



cant. These Rites resembled those old palaces and baronial castles, the different parts of which, built at different periods remote from one another, upon plans and according to tastes that greatly varied, formed a discordant and incongruous whole."

Not enough consideration has been given to this apparently spontaneous and profuse growth of degrees. Most of the men responsible for these strange rites were suspected or even convicted of esoteric inclinations and associations. A mutual friendship and admiration existed among them, and their names occur together in a variety of curious patterns. Most of them were dedicated to the restoration of the esoteric tradition and its perpetuation under the symbolism of the pagan Mysteries of antiquity.

These initiates were closely linked with some sovereign well be referred to as the Unknown Superiors. Elements of neo-Egyptian religion and philosophy in terms of prevailing body of descent which, for want of clearer definition, could opinions upon these recondite subjects were everywhere present. Under the pressure of these mystical imponderables, the house of Freemasonry appeared for a time to be divided against itself. One part, which was rapidly to disappear from public admiration, was dedicated to the perpetuation of the secret doctrine and to the fulfillment of the Great Work of the initiated builders. The other part, which was to emerge and to assume domination over the Craft, was resolved to sever all connections with the esoteric systems of initiation and to advance Masonry as an essentially fraternal organization. In what has been referred to as "the sober light of the 19th century," transcendentalism fell into disrepute, and Freemasonry, at least for a time and at least by appearances, disclaimed its ancient heritage.

The Rite of Strict Observance was for all practical purposes destroyed by the very forces which had been falsely credited with its formation. The disintegrating agent operated through Johann August von Starck, who attempted to impose the domination of the clergy upon the Rite. This clerical group finally succeeded, and the Lodges of Strict Observance afterwards called themselves the United German Lodges.

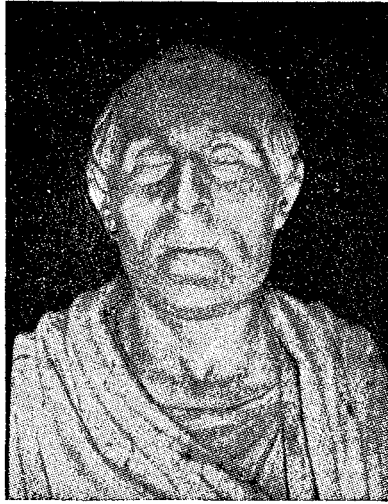
### *The Illuminati*

The name Illuminati has been assumed by, or bestowed upon, various groups of mystics and metaphysical intellectualists claiming to possess an internal enlightenment about divine or human matters. A number of sects may be included under this general title, as the Alumbrados of Spain and the Guerinets of France. In the present usage, however, the name Illuminati is most often applied to the Order founded in Bavaria, in 1776, by Adam Weishaupt. This movement was regarded with favor by a number of brilliant and outstanding men, including Goethe, Herder, Nicolai, Ernest II of Gotha, and Karl August of Weimar.

Adam Weishaupt was born at Ingolstadt on February 6, 1748, and departed from this life at Gotha in 1830. His father died when the boy was only seven years old, and his godfather, Baron Ickstatt, entrusted the early training of the lad to the Jesuits. The baron had an excellent personal library, well-stocked with works by French philosophers belonging to the school of "reason." Weishaupt believed that he found in these writings answers to the doubts and misgivings which he entertained over certain dogmas of his Jesuit tutors.

After graduating from the University of Ingolstadt in 1768, the young man served as a tutor and catechist until

he was appointed as assistant instructor in 1772. As a protege of Baron Ickstatt, who had large influence in the university, Weishaupt advanced rapidly and received the chair of canon law in 1773, a seat which had traditionally belonged to the Jesuits for nearly a century. Two years later, the promising young professor was made dean of the faculty of law, assuming this heavy responsibility in the educational sphere when but twenty-seven years old. Weis-



—From *The Occult Review*

ADAM WEISHAUPT

haupt married in 1773, against the wishes of his godfather, and their friendship was never restored.

There can be no doubt that Dean Weishaupt found himself in the midst of scholastic plotting and counterplotting. To him, the campus of the university was a microcosm of the world, and the conspiracies which flourished in the school symbolized the larger strife between reactionary and progressive factions. Although his motives and manners

have been subjected to repeated criticisms by historians, it only requires brief contact with the modern campus to appreciate the dean's dilemma. Educational politics still flourish at the expense of essential learning, and the condition was much worse at that critical period when ecclesiasticism was fighting to retain its influence in higher educa-

The idea of a secret assembly or association to protect the liberals from the conservatives was incubated in the heavy atmosphere of Ingolstadt. The links with the past are obvious. Dr. Vernon Stauffer says of Weishaupt: "His imagination having taken heat from his reflections upon the attractive power of the Eleusinian mysteries and the influence exerted by the secret cult of the Pythagoreans, it was first in Weishaupt's thought to seek in the Masonic institutions of the day the opportunity he coveted for the propagation of his views."\*

Weishaupt founded the Order of the Illuminati on May 1, 1776. The original membership consisted of five persons of resolute purpose but of uncertain method. The following year Weishaupt became a member of the Society of Freemasons and was initiated into the Lodge Theodore of Good Counsel, at Munich. The Lodge was virtually absorbed into the Illuminist Order almost immediately. Early in his career, the Dean of Ingolstadt was fortunate enough to gain the assistance of two important and influential gentlemen. The first was Baron Adolf von Knigge, privy councilor of Saxe-Weimar; the second was Johann Joachim Christoph Bode, a man of upright character, high social position, and cultivated mind. Both von Knigge and Bode were Freemasons.

Baron Knigge was deeply immersed in the activities of Secret Societies, and had joined the Lodge of Strict

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\*See *New England the Bavarian Illuminati* (New York, 1918).

Observance which was dabbling with esoteric and mystical arts. The baron, especially addicted to alchemical speculations, tried to affiliate himself with the existing Rosicrucian groups, but was unable to make a satisfactory alliance—at least, such is the report. Like Knigge, a constant seeker after rare knowledge, Bode came to the Illuminati from the Rite of Strict Observance. He was a musician who turned bookseller, and, as a sideline, translated into German the popular works of Fielding, Smollett, and Goldsmith. Bode had a wide knowledge of Masonic history and the origins of the rites, but he does not appear to have organized his opinions on these subjects.

These three men, Weishaupt, von Knigge, and Bode, fashioned a Secret Society, patterned upon the rites and rituals of ancient Mysteries and dedicated to the perpetuation of esoteric knowledge and the social improvement of their fellow men. The Illuminist Order never attracted a large membership. Historians hazard the guess that its strength did not exceed two thousand heads at any time, but they were distinguished heads. The role of membership is reminiscent of the *Almanach de Götha*. A considerable percentage of the Brothers were men of consequence, including reigning princes, noblemen, prominent educators, scholars, scientists, and men of letters. Most of these intellectuals were addicted, at least in private, to the opinions expressed so eloquently by Rousseau and Voltaire.

