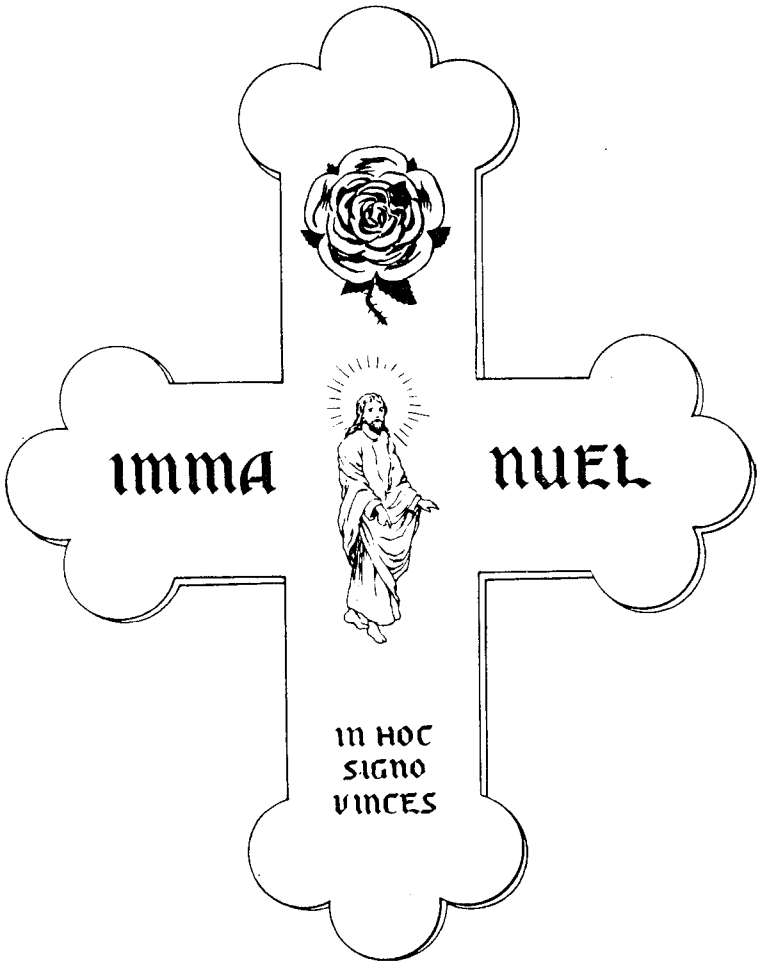


**The BROTHERHOOD  
of the ROSY CROSS**



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# The BROTHERHOOD of the ROSY CROSS

A History of the Rosicrucians

ARTHUR EDWARD WAITE

BARNES  
& NOBLE  
BOOKS  
NEW YORK

*Frontispiece:*

THE GOLDEN AND ROSY CROSS, understood in the secret circles as the Cosmic Cross of the Order, symbolizing universal manifestation, with the manifested Christ in the centre as the power and the grace of all things. The motto is: *Ego sum flos campi et lilium convallium*. This emblem appears on the title-page of GEHEIME FIGUREN, issued at Altona in 1785, and is characteristic of the theosophical spirit which permeates the whole work. It was attached evidently to a ribbon or collar, and is probably the reverse side of a Cross shewn in another plate, described as of fine gold and said to have been worn by each Brother on his breast. The inscription on the reverse is the well-known salutation of the Order which was repeated on exposing the symbol: *Benedictus Dominus Deus noster qui dedit nobis signum*. Beneath this inscription the signs of Mercury, Venus, the Moon, Mars, Jupiter and Saturn are written about a six-pointed star, having the Sun in its centre. On the uppermost arm of the Cross are the words: MAGISTER JESUS CHRISTUS, DEUS ET HOMO; the horizontal arms bear the signs of the three Philosophical Principles; and on that which is lowermost is inscribed: *Frater Rosa et Aureæ Crucis*, i.e. Brother of the Rose and of the Golden Cross. The symbol illustrates the dedications of the Order at this period: but they were no new development, peculiar to the eighteenth century: they were in evidence even at the beginning and are characteristics of the present day more assuredly than ever.

