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The Kiss of Death

Thomas Lovell Beddoes' *Death's Jest-Book*
and the Rosicrucian Quest

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ABSTRACT

Filled with abhorrence at the puny-hearted, mean-minded nature of the individual will and at the termination of human existence and striving under a great clod of dirt, Thomas Lovell Beddoes made it his mission to find an answer to the universal mystery of death - an answer he believed was to be found in nature. Beddoes was not alone in his quest. One group in particular who sought to free humanity from its ills was the Rosicrucians. Death's Jest-Book is a portrayal of the endeavour of the brothers of the Rosy Cross to unmask the secrets of death and become immortal as gods. By placing Beddoes' play in the specific context of Rosicrucianism, this thesis explores the philosophy of self-elevation and its sources, and attempts to refute the view that Beddoes succeeded in making a fool of Death.

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1. THE QUEST

Thomas Lovell who? For most people, Beddoes doesn't even exist, let alone excite any particular reaction. Those who have heard of him may have some vague notion of a mad, morbid, necrophiliac homosexual, or perhaps even of one of Romanticism's great forgotten geniuses. But despite his relative obscurity in the annals of English Literature, I see him as a poet with a great deal in common with the general reader, as will become clear as this thesis unfolds.

Equally obscure may be the term "Rosicrucianism", but one only has to mention things like suffering, loss of hope, lack of meaning and fear of death, and emotions of varying degrees are evoked in us all. The Rosicrucians were one particular brotherhood which sought an answer to such problems. Their quest was to conquer death and unlock the secret of immortality so that Death would be robbed of the sting which he injected into life - a quest to which Beddoes devoted his life.

Of all Beddoes' works Death's Jest-Book portrays the Rosicrucian quest the most vividly. By using Rosicrucianism as a basis for this thesis, I hope to share some insight into how death is portrayed in the play, and to explain exactly why I believe the poet failed in his quest.

2. ROSIKRUCIANISM

The Rosicrucian order was allegedly founded by the mythical figure Christian Rosencreutz, whose name is composed of the two Latin words "rosa" (rose) and "crux" (cross). It is believed, however, that the founder is more likely to have been a Lutheran theologian, Johann Valentin Andreae, whose family arms carried on them the symbols of the rose and cross (Roberts 2,3). The Rosicrucians announced themselves into the world by way of two manifestos. The first, The Fama Fraternitatis or a Discovery of the Fraternity of the Most Noble Order of the Rosy Cross, was published in 1614, and Confessio Fraternitatis or The Confession of the Laudable of the Most Honourable Order of the Rosy Cross, written to All the Learned of Europe followed in 1615 (Roberts 3). J.G. Buhle, a German historian, believes Andreae to be the author of all the Rosicrucian manifestos (Yates 208). Although it remains a mystery as to whether the secret fraternity of the Rosy Cross actually existed or not, the idea of such a brotherhood led to the establishment of many Rosicrucian societies. De Quincey is certain that when Rosicrucianism was introduced to England it became Freemasonry: "'Freemasonry is neither more nor less than Rosicrucianism as modified by those who transplanted it to England' whence it was re-exported to the other countries of Europe" (Yates 208-9). Around 1750 a statement in a letter claimed that "'English Freemasons have copied some ceremonies from Rosicrucians and say they are derived from them and are the same with them'" (Yates 211). At about the same time, a new "grade" of Freemasonry in France was constituted called the Rose Cross grade (Yates 211-12). Today, evidence for the Rosicrucian association with Freemasonry can be found in a book co-written by a former 33rd-Degree mason called The Deadly Deception where the second of the four "bodies" of the Scottish Rite is called the "Chapter of Rose Croix" (Shaw/McKenny 59.) The Hebraic or Egyptian origins of Masonry which are integrally associated with the Renaissance idea of "Ancient Wisdom" reveal that Freemasonry is closely related, if not identical, to Rosicrucianism (Yates 212).

