

## Addendum 13 ROSICRUCIANS and ROSICRUCIANS

The name “Rosicrucian” is not protected. It holds a great attraction to many, so there are many organizations that have taken the name “Rosicrucian” as their own. It takes some doing for an outsider to discover what kind of organization one has out of this hodgepodge. For that reason this short survey covers most of the important organizations which wear the name “Rose Cross” in their blazon.

**1 The Order of the Rose Cross:** This is the Western Mystery School of the Rose Cross, founded by Christian Rosencreutz in about 1290 in the middle of Germany, which after laboring in silence for three centuries, made its existence known to the world at the beginning of the 1600’s by means of the *Fama Fraternitatis R.C.*, the *Confessio Fraternitatis R.C.*, and the *Assertio Fraternitatis R.C.*, as described at length in chapter 1.

Max Heindel writes, “In the thirteenth century a high spiritual Teacher, having the symbolical name, Christian Rosencreutz, Christian Rose Cross, appeared in Europe to commence that work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion and to explain the mystery of Life and Being from the scientific standpoint in harmony with religion.

“Many centuries have rolled by since the birth, as Christian Rosenkreuz, of the founder of the Rosicrucian Mystery School, and by many his existence is even regarded as a myth. But his birth as Christian Rosenkreuz marked the beginning of a new epoch in spiritual life of the Western World. That particular Ego has also been in continuous physical existence since, in one or another of European Countries. He has taken a new body when his successive vehicles have outlived their usefulness, or circumstances rendered it expedient that he change the scene of his activities. Moreover, he is embodied today, an Initiate of high degree, an active or potent factor in all affairs of the West, although unknown to the world.

“He labored with the alchemists for centuries before the advent of modern science. He, through an intermediary, inspired the now mutilated works of Bacon. Jacob Boehme and others received through him the inspiration that makes their works so spiritually illuminating. In the works of the immortal Goethe and the masterpieces of Wagner the same influence attracts us. All undaunted spirits who refuse to be fettered by orthodox religion, who fling away the husks and penetrate to the spiritual kernel regardless of vilification or of flattery, draw their inspiration from the same fountain as did and does the Great Spirit, which animated

Christian Rosenkreuz. His very name is an embodiment of the manner and the means by which the present day man is transformed into the Divine Superman.<sup>408</sup>

**2 The Fratres Roseae et Aureae cruces, or Golden Rosicrucians, of 1710.**  
An organization of alchemists.

They also made themselves known to the world by means of a book named: *Die Wahrhafte vollkommene Bereitung des Philosophischen Steins, Der Brüderschaft aus dem Orden des Gülden- und Rosen-Creutztes*, etc., Breslau 1710 (2<sup>nd</sup> edition 1714), by S. R. the Order name Sincerus Renuatus [the sincere reborn], pseudonym of the Silesian pastor Samuel Richter from Hattmansdorf, near Landshut in Germany, who was a follower of Paracelsus and Boehme. The book was not written by Richter himself, but by a “Professor der Kunst” [Professor of Art] as he calls him, but who remains faceless. Carlos Gilly discovered that the bylaws entered in it are a translation of a manuscript of 1678 by Andreas Segura, *Osservationi inuolabili da osservarsi dalli fratelli dell’ Aurea Croce o vero dell’ Aurea Rosea Precedeni la solita professione*. “But” Gilly says, “the names, ‘Aurea Croce’ and ‘Aurea Rosa’ however are of German origin.”<sup>409</sup> The Golden Rosicrucians traces back to the former alchemists, which according to them were unified in a certain association already. They were bound to secrecy. The social status of the candidates was of no value, nevertheless there was striving for higher position. The book is a discussion about alchemy. They wanted to run their course individually in silence, with the objective “the preparation of the red projection powder,” namely, “the stone of the wise,” and this via ecstasy and experimental research. At the top stood an imperator or emperor; the members were divided into student-heirs and brothers.<sup>410</sup>

**3 The Gold-und Rosenkreuzer des Alten Systems,** [The Gold- and Rosicrucians of the alt system] of about 1750, an imitation of freemasonry.