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# THE BROTHERHOOD OF THE ROSY CROSS

## CHAPTER I

### MYTHICAL ROSICRUCIAN PRECURSORS

THE Order of the Rosy Cross offers, on its external side, not only those general difficulties which are inherent to the subject of secret association but some others of a peculiar kind, chief among which are perhaps the successive transformations which it has suffered from within the groups and the actual circumstances of its origin, supposing that this is referable to the first quarter of the seventeenth century. It is much more difficult of approach than is, for example, the outward history of Emblematic Freemasonry. When the art and craft of building temples and houses began to be spiritualised is admittedly in a cloud of darkness, setting aside of course the casual symbolism which runs through all literature. We shall probably never know when men first took tools in their hands and began to moralise upon them, or when for such reason they might have called themselves speculative Masons—had a denomination of this kind come into their heads. But late or early—and not so late, I think—a time arrived when they issued out of their obscurity and held that epoch-making meeting which is connected for ever with the name of the London Apple-Tree Tavern. Thereon followed the institution of a Grand Lodge which became that of England—regarded now as the Mother Temple of

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the whole Masonic world. About the history henceforward there is no element of doubt on the broad scale, and so also we know the long story of spiritual and emblematic evolution which is that of the High Grades.

There is nothing corresponding to the year 1717 in the history of the Rosy Cross. Between 1614 and 1616 certain pamphlets appeared in German and Latin which affirmed that a secret and mysterious Order had subsisted in Germany for about two centuries; that it was full of light and knowledge, derived from a hidden centre in the Near-Eastern world; that it could and was prepared to transform and reform all the arts and sciences; and, in fine, that with this object in view, and for the personal benefit of earnest, prepared seekers, it was willing to admit members. The effect of this proclamation in Germany, Holland and even England is now a matter of notoriety: everybody who knows anything about Secret Societies in Europe has heard of the great debate that followed. But the first question for our consideration and the first difficulty before us is whether there was a Society at all in any incorporated sense when the documents which claimed to reveal it were first published as an appeal to *alumni* and *literati* of magian and occult arts. So far therefore from a visible and recorded convention held at an Apple-Tree Tavern, we are in the presence of a claim put out suddenly from the void: all that which lay behind it is the initial matter for our research, whether or not it may be possible to reach thereon any degree of certitude.

So also in respect of developments, that which in Masonry is moderately clear at least lies far behind the veil in respect of the Rosy Cross. The manifestoes of the early seventeenth century were either sent out by an incorporated society or led to imitative incorporation at an early stage of the story; and in either case there is sound reason for thinking that alchemy was the original concern-in-chief, however

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the theory of transmutation may have been understood and pursued within the particular circle. We know further that it was left for a period, at least in one of the branches, and there followed, as the fashion of a time, those astral workings which are heard of in the eighteenth century. We know, in fine, that there was a return to alchemy, and there are vague hints upon processes followed at that period. But what was included under the denomination of astral it is our task to learn if we can, and so also whether the Philosopher's Stone in the light of the Rosy Cross was a Mystery of Spiritual Healing and Divine Tincture, an ethical art of contentment or a method of raising so-called base metals into the perfect form of gold.

It is certain, again, that the great medley of theosophical Israel under the name of Kabalism was one concern of the Order, but there is no evidence on the surface to tell us why it was pursued; now in the way of those Zoharic doctors who became—according to their legend—a sect of Christian *illuminati*; now in the expectation of performing prodigies by virtue of inherent power attributed to Divine Names; and now in the contra-theosophical sense of the dregs and lees of grimoires. We know in fine that at the beginning there was an Occult Order, that in some of the developments it remains at this day within those measures, but that at the apex or crown of its evolution it has emerged from all the vain observances, from all the seerings and the skryings, and has gone up into the mountain of the Lord—the fabled secret mountain of adeptship—in search of Divine attainment. But of these transformations and developments there are no records, except in so far as they may exist in the Secret Houses of the Brotherhood; and to approach therefore the story of the Rosy Cross on this side of its subject demands access to sources of knowledge which are open to few persons—if indeed to any outside the hidden circles. The archives of Mary's

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Chapel, of Mother Kilwinning and other "time immemorial" Lodges of the Masonic Brotherhood are available to Masonic students, but—on the hypothesis that they were and are—the Temples of the Rosy Cross may have indeed their names and local habitations, but they are as inaccessible to ordinary research as if they were in the "nowhere and the naught."