The manifestos laid down the precepts of the fraternity, proposed social and political reform, and gave the history of Rosencreutz. According to the Fama, Christian Rosencreutz was born in 1378 to a noble family that had suffered poverty in their later years. By the age of five, he was already destined to be educated in a monastery in the classics until the time came for him to make a pilgrimage to Jerusalem with one of the monks. During the pilgrimage, the monk travelling with Rosencreutz died in Cyprus, leaving the young adept to complete the journey alone. As he continued on his way, Rosencreutz stopped over in Damascus. He inclined his ear to the teachings of wise men who welcomed him "...as one whom they had long expected." In Rosencreutz's search for knowledge, he learned about physics, mathematics, and many secrets of the universe which he discovered from a book he translated from Arabic to Latin called Book M. According to the Fama Rosencreutz also learned many secrets of the "Elementary Inhabitants" at Fez. During the two years he spent there he studied the mysteries of the Cabala and other occult sciences. He then took this knowledge abroad to Spain with the ultimate goal of bringing reform to Europe. The learned of Europe, however, did not receive Rosencreutz's proposals as enthusiastically as the prophet had hoped (Roberts 3). One reason for this rejection may be found in the Rosicrucian manifestos which condemn long-standing authorities such as Aristotle and Galen as paradigms of archaic "rigidity of mind" (Yates 51). As a consequence of his great disappointment, Rosencreutz decided to form his own fraternity, beginning with eight brothers, which would bring about the transformation of the world he longed for. Their first mission was to write the Book of Nature, a book disclosing all knowledge. This book of mystery could not be written in the brothers' native tongue, therefore it was necessary to invent a magical language and script (Roberts 3). In the words of Yates, the Fama states that "God has revealed to us in these latter days a more perfect knowledge, both of his Son, Jesus Christ, and of Nature" (Yates 42).

The following are the laws of the fraternity of the Rosy Cross according to Roberts:

1. That none of them should profess any other thing than to cure the sick, and that gratis. None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.
2. That every year upon the day C. they should meet together in the house S. Spiritus, or write the cause of his absence.
3. Every brother should look about for a worthy person, who, after his decease, might succeed him.
4. The word C.R. should be their seal, mark, and character.
5. The Fraternity should remain secret one hundred years (Roberts 4).

In 1604, after Christian Rosencreutz's death and ten years before the Fama was published, Rosencreutz's devotees opened his vault so that the prophet's mission could be made known to all the world. "Rosencreutz's life furnishes a prototype for the career of the Rosicrucian hero in the novel, who also bears a family resemblance to the philosophical magi associated with the occult traditions of the Rosy Cross" (Roberts 4). Three prominent figures associated with Rosicrucianism are Cornelius Agrippa (1486-1535), who is identified with the tradition of Renaissance Magia and Cabala (Yates 111); Paracelsus (1493-1541); and John Dee (1527-1608) (Roberts 4). Although Rosicrucian societies, such as Andreae's Christian Union and the Invisible College, developed from the Rosencreutz legend and the manifestos, the aforementioned pillars of Rosicrucianism weren't associated with any secret society in particular. Roberts refers to Yates's definition of Rosicrucianism to point out that a Rosicrucian is not someone who necessarily belongs to a secret society, but is one in virtue of his style of thinking (Roberts 4).

According to Yates, the Invisible College gave rise to the Royal Society (Roberts 5), which was always believed to have marked a new era of rational thinkers. As a result of this shift to a more rational philosophy, the distinction between science and magic was greatly accentuated. In contrast to the Invisible College which continued its search for the philosopher's stone and the elixir

vitae, the Royal Society concerned itself with orthodox science. The distinctions between the societies and the nature of their pursuits, however, are not as dissociated as they first may appear to be. The research of Charles Webster reveals that the transition from the age of Paracelsus to the Newtonian era did not mark as significant a move away from the occult sciences as many would like to believe. In fact, the so-called new mechanistic science was based on the ancient mysteries of scientific magic, and the transition between the eras itself is indebted to none other than the occult scientists, the Rosicrucians (Roberts 5).

The philosophy behind Rosicrucianism is based on the Hermetic-Cabalistic tradition. A little of the essence of Rosicrucianism can be seen in the title of a work by Joseph Stellatus called The Pegasus of the Firmament or a brief introduction to the Ancient Wisdom, formerly taught in the Magia of the Egyptians and Persians and now rightly called the Pansophia of the Venerable Society of the Rosy Cross, written in 1618 (Yates 95). Rosencreutz's disciples devoted their lives to bringing social, political and spiritual change to the world by spreading a message founded in the mythological beliefs surrounding the life of their master, the philosopher's stone, and the elixir of life.