Certainly there was an undercurrent of things esoteric, in the most mystical sense of that word, beneath the surface of Illuminism. In this respect, the Order followed exactly in the footsteps of the Knights Templars. The Templars returned to Europe after the Crusades, bringing with them a number of choice fragments of Oriental occult lore, some of which they had gathered from the Druses of Lebanon,

and some from the disciples of Hasan Ibn-al-Sabbah, the old wizard of Mount Alamut.

If there was a deep mystical current flowing beneath the surface of Illuminism, it is certain that Weishaupt was not the Castalian Spring. Perhaps the lilies of the Illuminati and the roses of the Rosicrucians were, by a miracle of Nature, flowing upon the same stem. The old symbolism would suggest this, and it is not always wise to ignore ancient landmarks. There is only one explanation that meets the obvious and natural requirements of the known facts. The Illuminati were part of an esoteric tradition which had descended from remote antiquity and had revealed itself for a short time among the Humanists of Ingolstadt. One of the blossoms of the "sky plant" was there, but the roots were afar in better ground.

Weishaupt emerged as a faithful servant of a higher cause. Behind him moved the intricate machinery of the Secret Schools. As usual, they did not trust their full weight to any perishable institution. The physical history of the Bavarian Illuminati extended over a period of only twelve years. It is difficult to understand, therefore, the profound stir which this movement caused in the political life of Europe. We are forced to the realization that this Bavarian group was only one fragment of a large and composite design.

All efforts to discover the members of the higher grades of the Illuminist Order have been unsuccessful. It has been customary, therefore, to assume that these higher grades did not exist except in the minds of Weishaupt and von Knigge. Is it not equally possible that a powerful group of men, resolved to remain entirely unknown, moved behind Weishaupt and pushed him forward as a screen for its own activities?

The ideals of Illuminism, as they are found in the pagan Mysteries of antiquity, were old when Weishaupt was born, and it is unlikely that these long-cherished convictions perished with his Bavarian experiment. The work that was unfinished in 1785 remains unfinished in 1950. Esoteric Orders will not become extinct until the purpose which brought them into being has been fulfilled. Organizations may perish, but the Great School is indestructible.

Of passing interest is the crusade of the Reverend Jedediah Morse of Charleston, South Carolina, against the threat of an Illuminist invasion of the United States. Capitalizing on the proclamation issued by President John Adams, March 23, 1798, referring to the hazardous and afflictive position in which the country had been placed, the Rev. Morse preached with great fervor against the atheistic French State and its determination to corrupt the morals of the Western Hemisphere. A minor tempest followed, both sides of the issue resolute but uninformed. The Illuminati were presented as a huge association of godless persons determined to destroy the Church and State.

Rev. Morse depended largely upon certain memoirs of Jacobinism invented and compiled by Abbe Barruel, and the attacks on Freemasons, the Illuminati, and the Reading Societies by Dr. John Robison. This learned doctor should have limited his interests to his chosen fields of hydrodynamics, astronomy, electricity, and magnetism. His readings in Freemasonry seem to have undermined his critical faculties, for he decided that an association had been formed for the express purpose of corrupting all the religious establishments and existing governments of Europe. This group was the Illuminati, which had apparently been disbanded, but actually had extended its activities throughout the whole world.

In the ensuing flurry, a number of excited clergymen quoted each other and sometimes themselves to prove the horrible hazards of the hour. George Washington was cited, Mr. Noah Webster orated, and politicians warned their constituents that opposing candidates were probably Illuminists in disguise. Of course, Thomas Paine and Thomas Jefferson received appropriate criticism, and it was even suggested that the American Society of United Irishmen was subversive. Masonic Lodges were suspected of deep and dark doings, in spite of the fact that most of the patriots of the Revolutionary period, including General Warren, who fell at Bunker Hill, and George Washington, were Freemasons of standing and reputation.

Actually, the Illuminist bubble was little better than a clerical hysteria, and there is no proof that there was any substance beneath the extravagant reports. If European Secret Societies of the period exercised an influence in the young American Republic, such influence certainly was not malevolent. The results, if any, are found in the separation of the State and Church, a clear-cut policy in American government. George Washington stated firmly that he did not believe that doctrines of the Illuminati or principles of Jacobianism had spread in the United States. At the same time, he defended the integrity of the Masonic Lodges of his country.

Among those who had received initiation into the school of Martines de Pasqually was Jacques Cazotte (1720-1792), usually included among the 18th-century Rosicrucians. About 1775 he embraced the tenets and projects of the Illuminati. In his work, *Le Diable Amoureux*, Cazotte wrote profoundly of secret matters, and was accused of exposing information about the adept tradition without authority. He was among the victims of the French Revolution and was executed on September 25 at the Place



du Carrousel. He was certainly in favor of broad reforms involving the rights of the people, but was not by nature or inclination given to violence or fanatical procedures.

Jean Francois de la Harpe, French critic and man of letters, was a follower of the new philosophy and supported the Revolutionists as editor of the *Mercure de France*.



JACQUES CAZOTTE

Like so many of the intelligent liberals, he became himself a victim of the Revolutionary zeal and was imprisoned for some time. As the result of his experience, he became a reactionary and, always more or less an extremist, attacked bitterly that which he had previously defended with equal fervor. He died in 1803, and among his papers

was found the curious *Prophetie de Cazotte*. There is no reason to doubt the authenticity of this somber document.

La Harpe described a banquet of the Academicians held early in the year 1788. It was an illustrious company, including members of the French court, legal lights, and literary men. Present also were a number of ladies of importance. The dinner, enlivened by stories, anecdotes, and witticisms, was dominated by a Voltairian attitude on matters political and theological. The diners finally concluded that an intellectual revolution would soon be complete and that in a few years superstition and fanaticism would give place to philosophy. The various members of the company then conversed pleasantly as to which of them would live to see the Reign of Reason.

During this conversation, one man sat quietly listening, but took no part in the general enthusiasm. It was Jacques Cazotte, his long hair hanging on his shoulders, and his quiet, noble face set in an expression of profound sadness. At last he spoke: "Gentlemen, be satisfied; you will all see this grand and sublime revolution. You know that I am something of a prophet, and I repeat that you will all see it." Cazotte then rose in his place at the table and made the following predictions to the persons of the assemblage:

"You, M. Condorcet, will expire on the pavement of a dungeon; you will die of the poison which you will have taken to escape from the hands of the executioner; of poison, which the happy state of that period will render it absolutely necessary that you should carry about you.

"And you, M. Chamfort, you will cut yourself across the veins with twenty-two strokes of a razor, and will nevertheless survive the attempts for some months.

“You, M. Vicq d’Azyr, you will not open your veins yourself, but you will order them to be opened six times in one day, during the paroxysms of the gout, in order that you may not fail in your purpose, and you will die during the night. As for you, M. de Nicolai, you will die on the scaffold; and so, M. Bailly, will you; and so will you, M. Malesherbes.”