As I have intimated therefore, its external history is one of peculiar difficulty, and it requires to be approached from within as well as without in order to reflect any real light thereon. Its elusive nature and the charm of its mystery, not to speak of the tales of faërie which have been gathered about it by makers of myths for the past three hundred years, have drawn imaginations in literature, imaginations also in quest, who have woven about it another and iridescent veil. We have to find how far the Rosicrucian of romance has been made in the image and likeness of those Brethren of the Rosy Cross who pass—somewhat on the edges—across the horizon of history, and how far their quality of adeptship corresponds in the memorials concerning it with the radiant stuff of some of the modern dreams.

So far as obvious memorials are concerned, Rosicrucian history begins in and about the year 1614 with the publication of those documents which I have mentioned briefly, and by a highly speculative inference from these it has been supposed that the traditional founder died in 1484;<sup>1</sup>

<sup>1</sup> It is a date otherwise which recurs in Rosicrucian reveries, but only to betray research. Thus it happens that Mr. G. F. Fort recorded in *AMERICAN NOTES AND QUERIES*, Philadelphia, October 24, 1891, as follows: "In tracing out recently some lines of historical research . . . , I came upon a statement of fact that may be of interest, namely, the establishment in Sleswic, Denmark, anno 1484, of a Fraternity of Rosicrucians: *Fraternitas Rosarii Slesvici condita, anno 1484.*" A Danish Guild of the Rosary suggests that someone has blundered, but it is not Mr. Fort, as it happens: his reference is to *SPECIMEN HISTORICO-POLITICUM INAUGURATA DE GILDARUM HISTORIA*, Amsterdam, 1834, the author being Cornelius Joscinius Fortuyn, who says,

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but the later legends of the Order have combined with independent makers of myths to stultify this speculation in favour of various conflicting dates and other founders, more or less remote in antiquity. As there will be sufficient opportunity to deal with them in later places, I will mention here one only of the more recent legends which may be said to have grown up within the Order, far down in the eighteenth century. It has obtained a casual vogue, owing to dissemination through Masonic channels in France. It postulates a founder of the Rosicrucians in a certain Ormesius or Ormuz and affirms that he was converted to Christianity at Alexandria by St. Mark, A.D. 46. He is said to have purified the Egyptian Mysteries and married them to the new faith. His disciples followed their master, and with these as a centre he established the Society of Ormuz, or of the Light. The sign of membership was a red cross worn on the person. Essenes and Therapeutæ entered the ranks of this sodality, in which Hermetic Secrets were preserved and transmitted. The Baron de Westerode has been credited with putting forward this fiction, he being an adventurer among secret societies derivative from Masonry about the period of the French Revolution. An obscure figure in the annals, I conceive him nevertheless to have been connected with one of those

pp. 53, 54 : *Religiøsæ Societates, quæ sæculo XII jam reperiuntur, in Daniâ frequenter insecutis sæculis occurrunt. Sic anno 1485 in urbe Heligenhaven prostat gilda Sanctæ Crucis, Flensburgi invenitur gilda Sanctæ Mariæ anno 1514, Fraternitas Rosarii (Rosenkranz. Brüder-schaft) Slesvici condita anno 1484, etc.* It is obvious that the reference is to a Catholic Association for promoting the devotion of the Holy Rosary and that Fortuyn's parenthetical gloss represents his own confusion. He quotes otherwise an authority to support him, and this is RIPÆ CIMBRICÆ SEU URBIS RIPENSIS IN CIMBRIA SITÆ DESCRIPTIO, EX ANTIQUIS MONUMENTIS, etc. . . . *Illustrata per Petrum Terpager. Flensburgurgi, 1736, p. 438.* However, the place in question contains *De Gilda S. Joannis* and opens *De Gilda S. Nicolai*, which concludes on p. 440. They offer no light on the subject. On p. 434 there is a short notice *De Gilda S. Crucis*, but I have searched the text in vain for any Guild of the Rosary and any reference to the Rosy Cross."