Their Order history is printed in the foreword of *Compass der Weisen*, Berlin 1779. This begins with Adam and continues with Noah, Enoch, Moses, Hermes, etc, for which James Anderson [pastor and freemason

---

<sup>408</sup> Heindel, Max. *The Rosicrucian Cosmo-Conception*. Oceanside: 1996, pp. 518, 519.

<sup>409</sup> Catalogue of the exhibition *Magia, alchemia, scienza dal ‘400 al ‘700 L’influsso di Ermete Trismegisto* in May 2002 in Venice, Italy. This manuscript (BN codex XII – E – 30 ff. 226r-242v) that is in the Bibliotheca Nazionale in Naples, Italy, is described by Gilly in the same catalogue under number 87, pp. 221-224.

<sup>410</sup> Santing, Adolf A. W. “De historische Rozenkruisers en hun verband met de vrijmetselarij” in *Bouwstenen*, volume 5, no. 1 April 1930 until volume 7, no. 4 July 1932. Also published as a reprint titled, *De Historische Rozenkruisers*, Amsterdam: W. N. Schors [1977], pp. 130-162.

1678-1739] served as an example. The foreword tells about the historic Rosicrucians and Christian Rosenkreuz: “All my elder brothers know that Christian Rosencreutz was indeed one of the most important and greatest Brothers, but he was not the founder of our high Order. This was already founded some thousands of years sooner, before Rosencreutz was born.”

At the top stood the Unknown Superior. The mother cell was mentioned as “the circle,” which consisted of 9 members. The members were divided into nine degrees. They worked in groups to achieve their aim which was the making of gold. They hereby alchemically worked with formulas, which came from the Unknown Superior.<sup>411</sup>

**4 Antoine Fabre d’Olivet** (1768-1825) was born in a Protestant family in the Cévennes, France. In his youth he had begun writing poems, plays and novels. In 1797 he established a political newspaper, *L’Invisible*, which survived long enough to publish 107 issues thanks to a magic ring, according to d’Olivet, which made him invisible and enabled him, to watch, unseen, the work of the legislative bodies and the intrigues in the royal palace. In 1800 he fell in love, but the young woman died two years later. He considered suicide, until he received a visit of his deceased beloved. In the manuscript of his memoir he tells how this shock led him to occultism. In 1805 he married the female head of a girls’ school, a mother of three children. But it seems that the spirit of his former beloved wandered around in this marriage. In 1811 he healed Rodolpho Grival from a deaf-mute condition by means of hypnosis. In 1813 he published his translation of *The Golden Verses of Pythagoras*, with commentary. In another work by him titled, *The Hebrew Language Rrestored*, he developed his idea of an original language. He wrote his principal work in 1824, *Histoire philosophique du genre humain* [Philosophical history of mankind].

Fabre d’Olivet is at last “re-connected” with the spirit of his beloved, and, inspired by her, he established the **Universal Theodoxical Cult** in 1824, an Order with its own rites, degrees and vestments.

On October 19, 1824, he revealed at a meeting that his former beloved had been born again in the body of a girl of twelve years of age and he spent the rest of his life looking for her.<sup>412</sup> His books served as a source of inspiration Josephin Péladan.<sup>413</sup>

---

<sup>411</sup> *Ibid*, pp. 195-254. See also Frick, Karl R.H. *Die Erleuchteten*. Graz, Austria: Akademische Druck und Verlagsanstalt, 1973, pp. 419-424.

<sup>412</sup> Frick. *Licht und Finsternis* II, pp. 402-404, 429, 430.

<sup>413</sup> *Ibid*, see under 10.