The Confessio declares that nature's secrets can be disclosed to the world through God. Those who try to obtain the philosopher's stone or the elixir of life for selfish reasons, however, can expect defeat. Only those who have been chosen by God will find the brotherhood and share in their discoveries. The consequences of impious motives are clearly stated at the end of the Fama:

...let them think, that although there be a medicine to be had which might fully cure all diseases, nevertheless those whom God hath destined to plague with diseases, and to keep under the rod of correction, sure shall never obtain any such medicine ... it shall be so far from him whosoever thinks to get the benefit and be partaker of our riches and knowledge, without and against the will of God, that he shall sooner lose his life in seeking and searching for us, than to find us, and attain to come to the wished happiness of the Fraternity of the Rosy Cross (Yates 260).

Rosicrucian apologists claim that the name of the brotherhood has been tainted through the misrepresentation of Rosicrucian characters portrayed in novels (Roberts 7). While writers dramatise the retribution poured out on those who defy the sacred conditions of partaking in the fraternity, the power of the defiant is often ambiguously seen as heroic and enviable, thus shedding bad light on the brothers of the Rosy Cross who emphatically claim to be a Christian organisation (Yates 249). Robert Fludd, a Rosicrucian apologist of the seventeenth century, endeavours to alleviate the fears of those suspicious of the fraternity's association with magic. He assures the doubtful that Rosencreutz only used "white" magic which had to do with mathematics and mechanics, and Cabalistic magic which taught adepts to invoke the names of good angels. The Rosicrucians believed that such magic, far from being profane, was "scientific and holy" (Yates 76). The author of Rosa Florescens affirms the pious nature of the Rosicrucian practices by pointing out that the R.C. Brothers observed Holy Scripture by loving God and their neighbour, and did indeed believe in the Trinity of the Father, Son, and Holy Ghost. Their motives for seeking knowledge through nature were to exalt Christ's name and had nothing to do with the Kingdom of Darkness (Yates 97). Yates's explanation of what he believes the brotherhood is about gives another insight into what might be identified as the Rosicrucian mission:

By the diffusion of a philosophy, or a theosophy, or a Pansophia, which they hoped might be accepted by all religious parties, the members of this movement perhaps hoped to establish a non-sectarian basis for a kind of freemasonry - I use this word here only for its general meaning and without necessarily implying a secret society - which would allow persons of differing religious views to live together peaceably. The common basis would be a common Christianity, interpreted mystically, and a philosophy of Nature which sought the divine meaning of the hieroglyphic characters written by God in the universe, and interpreted macrocosm and microcosm through mathematical-magical systems of universal harmony (Yates 98-9).

Justification for these observations can be found with John Dee who had a vision of religious unity, achieved, as in the angelic realms, through mystic and philosophic harmony (Yates 99). While

the Fama elevates the Bible, the prophet places Plato, Aristotle, Pythagoras and others on the same level as the sacred writings when he says that "All that same concurreth together, and makes a sphere or Globe, whose total parts are equidistant from the Centre..." (Yates 250); the "Centre" presumably being God. The mission of unifying the different world religions is also another feature Freemasonry shares with Rosicrucianism. G.A.O.T.U., which stands for the Great Architect of the Universe, is "an all-embracing religious conception which included, and encouraged, the scientific urge to explore the Architect's work" (Yates 219).

Although the religious thought of the Hermetic-Cabalist tradition was responsible for the revolution in scientific thought, neither Catholics nor Protestants had any objections to the advancement of knowledge except for one thing: no matter how Christian the Rosicrucians claimed to be, the orthodox Church condemned the occultic practices associated with the brotherhood (Yates 226). The reason for their objection can be found in the command God gave the Israelites on entering Canaan:

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee (Deut. 18:10-12).

Searching for the power to overcome mortality was especially blasphemous to the Church. When Adam and Eve ate from the Tree of Knowledge they entered the fallen world of disease, suffering, and death. In Genesis death was the punishment for disobedience to God, so to strive to prolong life or avoid death altogether was to fly in the face of divine judgement on the fall of the human race (Roberts 10).