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cliques which found shelter under the banner of Masonry, offering little distinction between Rosicrucian Rites proper and the numerous obediences of the Rose-Croix Grade in the old Rite of Perfection. These things merged into one another continually—or at least in the records concerning them. The alleged Society of Ormuz has been reflected into modern systems, like the confused and unwieldy Masonic Rite of Memphis. It is a characteristic specimen of spurious traditional history, to be met with everywhere in Masonry.<sup>1</sup>

<sup>1</sup> It would be interesting to follow this curious fable further and identify the Rite with which it may have been incorporated at first. Among English references there is Kenneth Mackenzie's *ROYAL CYCLOPÆDIA OF FREEMASONRY, s.v. Ormesius*. But he names no source. As a fact, however, he derived information from Thory's *ACTA LATOMORUM*. Quite naturally, the story has lost nothing in its travels from mouth to mouth. See in particular *THE THEOSOPHICAL REVIEW*, Vol. XXVII, pp. 422 *et seq.*, 1900-01. It produces some "Reasons" for believing that Francis Bacon was a Rosicrucian and leads up to this main subject in the manner following: (1) The Order of the Rosy Cross claimed Ormuz as its founder: it did nothing of the sort; the Ormuz fable was fathered on the Order at a late period. (2) It was allied closely to the Knights Templar and [or] the Knights Companions of St. John of Jerusalem. (3) Battista Porta in 1605 was a Chief of the Rosy Cross, who "under cover of his comedies instructed initiates in things human and divine"—not apparently under cover of his famous work on *MAGIA NATURALIS*. (4) Wickliffe, Lollard, Chaucer, Dante, Petrarch, Boccaccio, Voltaire, Goethe, Lessing, Swedenborg, Mesmer and Böhme "are to-day openly acknowledged as Brethren of the Craft," by whom does not appear, but by those presumably who regard Bacon as a Rosicrucian and as the "concealed poet" of the Shakespeare plays. It is scarcely necessary to say that no particle of evidence is produced in support of these statements: they are the vapourings of foolish dreams. Porta, for example, died in 1615, one year after the Rosy Cross made its public appearance on the stage in Germany. We may compare an essay on the Rosicrucians which appeared in *THEOSOPHICAL SIFTINGS*, Vol. III. All accounts are said to agree "in pointing to an origin outside Europe, in oriental lands." They do nothing of the sort, and in fact the Ormuz fiction appears to stand alone. It stands or falls on the authority of Thory, who says: (1) That a letter by the Baron de Westeroede is in the archives of the *PHILOSOPHICAL RITE*; (2) that it was written from Ratisbon in 1784; (3) that it was addressed to the Head Tribunal; (4) that it contains the Ormuz story; and (5) that the story in question is described as "received in Sweden," which may mean that it is a traditional history be-



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I have taken this particular illustration, not indeed that it is the best, or otherwise the nearest at hand, but as serving the purpose of a moment, to introduce the alternative fables which are not traditional histories, manufactured for Grade purposes—or to promote a particular claim—but views and opinions formulated in all seriousness as contributions to the Rosicrucian subject. I will cite them in that order to which they would belong in chronology, were there any chronology in reveries of this kind. We can pass over as simply fantastic some unsupported expressions of personal conviction like that of the French writer Sédiz, who tells us (1) that the Middle Ages and Renaissance were united by a general belief in the existence of a Rosicrucian Order; and (2) that the Fraternity was at least coeval with the Christian era.<sup>1</sup> So also Cohausen speculates concerning