**5 Pascal Beverly Randolph** MD (1825-1875). He founded the **Templar Order of the Rose Cross** in 1858 in Philadelphia. Randolph was reportedly the son of a black dancer and a white physician from Virginia, but a rumor also circulated that his father was an important businessman who married a Madagascar beauty from the reigning royal house in Madagascar. Yet another story claimed he was the illegitimate child of a white adventurer from Virginia and a more beautiful than virtuous black woman. His real father neglected him. He became an orphan when he was five and was raised by a half-sister. He loved the sea; sailed first as a cabin boy on a sailing ship, later as the owner of his own ship. He made long journeys and wrote several novels, among them, *Master Passion* and *Asrotis*. In 1840 he was accepted by “The Hermetic Brotherhood of Luxor,” proponents of spiritism, which enjoyed a wave of popularity over America at that time. In the American Civil War he sided with the North. His valiant behavior attracted the attention of Abraham Lincoln. After making a few journeys through France, Eliphas Levi granted him the highest degree in the Fraternitas Rosae Crucis. Thereby he kept company with Papus. Randolph founded the American **Hermetic Brotherhood of Light**, but he resigned in 1868 and founded his own magical circle, the **Eulis Brotherhood**, which was strongly influenced by the O.T.O. [Ordo Templi Orientis; Eastern Templar Order]<sup>414</sup> and soon attracted many followers in addition to Levi and Kenneth R. Mackenzie. The “Rosicrucian Novel” *The Salamandrine* by Charles Mackay, which came out in 1852, inspired him. He explained his views in a manuscript titled, *Magia Sexualis*, which in 1931 was printed for the first time in French. As the title indicates the book deals with sexual magic.

Two different stories have been told about his death in 1875: One, that he, in a magical experiment, had an apparent “return-shock”; whatever that may be. The other, that he tried to kill his arch-enemy, Mrs Blavatsky, with a pistol by use of magic, but by Mrs Blavatsky’s fore-knowledge the effort backfired and resulted in his own death.<sup>415</sup>

**6** Influenced by the Fratres Roseae et Aureae Crucis or Golden Rosicrucians of 1710, the freemason, **Robert Wentworth Little** (1840-1878), founded the **Societas Rosicruciana in Anglia** (SRIA) in 1866.<sup>416</sup> Only 144 were allowed admittance and each was required to be a master freemason. Kenneth R.H. Mackenzie; Hargrave Jennings (1817-1890); Edward Bulwer Lyt-

---

<sup>414</sup> *Ibid*, see under 9.

<sup>415</sup> *Ibid*, pp. 429-437.

<sup>416</sup> Frick. *Licht und Finsternis* II, p. 346.

ton (1813-1873),<sup>417</sup> the writer of *Zanoni*, (1842); Eliphas Levi, pseudonym of the ex-priest Alphonse Louis Constant (1810-1875), writer of book about magic; Pascal Beverly Randolph,<sup>418</sup> practitioner of sexual magic; Arthur Edward Waite (1857-1942); William Wynn Westcott M.D. (1848-1925); F. Leigh Gardner (1857-192?); Theodor Reuss (1855-1923).

7 In 1880 the American branch of the English **Societas Rosicruciana in Anglia (SRIA)** [Rosicrucian Society of the United States of America] came into existence.<sup>419</sup>

8 Proceeding from the above-mentioned SRIA, **William Wynn Westcott** MD (1848-1925) founded the **Hermetic Order of the Golden Dawn**, in 1887. A fictitious German Rosicrucian group, under the direction of Anna Sprengel, provided him with all kinds of material. Members were: William Robert Woodman M.D. (1828-1891); Samuel Liddell MacGregor Mathers (1856-1918); the poet William Butler Yeats (1865-1939); Aleister Crowley (1875-1947), practitioner of black magic; Arthur Machen (1863-1947), poet and writer of ghost stories; Bram Stoker (1847-1912), writer of *Dracula*.<sup>420</sup>

9 In 1901 the Viennese freemason and theosophist/Rosicrucian Dr (philosophy) **Carl Kellner** (1850-1905), who was a great friend of Franz Hartmann M.D. (1838-1912) founded the **Ordo Templi Orientalis (O.T.O.)**. Kellner was born in Vienna, Austria, where he owned a large chemical factory. He specialized in the testing of cellulose, a product obtained from lignin (cellulose) sulfite used for the treatment of tuberculosis. His friend, Franz Hartmann used it in his clinic. Kellner was a member of many persuasions, probably of the Hermetic Brotherhood of Luxor and would have been initiated in Tantrism, of the “left hand” (black magic). His early death in 1905 in his laboratory at home is ascribed to his magical and alchemical practices. In the 1890’s he, with some friends, (among others Franz Hartmann and Theodor Reuss) conceived a plan to establish a secret society according to the tradition of magical Rosicrucian and mysti-

---

<sup>417</sup> There is a Bulwer Lytton concern, no membership patently, neither in freemasonry nor in a Rosicrucian group. With the honorary membership in the SRIA he seems to have had no objections. See Frick, *Licht und Finsternis* II, p. 350.