Among those who considered the Rosicrucian practices a profanity was the anonymous author of the pamphlet Effroyables Pactions faites entre de Diable et les prétendues Invisibles. According to Roberts,

the writer claimed that

...members of the College of Rosicrucians had signed a pact in their blood with a necromancer called Raspuch. The transaction was allegedly witnessed by the demon Astaroth, who had taken the form of a beautiful youth. The Rosicrucians agreed to perform various blasphemous acts for Satan in return for a number of powers such as invisibility, dematerialisation and the ability to speak all languages fluently (Roberts 10).

It was important to the Rosicrucian to be fluent in every language because every nation had to be told of the necessity to conquer death (Roberts 10). In literature the alchemist in search of the philosopher's stone, or the elixir of life, is the paradigm of the Rosicrucian hero who represents the human race. The quest for the power over mortality, however, is not made without great cost. While he strives to discover nature's secret of immortality, he inadvertently sets himself up against nature in his desire to conquer it. Furthermore, because of the consuming mania in his heart for supernatural power, the sage becomes increasingly obsessed with himself which desensitizes him to the interests of others and gradually alienates him from the rest of his fellow human beings. The outcome of such spiritual devastation, along with the dissatisfaction found in the elixir, manifests itself in an increasingly debauched lifestyle. Those who seek immortality in effect rebel against God's judgement over humanity and try to gain salvation and regain paradise by alternative means. According to Scripture, the only alternative means is God's adversary, Satan. It was always imperative to sages who sought after forbidden knowledge to gain control over the spirit world (Roberts 11). The elixir is the secular equivalent of the Holy Grail and was believed to have come from the Devil. Its diabolical associations are partly due to the belief that the elixir released demonic forces and gave the receiver the power over life and death which legitimately belonged only to God. Those who sought after such powers often had to yield their souls over to Satan (Roberts 15).

Another problem in the search for the philosopher's stone and the elixir of life is that of the achievement of self-realization.

The Gothic Immortal was forever caught in a dilemma. He was torn between the desire to cheat the grave, and the belief that self-realization was only possible through death when his true self would be free from all physical limitations. As well as being the door to self-realisation, people believed that death was the only reality because of its permanence. Lukacs believes that one aspect of tragedy is that it is a "...science of death-moments, of conscious last moments when the soul has already given up the broad richness of existence and clings only to what is most deeply and intimately its own'" (Roberts 12).

The age-old quest for the philosopher's stone, the thirst for the elixir vitae, and the concept of a Golden Age all represent the desire for the restoration of the broken relationship between humanity and the divine (Roberts 13). The Rosicrucians believed that reunification with God was possible if humanity found harmony with nature, since nature was a reflection of God's divine character: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead..." (Rom.1:20). The Rosicrucian view of nature, however, differs from orthodox beliefs in that it doesn't make the distinction between the Creator and the created as the Bible does. Nature is considered to be more than a created product which bears the Creator's mark, and is personified as the giver of gifts, the one who has the power to endow mortals with understanding: "Nature" is the one who enlightens (Yates 259).

During the Enlightenment the Scientific Revolution cultivated the belief in a possible physical immortality as well as a spiritual one. Some revolutionaries believed that there was an immortal part of the body, but their hopes of any kind of discovery remained unfulfilled. Godwin differed in his theory of physical immortality and believed that as reason and truth improved the human intellect, we would achieve a prolonged life through the imperceptible process of evolution. Accompanying the theory of evolution, Godwin believed that a protracted existence could be obtained through faith by practising "mind over matter", now commonly known as "mind control"

(Roberts 27-8). By replacing belief in the Christian God with belief in self, Godwin sought to "...free all individuals from the statutory limits of life prescribed by Christianity" (Roberts 30). This revolutionary view of Godwin's would have pleased the unorthodox thinkers of the time who saw life-expansion as a natural development of Enlightenment idealism. Kant expressed the idea of immortality through the concept of liberty which he believed was the heart of enlightenment; and of course, immortality is liberty from mortality.