M. Roucher rose from his chair, remarking that it appeared that the vengeance of the time was to be leveled solely against the Academy. He then demanded his own fate. Cazotte answered quietly: “You will die also on the scaffold.” At this moment, M. de la Harpe, who chronicled the incident, asked: “And what will happen to me?” Cazotte smiled. “You will be yourself a miracle as extraordinary as any which I have told; you will then be a Christian.” The Duchess of Grammond remarked that it appeared that chivalry was not at an end. These predictions had not been directed toward the ladies. Cazotte bowed. “Your sex, ladies, will be no guarantee for you in these times. My Lady Duchess, you will be conducted to the scaffold, with several other ladies, in the cart of the executioner, and with your hands tied behind your backs. Greater ladies than you will have the same end. You will not even have a confessor. The last mortal led to the scaffold who will be allowed a confessor will be the King of France.”

Consternation broke out in the Assembly, and at last a hesitant voice spoke: “My good prophet, you have been so kind as to tell us all our fortunes, but you have not mentioned your own.”

“Then you must know,” murmured Cazotte, “that during the siege of Jerusalem, a man for seven days went ’round the ramparts of the city crying in a loud voice, ‘Woe to Jerusalem!’ and on the seventh day he cried, ‘Woe to

Jerusalem and to myself!' and on that very moment an enormous stone thrown by the machine of the enemy dashed him to pieces." M. Cazotte then bowed and departed.

M. de la Harpe made a careful record of the predictions and their fulfillment. He bore witness to the fact that all the prophecies were fulfilled to the smallest detail. It was on his deathbed that he drew up the final statement of the outworking of the strange predictions. M. de la Harpe lived through the Revolution and did become a Christian.

Cazotte's remarkable powers of foreknowledge suggest a more detailed examination of the so-called political Societies and their initiates. Everywhere in the operations of these groups were intimations and indications of an operative transcendentalism. Men like St.-Germain, Saint-Martin, Cagliostro, Mesmer, and Cazotte cannot be explained by calling them shrewd opportunists, impostors, or adventurers. They certainly shared a secret kind of knowledge, and were operating from a plan or trestle board. While this dimension of their activities is denied or ignored we can have no clear picture of the workings of the adept schools in the great century of revolutions.

### *The Life of Sethos*

An esoteric Masonic novel titled *Sethos, histoire ou vie tiree des monumens anecdotes de l'ancienne Egypte*, attributed to the French abbe, Jean Terrasson, was published in Paris in 1731. The following year the work appeared in English as *The Life of Sethos. Taken from Private Memoirs of the Ancient Egyptians. Translated from a Greek Manuscript into French. And now faithfully done into English from the Paris Edition; by Mr. Lediard.*

The preface to the English edition states that the story was derived from a Greek manuscript in the library of a foreign nation, and was published only under the condition that the depository of the original should remain unknown. The Greek author was supposed to have lived in Alexandria during the reign of Marcus Aurelius, but he is not named. *Sethos* was translated into German by Mathias Claudius in 1777.

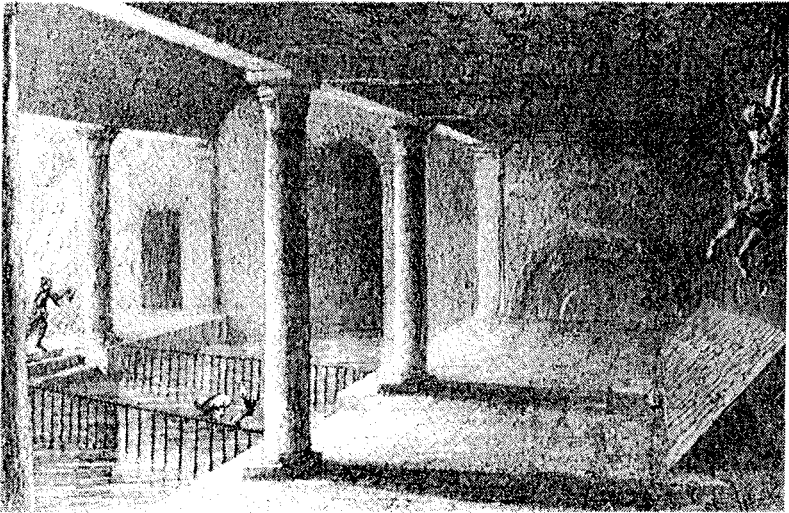
Although this curious book is the product of extensive research and profound erudition, it certainly did not originate in antiquity. It was a complete invention, possibly derived in part from a work on the rituals of initiation by Humberto Malhandrini, published in Venice in 1657. The 18th century was distinguished by several strange pseudo-Egyptian esoteric writings which appear to have originated in some common source.

The *Crata Repoa*, or *Initiations to the Ancient Mysteries of the Priests of Egypt*, made its appearance for the first time in the German edition of 1770, and was published without either the name of the author or the printer. The librarian Stahlbaum published a second edition in Berlin in 1778, declaring that the author of the work was until that time unknown, and that an ineffectual search had been made for him in every corner of Germany. The distinguished scholar Ragon supposed the *Crata Repoa* to be a concoction by learned Germans of all that could be found in ancient writers on initiation.

At this period the Comte de St.-Germain was practicing Masonic or Rosicrucian rituals and Illuministic rites, laden with Egyptian symbolism, in secret rooms and hidden cellars of the palace of Prince Karl of Hesse Cassel at Eckernforde. Count di Cagliostro was perfecting his Egyptian Rite of Freemasonry to the general amazement of the French, and

the extravagant pseudo-Masonic, pseudo-Egyptian Rites of Memphis were attracting wide attention. The genial Court de Gebelin was the outstanding Egyptologist of the French Academy. This distinguished scholar was developing his hypothesis that playing cards were the leaves of a sacred book which had descended from the Egyptians.

A few years later Dupius wrote upon the history of ancient cults and beliefs, Lenoir traced Freemasonic origins



—From *Histoire Pittoresque De La Franc-Maçonnerie* (after Lenoir)

THE TESTS OF FIRE, WATER, AND AIR, ACCORDING TO THE INITIATION  
RITUALS OF THE EGYPTIANS

to the Rites of ancient Memphis, and Ragon explained the symbolism of the Masonic Craft in terms of Greek, Egyptian, and Hindu metaphysics. This sudden increase of the researching instinct along highly specialized lines had but one possible explanation: A definite effort was being made to restore the secret philosophical institutions which had retired into a discreet silence more than fifteen centuries earlier.

Sethos, according to the work bearing his name, was an Egyptian prince born about a hundred years before the Trojan War. The numerous events which made up his alleged life included an elaborate account of initiation into the Mysteries of Isis. The preliminary trials of these rites took place in subterranean chambers under the Egyptian temples, and among the tests of courage and integrity were hazards by fire, water, and air. The elaborate symbolic plate of initiation, according to the doctrine of the Egyptians which appeared in Lenoir's *La Franche-Maconnerie*, followed the descriptions in *Sethos* in every detail. There can be no doubt of the origin of the engraving.