longing to the Swedish Rite of Masonry, an incorporation of many elements; (6) that, according to de Westerode, the Rosicrucians came to Europe in 1188—an important date connected with Templar history; (7) that three of the *adepti* proceeded to Scotland and there established an Order of Masons of the East. This legend is naturally set aside by Thory. There is very little doubt that he had seen the letter of Baron de Westerode, the present whereabouts of which are beyond speculation, as the archives of the SCOTTISH PHILOSOPHICAL RITE were dispersed on February 23, 1860. A catalogue was printed, but I have failed to obtain a copy. Baron de Westerode was on the Council of the RITE OF THE PHILALETHES and was present at the Convention of Paris summoned by that illustrious Masonic body. See ACTA LATOMORUM, I, 336, 337; II, 97.

<sup>1</sup> HISTOIRE DES ROSE-CROIX, 1910. *Préface*, p. x; *cap.* II, p. 31. The author qualifies subsequently by affirming that a neo-Rosicrucianism arose at a later period, meaning that the manifestation of the early seventeenth century was a revival of something much older. But for this there is no evidence. We may compare Kenneth Mackenzie in THE ROSICRUCIAN, August, 1874, being Transactions of the SOCIETAS ROSICRUCIANA IN ANGLIA. He appears to suggest in a confused paragraph that the Rosicrucian "system" was originally identical with the Chaldees or Culdees. So also in the same occasional periodical for 1900 another dreamer affirms on his personal authority, quoting nothing in support, that the "School" descended from the philosophers of Egypt and the Jewish rabbis. Compare Yarker, who describes the Fraternity as "inheritor of the Gnosis and mysterious wisdom of Egypt." See NOTES ON THE SCIENTIFIC AND RELIGIOUS MYSTERIES OF ANTIQUITY, p. 71.

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Artephius, a supposed Arabian alchemist, placed far in the past of Hermeticism, and calls him the patron of Rosicrucians. The supposition is without warrant in the single Latin tract which is extant under this name.<sup>1</sup>

A considerable interest has attached always to the position of Raymund Lully—meaning the alchemist who adopted that name—as an exponent of Rosicrucian doctrine on the side of Hermetic physics, and all the makers of incautious hypotheses have passed from one to another a confused reference to one of his famous tracts. Their thesis intends to cite the TESTAMENTUM MAGISTRI RAYMUNDI LULLII, addressed to a Philip, King of France. In *Pars I, cap. 87*, of this work the adept states that he obtained the congelation of common mercury by means of its menstrual, and that he performed the experiment near Naples in *præsentia physici regis . . . et certorum sociorum*. As used by Cicero, the substantive word *physicus* signifies a natural philosopher, scrutator and student of Nature : it carries no suggestion whatever of adeptship, as understood in alchemy. In the adjective form it means natural, more especially in connection with philosophy. The expression *certi socii*—particular or faithful associates, may or may not imply a confederacy by way of incorporation, a companionship in terms of alliance ; but it would be used also for adherents in a common bond of sympathy. The context of Lully's statement specifies that his companions or witnesses of the experiment included a brother of St. John of Rhodes and one Bernard de la Bret : he was not therefore referring to the members of a secret order. He adds also that—

<sup>1</sup> HERMIPPUS REDIVIVUS, *Tom. II.* Whether the tract of Artephius was written originally in Arabic I am—on the whole—disposed to doubt. Berthelot leaves the question open. In any case it is extant now only in the Latin form. The alchemist, who is otherwise unknown, claims to have attained the age of a thousand years by means of the Great Elixir. There is no need to say that his memorial does not contain a single reference to any secret association.

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*regia majestate salva*, with due respect to the King—those who saw what he had done understood it only in rather a homespun manner. So much for the *Societas Physicorum* under the leadership of a *Rex Physicorum*, as the passage is interpreted by those who take it for a covert allusion to the Rosicrucian Order or some kindred antecedent fraternity.<sup>1</sup>

It remains only to say that in his work entitled *Experimenta*, s.v. *Aliud Experimentum* . . . XXXIV, Lully recurs to the congelation of Mercury, and says that his operation was performed in the presence of King Partinopeus, who appears to be purely mythical.