<sup>418</sup> See under 5.

<sup>419</sup> Frick. *Licht und Finsternis* II, p. 355.

<sup>420</sup> Literature: *Ibid*, pp. 452-355; Howe, Ellic. *The Magicians of the Golden Dawn*. London: Routledge & Kegan Paul, 1972; Gilbert, R.A. *The Golden Dawn; Twilight of the Magicians*, Wellingborough, Northampton shire, Great Britain: The Aquarian Press, 1983 and Gilbert, R.A. *The Golden Dawn Scrapbook; The Rise and Fall of a Magical Order*. York Beach, ME: Samuel Weiser, Inc., 1997.

cal freemasonic ideas. So, the Orientalische Temple-Orden was secretly established on September 1, 1901. It seems that he himself had leadership over it until his death. He supported it financially. As external Order served the by Reuss and Hartmann developed adopted Memphis-Mizraim-Rite of Yarker from Britain. Kellner joined this Rite in September 1902, and held the highest degree (90<sup>th</sup> respectively 95<sup>th</sup>). The Order became known publicly after Kellner's death and the purchase of the O.T.O. by Reuss in 1906. **Kellner** was succeeded by **Carl Albert Theodor Reuss** (1855-1923), pseudonym Merlin Peregrinus,<sup>421</sup> who was born in Augsburg, Germany, where his father became an innkeeper, after running a fancy goods shop. Reuss finished his pharmaceutical study, but later became an opera singer and in that capacity, in 1873, became acquainted with Richard Wagner and his mystical views. It was likely via Wagner that he was introduced to Ludwig II, king of Bavaria. By unknown cause, Reuss suddenly lost his voice (probably by his small talent) and became a journalist, politician and writer.

In his 21<sup>st</sup> year, during a stay in London, he became a freemason in the Pilger Lodge, but because of his leftist political views, he was excluded again four years later. He worked as a foreign correspondent and editor for several English and German papers. Besides politics, he also had an interest in esoteric movements. Like Annie Besant in England, who was also radical leftist, he became, after an encounter with Mrs Blavatsky in 1885, a member of the Theosophical Society in England. He was present at the founding of the Theosophical Society in Germany, under the leadership of Franz Hartmann who was vice-president. Reuss did survive in the 1890's the Illuminates Orders from the 18<sup>th</sup> century and attempted to unite under one roof several directions there, including Rosicrucians. He founded, with friends in 1901, **Grosse Freimaurerloge von Deutschland des Illuminaten-Ordens**. Around the turn of the century Reuss had already become a member of the **Societas Rosicruciana in Anglia** (SRIA), and freemason of high degree (Royal-Arch) in the system instituted by **John Yarker** (1833-1913), which rites Reuss build on, in the OTO. Numerous cross-connections existed. For example, Yarker and the Theosophical Society: In 1879 Yarker made acquaintance with Mrs Blavatsky in America. When Blavatsky declared Yarker to be an Honorary Fellow of her society in 1880, Yarker in turn made her, after *Isis Unveiled*, Crowned Princess, the highest degree for female members of the Memphis-Mizraim-Rite. In

---

<sup>421</sup> Literature: Möller, Helmut and Howe, Ellic. *Merlin Peregrinus; Vom Untergrund des Abendlandes*. Würzburg, Germany: Königshausen und Neumann, 1986. Frick, *Licht und Finsternis* II, pp. 462-475.

around 1905 Steiner became a member of Yarker's. Other members were Crowley, Papus and **Spencer Lewis**.

**10** In 1888 the **Ordre kabbalastique de la Rose-Croix** was founded by **Joséphin Péladan** (1859-1897) and the marquis **Marie Victor Stanislas de Guaita** (1861-1897). The latter had read books by Eliphas Levi and *Le vice supreme* by Péladan and his approach to occultism was for him an eye-opener. He became acquainted with Péladan and his brother, the physician Adrien, who had contacts with the Hermetists in Toulouse who called themselves a Rosicrucian group. Together with his secretary Oswald Wirth he acquired a beautiful collection of esoteric books and manuscripts. To "expand" his spirit he used morphine and cocaine and by so doing he ended up on the "path of the left hand," black magic, about which he wrote several books.