In his *Mozart und die konigliche Kunst*, Paul Netti pointed out that Mozart's Illuminist opera, *The Magic Flute*, derived most of its Egyptian atmosphere from *The Life of Sethos*, especially its section dealing with the initiation of Orpheus and Eurydice. The libretto of this work has been ascribed to Johann Emanuel Schikaneder, a Freemason, but there has been some question as to how this clever but not profound man accomplished so extraordinary a production. A careful study of the libretto will convince even the skeptical-minded that many of the lines were taken almost verbatim from *Sethos*.

The Third Book of *The Life of Sethos* devoted considerable space to a discussion of the qualities and attributes of the true initiate. Those who had received initiations occupied a middle ground between the aristocracy and the priesthood, and exercised both temporal and spiritual powers. The initiate was described as a new man in whom the love of virtue and duty had taken the place of all those passions which formerly motivated action. Regardless of rank, due to either birth or fortune, the initiate believed himself destined for the benefit of his own country and for all mankind. These Masters transformed savage peoples

into civilized nations by the establishment of good laws, by instruction in the arts and sciences, and by making themselves examples of heroic virtues. In short, the world owes to the initiates whatever worthy and cultured form it now exhibits. These adepts were men without blemish, yet constantly seeking improvement; men in most things perfect, yet ever striving for a greater perfection.

*Sethos* belonged to a class of esoteric writings and, like the *Comte de Gabalis*, originated in the schools of adepts functioning secretly beneath the surface of European culture. Such works are always difficult to trace, for their authors had no intention of being discovered. If need arose, they were attributed, with or without permission, to some scholar who found it advisable to be noncommittal.

The career of Ignace von Born, a celebrated metallurgist and intellectual, is of interest at this stage of the inquiry. This distinguished mining engineer was an ardent Freemason and the founder of a Masonic Lodge in Vienna. Mozart was a member of this Lodge, as was also the composer, Joseph Haydn. The personal friendship of Mozart and von Born may be implied from the fact that the great composer wrote a short cantata, *Maurerfreude*, dated April 20, 1785, which was performed at a special banquet of the Lodge, *Zur wahren Eintracht*, to celebrate von Born's discovery of a method of working ores by amalgamation.

Mozart was proposed as a candidate for Freemasonry by Baron von Gemmingen, and later the composer persuaded his father to join the Order. Both Johann Emanuel Schikaneder and Charles Louis Giesecke, associated with the libretto of *The Magic Flute*, were Freemasons. Schikaneder took all the credit to himself, but Giesecke, a far more scholarly and reliable person, afterwards privately



declared that he was responsible for a large part of the story. Von Born, who was interested in the Egyptian Mysteries and who wrote an important paper on the subject in 1784, probably contributed part of the symbolism.

Herbert Bradley, in his article "Bro. Mozart and Some of his Masonic Friends," summarizes the possible association of Mozart and Weishaupt's Illuminists with a cautious

*Patience and tranquillity of mind contribute more to cure our distempers as the whole art of Medicines. —*

*Wien den 30<sup>ten</sup> März 1787.*

*Ihr verehrtes Mitglied im O. B. S.  
Wolfgang Amadeus Mozart  
Mittlerer No. 10. — in der Stadt  
Kathol. im O. v. W.*

—From a Masonic Friendship Album

AUTOGRAPH AND MASONIC CIPHERS OF  
WOLFGANG AMADEUS MOZART

utterance: "Mozart does not appear to have been a member of the Illuminati, but he must have been intimate with a good many members of that order as there was a strong branch of it at his birthplace, Salzburg." While it would be unwise to place too much confidence in the memoirs of the bigoted and prejudiced Abbe Barruel, whose *Memoirs Illustrating the History of Jacobinism*\* is a monument of

\*English translation (London, 1798).

anti-Masonic and anti-Illuminist propaganda, he did gather a number of facts. Of Illuminist activity in Austria, he wrote: "By the death of Chevalier de Born the Sect had lost at Vienna one of its chief adepts."

The internal structure of *The Magic Flute* reveals a



TAMINO FLEEING FROM THE SERPENT

Illustrated title page of an early edition of the score of *The Magic Flute*.

strong Illuminist influence. Those music critics are wrong who dismiss *The Magic Flute* as a comic opera. The appraisal of Goethe, who even considered writing a sequel to the opera, is more valuable. The great poet said: "Granted that the majority of spectators care for nothing

but what meets the eye, the initiated will not fail to grasp the higher meaning." Goethe was also a member of the Illuminati.

In his book, Paul Nettl enlarged on the symbolism of the opera. He suggested that *The Magic Flute* was the swan song of Austrian Freemasonry. The Queen of the Night represented Maria Theresa, who was openly opposed to Masonry; Tamino, the hero of the opera, the liberal and friendly Joseph II who favored the Craft; Pamina, the heroine of the fantasy, the upper classes of Austria; the blackamoor, Monostatos, the black-robed Jesuits or monastic Orders; and the clowns, Papageno and Papagena, the peasantry of Austria. The high priest of the Rites of Isis and Osiris was von Born.

The sudden entry of the Queen of the Night and Monostatos into the Temple of Isis and Osiris may have referred to the occasion on which the empress actually forced her way into one of the Masonic Lodges. Monostatos could also have caricatured Leopold Aloys Hoffmann, a Masonic traitor, who, after being befriended and helped by several Lodges, including his own, persuaded the government that the Freemasons were organizing a revolution against the crown. He was partially responsible for the closing of the Masonic Lodges of Austria.

In an article which appeared in 1794, von Batzko interpreted *The Magic Flute* according to the letter of the Illuminist doctrine. The Queen of the Night was superstition; Pamina, enlightenment, the child of the Queen and patriarchal religion (now deceased); Sarastro, reason. The sevenfold circles of the sun were true knowledge or conviction; Monostatos was the human passions; and Prince Tamino, the man of might whose spirituality was not yet perfected by trial and ordeal. The snake was evil; Papa-

geno, folly; the ladies of the Queen of the Night were the servants of superstition; the flute was the single speech of Nature; the chimes given to Papageno were flattery; and the genii, the powers of the mind. Although Bradley gave this summary and considered it more elaborate than consistent with the conditions under which *The Magic Flute* was produced, he appended von Batzko's significant words: "Those who are members of this order will know and understand." Remembering that to the members of the Illuminati and their cryptic geography Egypt always signified Austria, it seems certain that von Born as Sarastro, and further as the symbol of reason, belonged to the psychopolitical thinking of Adam Weishaupt and Baron von Knigge.

Mozart died in 1791, leaving an estate of only sixty florins. He was buried in the black dress of the Masonic Brotherhood, and his last cantata was published by his Masonic Lodge for the benefit of his widow and children. A heavy storm so disrupted the funeral that no record was kept of the location of his grave. He is believed to have been buried in the pauper's field. There is some mystery about this which has never been completely resolved.

### *Cagliostro and the Egyptian Rite of Freemasonry*

A controversy has raged for more than a century and a half over the man who proudly proclaimed himself to be the Count di Cagliostro, Grand Cophte of the Egyptian Rite of Freemasonry. The facts have never been of interest to his detractors, and the popular accounts are of slight value to anyone. The flamboyant count was a hero of the French people at a time when the affection of the populace was certain to bring down upon its object the animosity of the Church and State. If Cagliostro's memory

suffered from the reports circulated by the Inquisition, it fared no better when entrusted to the gentle keeping of such literary figures as Thomas Carlyle and Alexandre Dumas *pere*.