As well as being a metaphor for the human longing for a paradise lost, the philosopher's stone can also be seen as a threefold threat: moral, social, and political. The foundations of society and human behaviour have long been based on biblical teaching, and the elixir vitae/philosopher's stone was seen as a danger to the Christian doctrine, especially to the teachings concerned with the end of the world and the hope of new life. It was seen as a social threat because the regulating market forces of the economy would be thrown into an upheaval if the secrets of alchemical transmutation were available to everyone, and finally, it was seen as a political threat because the government saw "...the prospect of a race of immortals as a subversive menace" (Roberts 45).

One Romantic with Rosicrucian traits who was to make a deep impact on Beddoes was Percy Bysshe Shelley. Shelley was known for his occultic scientific pursuits and was even caught concocting ominous potions while chanting "'Double, double, toil and trouble; Fire burn and cauldron bubble'" (Roberts 58). During one dangerous-looking experiment Shelley's tutor Mr Bethel asked his student what he was doing; the reply was "'Please sir, I am raising the devil'." A record of one of his unsuccessful boyhood escapades in search of devils can be found in "Hymn to Intellectual Beauty" (Roberts 58). Shelley's fascination for gothic elements led him to an investigation of secret societies which was mainly conducted through literature. His novel, St Irvyne or The Rosicrucian, explores the ultimate goal of revolution: namely, victory over death (Roberts 59). A popular Romantic theme which Shelley found

inspiring was the force of darkness working through secret societies to overthrow ruling nobilities, with the underlying belief that secret societies had the power to restore justice, peace and harmony. For example, the founder of the Bavarian Illuminati, Adam Weishaupt (1748-1830) was convinced that the human race had the potential to attain the moral perfection of a sinless Eden and to be able to guide itself (Roberts 60).

In Roberts' explanation of secret societies, a quotation from Benjamin Disraeli identifies two main characteristics of the brotherhoods:

The two characteristics of these confederations, which now cover Europe like a network, are war against property and hatred of the Semitic revelation. These are the legacies of their founders; a propriety despoiled and the servants of altars that have been overthrown (Roberts 63).

One reason for their hatred towards the Jews is that the Jew was condemned as a blasphemer and object of God's wrath, someone powerless to initiate anything good (Roberts 77). The Jew is identified as a satanic figure, scorning the crown of thorns and the shame Christ endured on the cross (Roberts 80). Another very significant reason for hating Jews is the fact Scripture speaks of them as God's chosen people with whom God wants a relationship. In the Old Testament God sought after the Jews; He was the one who pursued the relationship in spite of the Israelites' disobedience and rebellion. The Rosicrucian had every reason to be jealous. While he slaved away doing good deeds and sought enlightenment in order to find union with God, the undeserving Jew enjoyed God's unconditional love and undivided attention.

In opposition to Shelley's use of the theme of secret societies in St Irvyne, Thomas Love Peacock in Nightmare Abbey (1818) satirized the Gothic novel and its obsession with the esoteric fraternities (Roberts 63). One might wonder whether a Rosicrucian writer was himself a brother of the Rosy Cross, but most writers who have been noted for their preoccupation with the Rosicrucian theme have emphatically denied any association with a secret society

or even having seen a member of the fraternity. As Yates remarks, it seems that another trait crucial for the brotherhood's survival is invisibility (Yates 99).

Some of the problems that arise in the Rosicrucian philosophy are outlined in Roberts' chapter entitled "The Problem of Immortality". The most eminent problem the immortal hero encounters in literature is that spiritual redemption is possible only through death. Having obtained the elixir of life, the Rosicrucian sage can only look forward to further pain and suffering (Roberts 208). Bernard Williams uses Elena Makropulos from Karel Capek's drama, The Makropulos Case, as an example of the boredom the immortal experiences. The reason for such a seemingly meaningless existence, as Williams sees it, is that the human race has lost all capacity to "recreate perpetual goals" (Roberts 208-09). This loss implies that death is necessary if humanity is to find any meaning in its existence at all. Religion, Christianity in particular, has always upheld the moral importance of death, and indeed, many of the Old Testament patriarchs such as Job welcomed it. Unfortunately for the immortal hero, it is his inability to accept the orthodox view of life that drives him towards the delusive elixir vitae (Roberts 209). The Rosicrucian can often be seen as a portrayal of the human need to give meaning to life and to regain what was lost in the Fall, namely an unbroken relationship with the Divine, which has thus far proved impossible through human effort (Roberts 209-10).