At the top of this organization stood a board of twelve including, among others Papus (pseudonym Gérard Analect Vincent Encause 1865-1919) and J. Péladan, and later Marc Haven (pseudonym of the physician Dr Emmanuel Lalande, 1868-1926) and Paul Sédir (pseudonym of Yvon le Loupe, 1871-1926). They awarded university degrees and even doctorate degrees.<sup>422</sup>

**11** The books by d'Olivet greatly impressed **Joséphin Aimé Péladan** (1859-1918) who named himself Sâr Mérodak in 1892. Together with de Guaita he founded the **Ordre Kabbalastique de la Rose-Croix** in 1888,<sup>423</sup> from which he seceded because he thought it too eastern, too anti-Roman Catholic and too black-magic. In March 1892 he, with his followers, founded **Ordre de la Rose-Croix du Temple et du Gral**, from which the **Ordre de la Rose-Croix Catholique** sprang. Péladan became imperator, emperor. The physician-chemist Lapasse from Toulouse called a similar organization into being in 1850. The **Rosicrucian salon** established by Péladan in March 1892 became a meeting place for authors and practitioners of art like the composer Erik Satie (1866-1925) who later turned aside from the group. Péladan wrote several books in which he tried to make one teaching of cabbalistic, Hindu, Islamic and Christian philosophical ideas. He was an admirer of Wagner, practiced sexual magic and in 1898 devoted himself to mystic Catholicism.<sup>424</sup>

---

<sup>422</sup> Frick, *Licht und Finsternis* II, pp. 391-393.

<sup>423</sup> See under 10.

<sup>424</sup> Frick, *Licht und Finsternis* II, p. 393.

**12** From the beginning of 1900 the philosopher Dr **Rudolf Steiner** (1861-1925) was observed by the Order of the Rose Cross as a possible delegate to proclaim their teaching. He received information in the period preceding to October 1902 from a lay brother of the Order, but chose on October 20, 1902 to be general secretary of the Theosophical Society for Germany, whereupon the Order rejected him to try another candidate. Theosophists also did not appreciate his mixing of eastern and western teachings. For that reason **Steiner** founded the **Anthroposophical Movement** in 1913. Via freemason symbolism from the Memphis-Mizraim Order of John Yarker, and its representative from Germany, Theodor Reuss (1855-1923), Steiner had the idea in 1903/4 that the members can come to initiation, and for that reason he made an agreement with Reuss in 1906. But the method apparently was unsatisfactory, for after the World War, during which the Mizraim rites were forbidden, they were not restored.<sup>425</sup>

**13** Extracted from: the Fratres Roseae et Aureae Crucis of Golden Rosicrucians of 1710, and the mystery schools in the Egyptian antiquity (about 1500 BC, the period of Tutmosis III); the O.T.O., an initiation in a “Rosicrucian group” in Toulouse; and degrees derived from the Scottisch Rite (freemasonry), the former theosophist Dr **Harvey Spencer Lewis** (1883-1936) in 1916 founded the **Antiquus Arcanus Ordo Rubeae et Aureae Crucis** (Ancient Mystical Order Rosae Crucis; **AMORC**) in San Jose, California, of which he was the first imperator or emperor.<sup>426</sup> It is a humanitarian movement, by which individuals during this life on earth try to give health, happiness and peace. It endeavors to the pass on psychological and physical knowledge.

**14** **Reuben Swinburne Clymer** (1878-1966) founded his group: **Fraternitas Rosae Crucis (FRC)** the Rosicrucian Fraternity in about the early 1920's near Quakertown. He would have derived his system from Pascal Beverly Randolph.<sup>427</sup>

**15** On September 25, 1935, **Jan Leene** (pseudonyms John Twine and Jan van Rijckenborgh), his brother Zwiër Wim Leene and Cor L. J. Damme by Royal decree recognition of her statutes and also validity in law, founded **Het Rozekeuzers Genootschap**, the Haarlem Center in Holland of the

---

<sup>425</sup> See for a complete survey Addendum 7.

<sup>426</sup> Lewis, H. Spencer *Rosicrucian Questions and Answers; with complete history of the Rosicrucian Order*. San Jose, CA: The Rosicrucian Press, Ltd., 1954, Chapter 8. The Order is now located in Canada.