Benedictus Figulus, who wrote and edited alchemical treatises in and about the year 1608, appears to have understood the *certi socii* of Lully as referring to a society of alchemists, which society was established in Italy at the beginning of the fifteenth century, and he would be therefore the father of the notion ; but its later purveyors have derived it indirectly through Solomon Semler.<sup>2</sup>

<sup>1</sup> The TESTAMENTUM of Raymund Lully is found in THEATRUM CHEMICUM, *Tom. IV*, and in the BIBLIOTHECA CHEMICA CURIOSA of Mangetus, *Tom. I*. The first part of the TESTAMENT is called THEORICA and the second PRACTICA. Sédir affirms that the THEATRUM CHEMICUM was edited by Rosicrucians at Strasbourg, an entirely gratuitous notion. See HISTOIRE DES ROSE-CROIX. Yarker, in his ARCANES SCHOOLS, p. 49, describes Lully as the great pioneer of Rosicrucians, but as much might be said of any other important alchemist prior to the seventeenth century. Heckethorn, in his SECRET SOCIETIES OF ALL AGES, betrays his incompetence by referring to Lully the entire THEATRUM CHEMICUM, as if this were one of his treatises instead of a great collection of alchemical writings extending to ten volumes. Sédir suggests that the debated passage in the TESTAMENT was interpolated, for the inscrutable reason that Villanova's ROSARIUM is cited in *cap. 38*. But Arnoldus was a contemporary of the original Lully, who is to be distinguished from the later alchemist who adopted his name. See my RAYMUND LULLY : *Illuminated Doctor, Alchemist and Christian Mystic*, 1922.

<sup>2</sup> UNPARTEIISCHE SAMLUNGEN ZUR HISTORIE DER ROSENKREUZER. Von D. Joh. Salomo Semler. 4 vols. Leipzig, bei Georg Emanuel Beer. 1786, 87, 88. We hear also on Thory's authority of an Order of Magicians at Florence which is said to have merged into the Rosicrucians during the eighteenth century. He appears to reflect intimations, most probably

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The addresses which occur in writers like Lully to Sons of Truth, Sons of the Doctrine and Sons of the Order have been applied, in much the same spirit of fantasy, to the Rosicrucian Brotherhood or their precursors. Arnoldus de Villa Nova makes use of such expressions,<sup>1</sup> but precisely the same formulæ recur incessantly in the ZOHAR, where they do not signify an incorporated society. The alchemical Sons of the Doctrine were the earnest researchers to whom the *adepti* appealed and for whom their tracts were written. They were also, and especially, the personal pupils of the Masters.

Much stress has been laid also on the fact that a certain Count von Falkenstein, Prince Archbishop of Trèves in the fourteenth century, was saluted once in the dedication of an alchemical work as "Most Illustrious and Serene Prince and Father of Philosophers." On the authority of this description it has been concluded that the prelate in question was at the head of an Occult Fraternity, which was that in fact of the Rosy Cross, whereas it is obvious in

mythical, in THE ROSICRUCIAN UNVEILED of Magister Pianco. Expanding all his precursors, Reghellini is said to state that Kabalists and Rosicrucians had settled from remote times at Florence, Vicenza and elsewhere.—LA MAÇONNERIE CONSIDÉRÉE COMME LE RÉSULTAT DES RELIGIONS JUIVE ET CHRÉTIENNE, *Tom. I*, p. 344. But I do not find the reference either at the place cited or anywhere in Reghellini's three volumes. He speaks of a Platonic Academy established at the place in question A.D. 1540, and terms it a Masonic Institution. *III*, p. 71. He quotes also a statement of Nicolai on the Order at Venice and Padua in 1622 and mentions a Rite of Alchemical R.:C.: at Padua in the eighteenth century.