A life of Cagliostro was issued under the auspices of the Apostolic Chamber. This august body, happily inspired by rumors circulated by *Le Courrier de l'Europe*, decided that the "benefactor of the people," whose portrait influential ladies carried on their fans, was in truth a Sicilian adventurer, one Giuseppe Balsamo, wanted by the police of Sicily for several crimes, including participation in an assassination plot. A fickle world, with a relish for gossip and reluctant to suspect good where ill was possible, took the Balsamo legend to its breast and has cuddled it there ever since. The present century has found a new excuse for assuming that Cagliostro was an impostor. The reasoning is simple and empiric. The count claimed to possess supernatural or at least superphysical powers and faculties. This in itself justifies his condemnation without further investigation.

Trowbridge,\* one of the few to take the unpopular side of the controversy, was inspired to a dramatic summary of the case: "After having been riddled with abuse til he was unrecognizable, prejudice, the foster child of calumny, proceeded to lynch him, so to speak, for over one hundred years his character was dangled on the gibbet of infamy, upon which the *sbirri* of tradition have inscribed a curse upon any one who shall attempt to cut him down. His fate has been his fame. He is remembered in history, not so much for anything he did, as for what was done to him."

As Trowbridge astutely pointed out, nobody who had ever met Balsamo ever knew, recognized, or even saw him as

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\*See *Cagliostro, the Splendour and Misery of a Master of Magic*.

Cagliostro. Balsamo was "wanted" by the police of both London and Paris, but the gendarmery and all the secret agents employed to discover unsavory characters were remarkably slow to suspect that the genial, well-publicized, and, according to his enemies, notorious Alessandro Cagliostro was really the despicable Balsamo. With all his enemies at work night and day to accomplish his undoing, it seems strange that the simplest means of discrediting the count were not pressed more effectively. In any event, no one ever emerged from Cagliostro's past to compromise him.

It would be difficult to reconcile the mental levels of the two men. When last officially examined, Balsamo was a typical rascal, uncultured and uncouth. There was little to suggest that he would acquire distinction as a man of letters or as a proficient in obscure arts and sciences. Even had he resolved thus to enlarge his faculties, this Balsamo would have required a long period of conditioning. He could scarcely have attained a superlative education without someone, somewhere, remembering the circumstances and reporting them to the anxious authorities. Had Cagliostro really been Balsamo and had he remained obscure, he might have escaped recognition, but not after the count's picture had become a household furnishing, and reasonable facsimilies of his face, cast in bronze and plaster or carved in marble, had been everywhere exhibited.

Cagliostro was condemned by the Inquisitional Court as having incurred the censures and penalties pronounced against heretics, dogmatics, heresiarchs, and propagators of magic and superstition. He was found guilty and condemned to the censures and penalties against all persons who, in any manner whatever, favored or formed Societies and conventicles of Freemasonry, as well as by the edicts of the Council of State against all persons convicted of this

crime in Rome or in any other place of the dominions of the Pope.\*

The Inquisitional Office would scarcely have pronounced a sentence that was certain to cause grave criticism in Protestant countries and with the powerful Masonic Orders had less controversial grounds been available. If Cagliostro was Giuseppe Balsamo, why was he not tried for the crimes of this man and openly prosecuted on legitimate charges? To convict a man to perpetual imprisonment for founding a Masonic Lodge within the boundaries of the papal State could scarcely have been a popular procedure on the eve of the French Revolution. Had the count actually been an evil character with a reputation for crime and imposture, these more pertinent and devastating offenses would have ruined his standing before the world, and his esoteric leanings would have had slight bearing upon the administration of justice.

Even de Morande, a spy, blackmailer, unprincipled journalist, and editor of *Le Courrier de l'Europe*, admitted that Cagliostro was initiated into Freemasonry in London, April 12, 1777. On this occasion the count identified himself as a colonel of the 3rd Regiment of Brandenburg. Trowbridge said that Cagliostro's Masonic certificate was for some time in a famous collection of autographs belonging to the Marquis of Chateaugiron. The Esperance Lodge, which was Cagliostro's mother Lodge, was affiliated with the Order of Strict Observance. Trowbridge also found evidence that the count was admitted as a Freemason into a Lodge of the Order of Strict Observance at The Hague, and it is intimated that he received Masonic degrees in Germany.

De Morande attempted to belittle Cagliostro's Masonic standing by intimating that the members of the *Loge*

\*See *Cagliostro and His Egyptian Rite of Freemasonry*, by Henry Ridgley Evans.

*d'Esperance* were, for the most part, insignificant persons from the humbler trades and crafts of Soho. The count promptly replied that he was proud to be acknowledged a Brother of good and honorable men, and it had not occurred to him to check their financial or social standing. At least, it is established with certainty that the count was a Freemason and had been duly and properly initiated into the Order.\*

The founding of the Egyptian Rite of Freemasonry was shrouded in mystery. Several lines of research have suggested themselves to Masonic historians. One group is convinced that Cagliostro's Rite was derived from a cabalistic Masonry introduced in 1754 by the mystical philosopher, Martines de Pasqually. Perhaps Pasqually was a Portuguese Jew. In any event, his Masonic researches were strongly influenced by the esoteric traditions of that race, and the initiates of his Rite were called Cohens, which is the Hebrew word for priest. In Paris, in 1768, he attracted an influential circle of scholarly persons. Later, he inherited properties in the West Indies, and died in Port-au-Prince. The Inquisition claimed that, while in London, Cagliostro acquired a manuscript by one, George Coston, which he amplified and enriched by his own researches. If so, this Coston was a product of Pasqually's thinking, for this cabalist had many followers and admirers in England.

In fairness to Cagliostro, attention should be given to his own account of his origin and destiny. The story, though generally dismissed as fiction, never has been disproved.

The count claimed to have been instructed in the esoteric arts by Arabian Masters. His parents were Christians of noble family, who had died when their illustrious son was

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\*In compiling this paragraph, we are indebted to the researches of Henry Ridgley Evans, who, in turn, derived his material from *Cagliostro in Eastern Europe*, etc., by B. Ivanoff, which appeared in the *Transactions of the Quatuor Coronati Lodge*.



but three months of age, leaving him under the protection of the Great Mufti. Cagliostro was never told the name of his father, but was attended by a most learned tutor named Althotas, who was a Master of secret and mysterious arts. Althotas took the boy to Mecca in his twelfth year and presented him to the Grand Sherif. At that time, Cagliostro had no name other than Acharat, by which he was known in Medina. He remained three years in Mecca, then went to Egypt where he explored the pyramids. After three more years in Africa and Asia, he arrived at the island of Rhodes where he was entertained by Emmanuele Pinto, Grand Master of the Knights of Malta. Pinto, a man of despotic methods, became Grand Master in 1741 and gained distinction for resisting papal encroachments on his authority. Cagliostro assisted him in alchemical and medical researches.