<sup>427</sup> McIntosh, Christopher. *The Rosicrucians*. Northampton shire, Great Britain: Crucible; 1987.



Rosicrucian Fellowship. The Fellowship name had already been in use in the Dutch language from the beginning, but had never been recorded. The idea to challenge through litigation the new group's use of the name was dropped at the advice of Augusta Heindel. This group's name would change several times; in 1936 **Orde der Manicheeën**; in 1941 **Jacob Boehme gezelschap**; in 1946 **Lectorium Rosicrucianum, Geestesschool van het Gouden Rozekruis**.

Jan Leene cooperated closely with Hendrikje Huizer (Mrs Henny Stok-Huyser (sic)), who was born on February 5, 1902 at 3:00 a.m. on Slotboomstraat in Rotterdam.<sup>428</sup> She used the pseudonym Catharose de Petri. From the year 1946 they traveled repeatedly to Southern France in pursuit of the remaining Cathars. There, in 1956, Jan van Rijckenborgh and Catharose de Petri met Mr Antonin Gadal, who identified himself as the last patriarch of the Cathars, a chain reaching back through the ages in a secret tradition. Mr Gadal then turned over the mandate-for-life of Grand Master to Mr van Rijckenborgh and Archideaconate to Mrs de Petri.<sup>429</sup> After the death of Jan Leene/Jan van Rijckenborgh, July 17, 1968, the spiritual leadership came under the Grand Mastership of Mrs Stok/Catharose de Petri, and continued to her death, September 10, 1990. Since March 22, 1970, the day to day administration has been charged to an "International Spiritual Leadership" of seven men from various European countries, and Mrs E. T. Hamelink-Leene, the daughter of Jan Leene.

Jan Leene came from a Protestant family; his father was Dutch Reformed and his mother strict Reformed.<sup>430</sup> The theologian Dr A. H. de Hartog, father of the writer, Jan de Hartog, made a great impression on him. This man was a liberal thinker, and through him Leene became acquainted with the works of Jacob Boehme. The Rosicrucian teaching of Heindel appealed to him, but he wanted to go farther and was strongly influenced by Hermetism. He embraced the works of the theosophist Alice Bailey (1880-1949). The teachings of the Cathars, already mentioned, and also Gnosticism were interwoven in his teaching. Jan Leene died in 1968.<sup>431</sup>