The teaching of the third Rosicrucian manifesto, The Chemical Wedding, exhorts progress towards harmony which is exemplified in the unification of oppositions such as the sun and moon, male and female. In relation to the reintegration of the human with the Divine, the manifestos instruct Rosicrucian disciples to work out their own salvation by promoting themselves to a godlike state of being, and to use the power of their will to conquer nature. The hope of achieving these goals was attributed to the evolutionary process whereby psychic forces were believed to have had the power to extend our life expectancy. In turn, our protracted existence would then enable us to elevate ourselves and evolve spiritually into higher beings. The purpose of the Rosicrucian quest for the

philosopher's stone or elixir vitae is to assist the evolutionary process in achieving speedy results. Although the immortal hero may have brought eternal damnation upon himself in his defiance of death, he remained victorious because he is said to represent "...the supreme triumph of the individual will" (Roberts 211). This defiant attitude of the Rosicrucian hero is best summed up in the words of Roberts: "The Rosicrucian's decision to mortgage or even forfeit his soul for prolonged existence must be among the greatest tributes ever paid to the value of life" (Roberts 211). In literature, however, regardless of the extent of Promethean defiance, death or Tithonus-like despair ensures that the egoistic hero remains incapable of triumphing over the moral code (Roberts 211).

One German poet who influenced Beddoes's philosophical thought was Novalis (1772-1801) (Harrex). In his book entitled Novalis, Frederick Hiebel also refers to the poet as a European Thinker and a Christian Mystic. Novalis shared the Rosicrucian quest for self-knowledge, and believed that people would eventually be able to identify their lower selves with their higher selves through magic idealism, or "romanticising the world". In other words, through acts of the imagination, human beings can discover the original meaning of the world and reach beyond themselves and interact with other beings, or open themselves up to being acted upon by outside influences in some way (Hiebel 50). The orthodox Church would identify this as the profanity of consulting with familiar spirits, which in twentieth-century terms is more commonly known as "channelling". This aspect of magic idealism reflects the darker side of nature that Novalis was destined to pursue (Hiebel 44) in his ventures to find his higher self.

Traditional Rosicrucians maintained the philosophy that spiritual enlightenment was attained through nature. Novalis's magic idealism is basically the same except that he taught the individual to seek the divine within themselves for the answer. He believed that the conscience "'is the innate mediator of every man. It takes the place of God on earth'" (Hiebel 44). According to Novalis everyone should, figuratively speaking, be a "Bible". This meant that each

person would comprise a synthesis of knowledge, art and religion (Hiebel 51). At the heart of this "Bible" lies the understanding of human nature and self-knowledge (Hiebel 52).

The connection between the idea of the individual being a type of text and a self-realisation was a crucial one to Novalis. For him language is:

'...the dynamic element of the spriritual realm ... language is Delphi' ... that means, it points the way toward self-knowledge, toward the 'Know Thyself' graven into the porch of the Temple of Delphi. 'Inwards leads the mysterious way. Within us, or nowhere, lies eternity with its worlds, the past and the future. The outside world is a world of shadows - it casts the shadows into the realm of light' (Hiebel 43-4).

Rosicrucianism is more than just science, magic, and mysticism; it is also poetic. Novalis saw poetry as "'...the great art of constructing transcendental health. The poet, therefore, is the transcendental physician. Poetry ... mixes everything for its great purpose of all purposes - the exaltation of man above himself...." (Hiebel 46). This purifying element elevating man to the realms of the gods is not exclusive to poetry, as Novalis regarded drama as "'a process of transmutation, purification, and reduction'..." (Hiebel 46). Some of the poetic and dramatic roots of Rosicrucianism can be seen in the English chivalric traditions along with the legends of St. George, the Red Cross knight. From the doctrine of the manifestos emerged material which captured the Romantic imagination and gave rise to the "Rosicrucian" novel (Roberts 2).

The Rosicrucian hero may appear an abstract, mythical figure, wholly unrelated to the tangible world, but his preoccupation with immortality deals with the very real, and timeless, universal issues of life and death. The Rosicrucian hero is identified with humanity in his trials, and in him every individual is represented in their own spiritual crisis (Roberts 213).