Althotas died at Malta, and it was on this island that Acharat first assumed European dress and took the name of Count di Cagliostro. According to Eliphaz Levi, the name Althotas encloses the word *thot* (Thoth), the Egyptian god of wisdom, and the prefix *al*, implying God or divine, suggests that the true teacher of the bizarre count was the divine mind. Althotas could also be the name given to an initiate of the Mysteries at the time of his elevation. It has been suggested that Althotas was really the elusive Dr. Kolmer, who gave instructions in magic to Adam Weishaupt, the founder of the Bavarian Illuminati. Alexander Wilder has noted that the word *cagliostro* is made up of Kalos, meaning *beautiful*, and Aster, a *star* or *sun*.

The tie between Cagliostro and the Illuminati was as interesting as his possible association with the Knights Templars. The Inquisitional reports showed that Cagliostro confessed during his trial that he had been initiated into

the Illuminati in an underground cave near Frankfort-on-the-Main. Some writers have hazarded the speculation that the Illuminati or the Templars supplied Cagliostro with at least part of the funds with which he was usually so well-provided. The Illuminist rituals, as expanded by Weishaupt and von Knigge, certainly had strong Egyptian coloring, but there is evidence that Cagliostro was well-advanced in his own project before his direct contact with the Bavarian group.

Some historians suggest that Egyptian Masonry was introduced into Europe about 1771 by a merchant of Jutland who had been in Egypt, and had also visited Malta where he could have contacted Cagliostro. The doctrines of the Jutland merchant were based upon the teachings of Manes. In the course of introducing his own Rite, the count also revealed a remarkable knowledge of the obscure doctrines of Emanuel Swedenborg. Cagliostro claimed, while using the name Count Sutkowski, that he was the messenger of a Swedenborgian Secret Society existing in Avignon.

While Cagliostro proved before a group of French intellectuals, including the distinguished Court de Gebelin, that he was an accomplished Egyptologist, the Egyptian Rite does not include any profound exposition of the religion or philosophy of ancient Egypt. It is surprising, indeed, that so little is known about Cagliostro's esoteric teachings. His lectures to the more advanced members of his Rite were probably not included in the surviving manuscripts. The Egyptian Rite of Freemasonry is the only ritual of the period, however, which actually included transcendental experiments and formulas.

In our collection is a contemporary manuscript of the Mother Lodge of Adoption of High Egyptian Masonry founded by the Grand Cophte. It is addressed to the very

dear Brother Robelin, member of the Royal Lodge of St. John of Scotland, from the friend of Nature and humanity. The rituals of Egyptian Masonry and its Lodge of Adoption (female Masonry) were almost identical. The arrangements of the Lodge rooms, the symbols, ceremonies, officers, and the lectures given new initiates were but slightly altered for the female degrees. The unique feature of Cagliostro's system contained in the closing pages of the manuscript, while referred to by several writers, has not been examined in detail.

According to this manuscript, the eternal God knows that man cannot accomplish his proper dominion over himself



—From *Le Maître Inconnu Cagliostro*  
CAGLIOSTRO'S SYMBOLIC SEAL

and Nature without the knowledge of moral and physical perfection, without penetrating into the true sanctuary of Nature, and without possessing the secret doctrine of the Order. This doctrine bestows physical immortality and the perfection of the moral nature. By the extension of the corporeal existence, the initiate attains wisdom, intelligence, the faculty of understanding and of speaking all languages, and the precious happiness of becoming an intermediary between God and mankind.

Having so wonderfully attained, the initiate is now as one with heaven and earth. He can control the invisible spirits of the universe, and can fulfill the works of the

Mysteries as revealed through the teaching of the Grand Cophte. Then follows the description of an alchemical regeneration of the human body made possible in forty days through the use of a small quantity of a secret medicine, or substance, supplied by the Grand Cophte. The use of this medicine in conjunction with a carefully specified routine of eating and sleeping results in a complete purification and renewal of the body, even to the hair, teeth, and fingernails. On the fortieth day, the renewed person is ready to go forth into the world to teach the truth, to overcome evil, and to bear witness to the glory of the eternal God. This mysterious renewal of life can be repeated every five years, so that the initiate can remain in the mortal world until it pleases God to call this sanctified person to his eternal reward.

The actual rituals of the Egyptian Rite were not by any means so fantastic as the accounts published by Guillaume Figuiet and the Marquis de Luchet. It is possible that some of the glamour of the French court penetrated into the sanctuaries of the Egyptian Rite, but, if so, such spectacles were limited to a few Lodges composed mostly of courtiers and their ladies.

Actually the Egyptian Rite, with certain exceptions—mostly symbolical or philosophical—was no more bizarre than the so-called regular Lodges. The actual record of Cagliostro's activities, if judged impartially, revealed that, in spite of the absurd reports circulated concerning him, the Count was a humanitarian of parts, a champion of the exploited masses, a practical idealist, and a teacher of a highly ethical, constructive, and moral philosophy. The rest is heresay.

*The Cloud Upon the Sanctuary*

The Aulic Councilor, Karl von Eckartshausen (1752-1813), belonged in the group of 18th-century mystics which included Johann Kaspar Lavater, Baron Kirchberger, and Louis Claude de Saint-Martin. He wrote extensively on mystical, magical, numerological, and alchemical subjects, and even contributed works on drama, politics, and art criticism. These brought him considerable distinction, but their popularity has not endured. Only *The Cloud Upon the Sanctuary*, translated by Isabelle de Steiger, is available in English.

The Aulic Councilor was the natural son of Count Karl of Haimbhausen. His mother, who died in giving birth to the boy, was the daughter of a superintendent of the count's estates. Although his father was most solicitous and affectionate and did everything in his power to advance the lad's fortunes, von Eckartshausen was extremely sensitive about his illegitimacy, and this unfortunate circumstance burdened his entire life with a deep but gentle despondency. He received an excellent education in philosophy and law, was made Aulic Councilor to the Elector, Karl Theodore, was attached in honorable position to the library of Munich, and later was nominated keeper of the archives of the Electoral House. Although he had political enemies, his honors were preserved because his outstanding virtues and abilities endeared him to the Elector.

The mystical writings of von Eckartshausen were, to a large degree, influenced by Roman Catholicism, but the gentle and beautiful spirit of the works has endeared them to thoughtful persons of many religious convictions. Certainly, the literary productions of the Councilor included many matters not within the boundaries of orthodoxy, as, for example, his meditations upon the cabala, the Pythago-

rean theory of numbers, transcendental magic, and astrology. But it has not been recorded that his interests caused him any difficulties with the Church.

Few details are available about von Eckartshausen's association with the Esoteric Societies of his time. The Catalogue of the library of Dorbon-aire, under No. 1030, describes a manuscript written at the beginning of the 19th century and stated to be by von Eckartshausen. One page of this manuscript contains three pen-drawn and hand-colored vignettes. The first is the moon in two of its quarters; the second is the pentacle of Solomon; and the third is the emblem of the Rosy Cross. The last would suggest a possible familiarity with the activities of this Society.