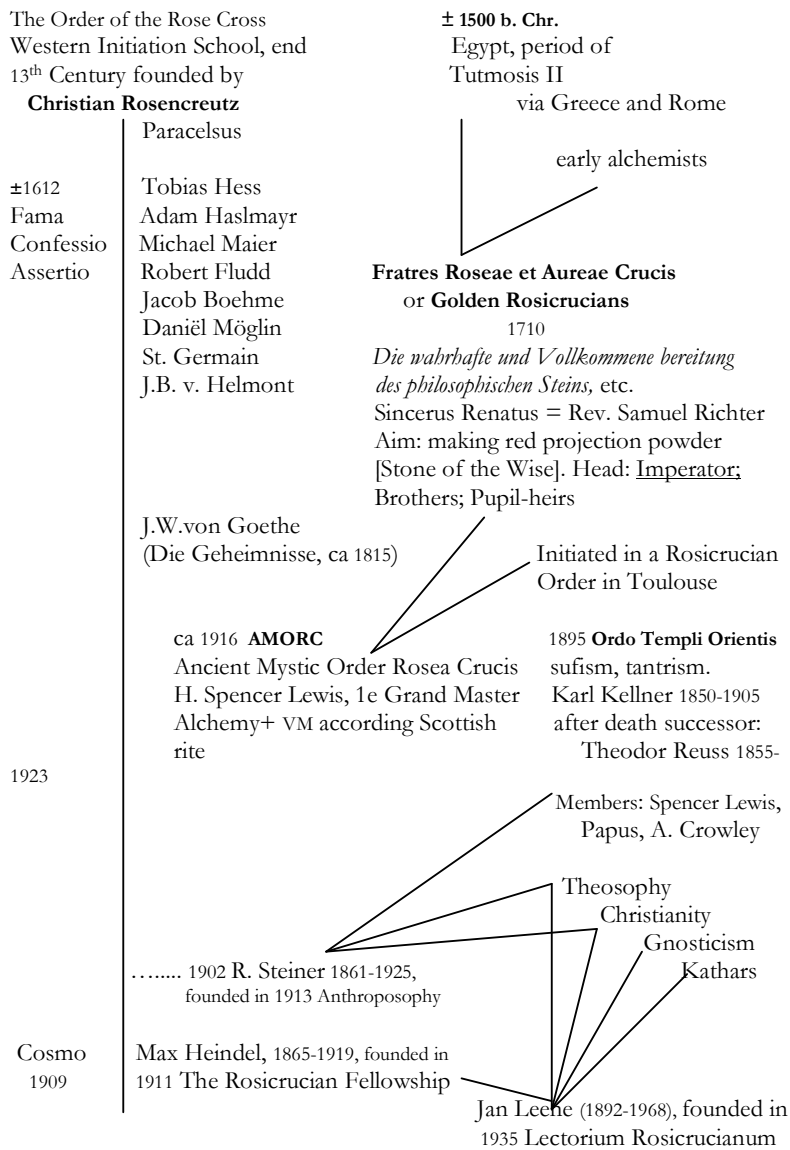
---

<sup>428</sup> Birth data coming from the Registrar's Office in Rotterdam, thanks to Mr F. Vermeulen.

<sup>429</sup> Dietzfelbinger, Konrad. *Die Geistesesschule des Goldenen Rosenkreuzers – Lectorium Rosicrucianum; eine spirituelle Gemeinschaft der Gegenwart*. Andechs, Germany: Dingfelder Verlag; 1999. p. 96. And Gadal, Antonin. *Op weg naar de heilige graal*, Haarlem: Rozekruispers; 1960. p. 148.

<sup>430</sup> Henk Leene, the son of Jan Leene, interviewed by Frans Smit on August 24, 1968 in Oze, France.

<sup>431</sup> See also Addendum 12 under 'Agatha van Warendorp-Zegwaard.'



133. Outline of some Rosicrucian organisations.

Adam, Enoch

**Gold- und Rosenkreuzer des Alten Systems** ca. 1750. See preface *Compass der Weisen*, Berlin 1779. Aim: making of gold. Work in groups at recipes of their Head: Unknown ruler. 9 Degrees.

book Fabre d'Olivet

**Josephin Péladan** 1858  
La vice suprême 1884-1890  
Focused themselves on clairvoyance, charity and brotherhood; Craving for fame.

Erik Satie (1866-1925)  
separated later.

Ca 1865 **Societas Rosicruciana in Anglia** (SRIA) Robert Wentworth Little.  
Members: master freemason, max. 144.  
9 initiations degrees.

**Ordre Kabalistique de la Rose Croix**, 1888.

Stanislas de Guaïta (1861-1897);  
black magic.

Members: Kenneth R.H. Mackenzie  
Edward Bulwer Lytton (1803-1873)  
(writer of *Zanoni*, 1845)  
Eliphas Levi, priest, A.L.Constant,  
practitioner and author re: magic.  
Pascal Beverly Randolph, doctor, sexual  
magic. He founded Rosae Crucis in  
Quakertown. Rudolf Steiner.

Council of twelve: oa Péladan  
Papus

Marc Haven = Lalande

Paul Sédir = Y. le Loup

(1871-1926).

Two initiation degrees;  
instruction in cabbala + occult.;  
Awarded doctor titles.

Descends of a fictive Rosicrucian  
group in Germany u.d.o. Fräulein  
Anna Sprengel.

↓  
Péladan parted later

Egyptian- + freemason influence;  
practised (black) magic.

**Hermetic Order of the Golden Dawn**

founders: W. W. Westcott (1848-1925).

S.L.M.Mathers (1856-1918).

W.R. Woodman (1828-1891).

11 degrees: Members a.o. W. B. Yeats (1865-1939) poet

Aleister Crowley (1875-1947) black magic

Arthur Machen (1863-1947) author of ghost stories

P.B.Randolph, founder Hermetic Brotherhood of Light

Maud Gonne (1866-1953) and Florence Farr (1860-1917).