*The Cloud Upon the Sanctuary* consists of a series of six letters addressed generally to "my dear brothers in the Lord." The second letter contains the most remarkable account of the Secret School of the adepts to be found in mystical literature. Naturally, Mr. Waite objects to the obvious meaning and attempts to confuse the issue by implying that Eckartshausen "is only a peg on which to hang the high considerations of eternity"—whatever that may mean. While space does not permit, or the need require, a complete reprint of von Eckartshausen's second letter, there are several paragraphs which advance the present labor.

"It is necessary, my dear brothers in the Lord, to give you a clear idea of the interior Church; of that illuminated Community of God which is scattered throughout the world, but is governed by one truth and united in one spirit. This community of light has existed since the first day of the world's creation, and its duration will be to the end of time. . . .

“This community possesses a School, in which all who thirst for knowledge are instructed by the Spirit of Wisdom itself; and all the mysteries of God and of nature are preserved therein for the children of light. . . . It is the most hidden of communities, yet it possesses members gathered from many orders; of such is this School. From all time there has been an exterior school based on the interior one, of which it is but the outer expression. From all time, therefore, there has been a hidden assembly, a society of the Elect, of those who sought for and had capacity for light, and this interior society was called the interior Sanctuary or Church. . . .

“The interior Church was formed immediately after the fall of man, and received from God at first-hand the revelation of those means by which fallen humanity could be again raised to its rights and delivered from its miseries. It received the primitive charge of all revelation and mystery; it received the key of true science, both divine and natural. . . .

“This Sanctuary remained changeless, though external religion received in the course of time and circumstances varied modifications, and became divorced from the interior truths which can alone preserve the letter. . . .

“This illuminated community has been through time the true school of God’s spirit, and considered as school, it has its Chair, its Doctor, it possesses a rule for students, it has forms and objects for study, and, in short, a method by which they study. It has, also, its degrees for successive development of higher altitudes. . . .

“This school of wisdom has been forever most secretly hidden from the world, because it is invisible and submissive solely to Divine Government. . . .

“Worldly intelligence seeks this Sanctuary in vain; in vain also do the efforts of malice strive to penetrate these

great mysteries; all is undecipherable to him who is not prepared; he can see nothing, read nothing in the interior. . .

“But there are methods by which ripeness is attained, for in this holy communion is the primitive storehouse of the most ancient and original science of the human race, with the primitive mysteries also of all science. It is the unique and really illuminated community which is in possession of the key to all mystery, which knows the center and source of nature and creation. It is a society which unites superior power to its own, and includes members from more than one world. It is the society whose members form a theocratic republic, which one day will be the Regent Mother of the whole World.”

It is useless for Mr. Waite to suggest that von Eckartshausen's letter is to be understood only as referring symbolically to a personal exaltation of consciousness. The Aulic Councilor was fully aware of the adept tradition and, writing in 1790, refers to “these sages, whose number is small.” He later mentions that “they live in various parts of the earth. . . . Some live in Europe, others in Africa, but they are bound together by the harmony of their souls, and they are therefore as one. They are joined together, although they may be thousands of miles apart from each other. They understand each other, although they speak in different tongues, because the language of the sages is spiritual perception.”\*

Precisely the same implication appears in the writings of Paracelsus, who says: “There are persons who have been exalted to God, and who have remained in that state of exaltation, and they have not died. Their physical bodies have lost their lives, but without being conscious of it, without sensation, without any disease, and without suffering,

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\*See *Disclosures of Magic*, quoted in the appendix of *Paracelsus*, by Franz Hartmann.



and their bodies became transformed, and disappeared in such a manner that nobody knew what became of them, and yet they remained on the earth.”\*

It is evident from the writings of von Eckartshausen and those other mystics with whom he was directly or indirectly associated that the adept tradition descended into that assembly of esotericists responsible for certain important innovations which affected the descent of the Orders of Freemasonry. Baron Kirchberger sought to secure from von Eckartshausen the personal communication of the Lost Word, as the baron himself testified. This in itself reveals the facts with sufficient clarity. There is proof enough that the tradition survived the political complications resulting from the program of Universal Reformation, and reappeared in the Orders of Fraternity.

### *The French Transcendentalists*

The descent of the esoteric tradition in France presents few historical landmarks prior to the rise of Freemasonic speculation in the second half of the 18th century. Before this time, there were occasional outstanding names, usually connected with alchemy or with speculations derived from the doctrines of the Knights Templars. Initiates from other countries visited France and left various mementos of their activities, but such secret Orders as endured in the country found it expedient to remain obscure.

The most famous and dramatic of the French transcendentalists was Abbe Alphonse Louis Constant, who wrote under the Hebraistic pseudonym, Eliphas Levi Zahad. He was born in Paris in 1809 or 1810, the son of a poor and unschooled shoemaker. He showed early promise of mental

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\*See *Philosophia*.

brilliance, and received a free education at the Seminary of St. Sulpice through the efforts of the curé of the parish. Alphonse was an excellent student; took minor orders, and finally became a deacon. Then suddenly, for reasons not entirely clear but probably doctrinal, he was expelled from St. Sulpice and came under the disfavor of the Church.

The departure of Alphonse from the Seminary aroused considerable speculation among his biographers. Some suspected that he showed an early addiction to what the clergy might reasonably regard as diabolical arts. Others suggested that the young deacon had committed his mind to the doctrines of Rousseau, Voltaire, and other intellectual liberals. This seems the more likely as one of his early writings, *The Gospel of Liberty*, was sufficiently socialistic to result in six months' imprisonment.

Endeavors to trace the source of Eliphas Levi's esoteric knowledge have been seriously hampered because of insufficient biographical material. After an unhappy marriage which terminated in 1847, Levi devoted himself completely to the esoteric arts and sciences, and published several works on these subjects. These writings reveal an extensive knowledge of the history and philosophy of magic and the lives of the principal exponents of mystical subjects from the earliest times. His use of reference material, however, did not always indicate a solid familiarity with the authorities to which he referred or from whose writings he quoted.

Levi had a basic concept of transcendentalism which he unfolded according to his own convictions. He used the works of other authors only to advance his own peculiar purposes. He must have had access to many rare and curious books, and he wrote with a strong, mystical quality of certainty. His style was dogmatic, dramatic, and fascinating. He was an artist of great skill and vivid imagina-

tion. The diagrams and figures with which he embellished his manuscripts were inspired by the works of earlier esotericists, but he developed them with genius and artistry.

The Magus, as he was called, depended largely on a circle of private students for the perpetuation of his message. Many of those who associated themselves with him were of high position and superior attainments. He left volumes of manuscripts and reams of letters, which were collected with loving care by his disciples. A number of Levi's unpublished works were copied by his students. Among the most industrious of these copyists should be mentioned Nowakowihi and the Baron Spedalieri.

Eliphas Levi departed from this life in 1875. Although he had long been at variance with the Church on points of doctrine, he received the last sacraments and died in the bosom of the faith. Waite reproduced a photograph of Levi lying in state with a large crucifix on his breast.

One of the faithful disciples of Eliphas Levi describes the Magus in these words: "He was of a short and corpulent figure; his face was kind and benevolent, beaming with good nature, and he wore a long, gray beard which covered nearly the whole of his breast. His apartment resembled a *bric-a-brac* shop, with specimens of the most beautiful and rare old china, tapestry, and valuable paintings. In one of the rooms there was an alcove in which stood a bed covered with a gorgeous quilt of red velvet bordered with massive gold fringe, and a red velvet step stood before this magnificent couch, having a soft cushion also of red and gold laid on the top of it. . . . He lived a quiet and retired life, having few friends. . . . He had a wonderful memory, and a marvelous flow of language, his expressions and illustrations being of the choicest and rarest character."

After the impetus given by Eliphas Levi, those who had imbibed deeply of his doctrine attempted a restoration of ancient mystical Orders and esoteric arts in France. About 1889, the Marquis Stanislas de Guaita created a cabalistic Rosicrucian Fraternity. Later, Dr. Gerard Encausse, better known as Papus, became the head of this group which included such distinguished names as Sar Peladen and Paul Christian. These men, in their search for inspiration drew generously from the traditions of Martinism and the manuscripts left by Levi. There is agreement among the informed that at some time in the eventful life of the Magus he had contacted the Secret Schools. When the disciple is found, the Master is not far away.

Kenneth Mackenzie, IX<sup>o</sup>, a member of the English Rosicrucian research group, knew Eliphas Levi quite intimately. He described him as a man of genius and learning, and "a member of the Brotherhood of Light, or *Fratres Lucis*." Although such a membership would violate the supposed historical boundaries of the *Fratres Lucis*, there is nothing to prove that this Order did not survive among a small group of initiated esotericists.\*

Mrs. Isabel Cooper-Oakley, who did so much research into the activities of the mysterious Comte de St.-Germain, was able to examine manuscript records of the *Fratres Lucis*, or the Wise, Mighty and Reverend Order of the Knights or Brothers of Light, which were for a time in the files of the Imperial Library of Petrograd.

Although the Order claimed that it was founded in the year 40 A. D. under the patronage of St. John the Evangelist, no records of its independent existence were known prior to 1781. In the Wilkoroki manuscripts examined by Mrs. Cooper-Oakley, there were references to the Seven

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\*See *The Royal Masonic Cyclopaedia*, etc., article "Levi."

Wise Fathers, Heads of the Seven Churches of Asia. Were not these Seven Wise Fathers of the East the adepts of the Secret Schools? As Mr. Waite points out: "The Order comes therefore before us as that of a Hidden Church or Holy Assembly, *ex hypothesi* like that of Eckartshausen, but passing into substituted manifestation by virtue of its ceremonial workings."\*

No consideration of the forces molding the early life of Levi would be complete without mention of an incident which occurred on a certain morning in 1839.† An eccentric character name Alphonse Esquiros arrived at Levi's sanctum with an invitation to call upon the Mapah, a mysterious, bearded man of majestic demeanor and beautiful, mystic face, who held spiritual court in a squalid Paris garret. The Mapah, whose real name was Ganneau, wore the tattered cloak of a woman over his clothes, and conveyed the impression of a destitute dervish. This strange prophet believed himself to be the reincarnation of Louis XVII, who had returned to save the world. The Mapah was surrounded by several other entranced persons as weird and ecstatic as himself. Levi preserved several extracts from the words of the Mapah on that occasion. "From the first hour of the Fall, the task of humanity has been . . . a great and terrible task of initiation. For this also the terms of that initiation are all equally sacred in the eyes of God. There *Alpha* is our common mother Eve, while the *Omega* is Liberty, who is our common mother also."

According to the account left by Levi, it was a disciple of the Mapah whose fanatical conduct directly precipitated the French Revolution of 1848. There may be more to the story of the Mapah than appeared on the surface. Levi certainly did not invent his transcendental doctrines,

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\*See *The Brotherhood of the Rosy Cross*.

†See *History of Magic*.

although he dressed them in a literary form entirely his own. He referred obscurely to his entry upon a "fateful path," and discussed the mysteries of initiation as one party to the facts.

Levi derived great comfort and inspiration from the life and writings of the German mystical alchemist, Heinrich Khunrath. It is known to members of Esoteric Orders that Khunrath had received initiation, but had not attained the highest grade. His *Amphitheatrum Sapientiae Aeternae*, or *Amphitheater of Eternal Wisdom*, published in Hanover in 1609, is illustrated with a series of magnificent symbolic plates. Levi interpreted these figures and the text that accompanied them according to his own cabalistical convictions, and seems to have arrived at profound, if unorthodox, opinions regarding their true meanings. The philosophy of this French Magus was founded on the concept of a secret, esoteric teaching which descended from the most ancient times, flourished in Egypt, passed then to Greece, and finally was absorbed into the structure of the mystic Christian Church. There is sufficient internal evidence in Levi's writings to justify his inclusion among the disciples of the Esoteric Schools.

The French esoteric groups which stemmed from the teachings of Levi have left a valuable heritage of occult lore. Unfortunately, however, they were born out of time, for their magical speculations belonged to an earlier cycle of alchemy, transcendentalism, and the cabala. Levi's interpretations of Masonic rituals and symbols influenced American Freemasonry through the writings of Albert Pike, who quoted and paraphrased many of the works of the French Magus, but was wise enough to refrain from identifying the highly controversial source of his information.

The urgencies of modern living have altered the public taste, and the lore of antiquity is now only of interest to a

limited number of research students. The trend is away from the marvelous and the miraculous, and toward the useful and the necessary. The Great School and its initiates have discarded the cloak of Hermetic fables, and have selected their new symbolism from the collective emergencies of contemporary living. The universal truths of the secret doctrine are stated in terms of politics, industry, economics, management, and labor. International accord, the arbitration of religious and social differences, and the systematic advancement of the plan for world welfare supply the ingredients of a new application of Hermetic chemistry.

Thus the plan unfolds, the principles remain the same, the needs enlarge, and the mortal crisis is perpetual. Three thousand years ago Memphis of the White Walls was the college-city of the Egyptian adepts. Here the initiates governed their school according to divine and universal laws. Memphis was the archetype of the World City, the union of nations, the one world—the Philosophic Commonwealth which is to come. The goal of the Secret Schools is the revelation in the sphere of mortal activity of the design of the Invisible College. The very earth itself is to be the campus; nations and States, the classrooms; humanity, the student body; those dedicated to essential progress, the teachers; and the eternal sciences and arts revealed by God through Nature, the curriculum. Until all men of “towardness” recognize both their responsibilities and their opportunities, the work of the Secret Schools is not finished. The day will come when that which has been taught under oath and obligation shall belong equally and freely to all men, not because it has been brought down to them, but because they themselves have been raised up by vision and experience and have claimed their eternal heritage.

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