<sup>1</sup> In Hermetic literature the custom is as old as the Byzantine alchemists, and is no more significant of persons addressing one another within the circle of a secret society than is the great debate of the TURBA PHILOSOPHORUM, which on the surface claims to be a Holy Assembly of Adepts, but bears the fullest evidence of a compiled dialogue. As regards Arnoldus, who has been quoted in this misleading connection, we have only to consult his LIBER DICTUS THESAURUS THESAURORUM ET ROSARIUM PHILOSOPHORUM to see that the implicit of *Filii Doctrinæ* is precisely the same as *Oportet igitur inquisitorem hujus scientiæ*—*Lib. I*, *cap. 6*—as *Studeas ergo, charissime*—*Lib. II*, *cap. 7*—and *Filius existens Philosophorum*—*Lib. II*, *cap. 32*.

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sense and reason that his title is simply one of a patron of alchemists. It is not unimportant to follow out this misconception and mark how it has grown up. Among the tracts of that fourth volume of *THEATRUM CHEMICUM*<sup>1</sup> to which I have referred there is a *PRACTICA ALCHEMIÆ* ascribed to Ortholanus,<sup>2</sup> and it claims to have been compiled from his writings by an unknown Englishman named Joannes Dumbeler *ex mandato Illustrissimi et Serenissimi Principis Patris Philosophorum Domini ac Domini Comitis de Falckenstein, Divina Providentia sanctæ Trevensis Archiepiscopi, anno Domini, 1386*. Dumbeler, as I have said, is an entirely supposititious Englishman, unknown to the history of alchemy in this country, and the Lord Archbishop of Trèves, who is not himself imaginary,<sup>3</sup> is only a Father of Philosophers in the sense of an interested patron—as already stated. So far from proving the fact of an incorporated society of alchemists at the alleged period it exhibits the denseness of those who have sought to found an argument of this kind upon such an inscription.<sup>4</sup>

<sup>1</sup> *THEATRUM CHEMICUM PRECIPIUOS SELECTORUM AUCTORUM TRACTATUS DE CHEMIA ET DE LAPIDIS PHYSICI COMPOSITIONE, etc., 1613, Tom. IV, Tract. 135*: M. Ortholani *PRACTICA ALCHEMIÆ, PROBATA PARISIIS, anno 1358*. There is, of course, no evidence that this is a genuine date, but nothing attaches to the question.

<sup>2</sup> Ortholanus wrote two commentaries on the EMERALD TABLE of pseudo-Hermes and he is sometimes described as *LE PHILOSOPHE DES JARDINS MARITIMES*. He has been identified otherwise as *alchimiste Parisien*. He is better known in England as Hortulanus. The *PRACTICA ALCHEMIÆ* was translated into English and published under date of 1627, based obviously on the edition of *THEATRUM CHEMICUM*. Professor Ferguson is disposed to question whether Ortholanus and Hortulanus are names which represent one and the same person, but it is suggested by the French *sobriquet*. Hortulanus has been identified also with Johannes Garlandius, described as *Anglus*. *BIBLIOTHECA CHEMICA, s.v.* Hortulanus and Ortholanus.

<sup>3</sup> See *CUNO VON FALKENSTEIN ALS ERZBISCHOF VON TRIER, etc.* By Dr. Franz Ferdinand, 1886, in T. Lindner's *MÜNSTERISCHE BEITRÄGE ZUR GESCHICHTSFORSCHUNG, etc.* Old Series, *Heft 9*.

<sup>4</sup> The tract itself has nothing especially distinctive, but is clearly—indeed, lucidly—worded after its own manner, within its own measures of symbolism. It is said that the Work of the Elixir appertains to Quicksilver, Flying Citrine

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Towards the end of the nineteenth century there came forward, however, a German claimant to distinction, named Karl Kieswetter, author of a brief monograph on the HISTORY OF THE ORDER OF THE ROSY CROSS.<sup>1</sup> He affirmed (1) that he was a direct descendant of the last Chief or Emperor of the Brotherhood; (2) that he was in a sense its literary heir and was in possession as such of many priceless Rosicrucian manuscripts;<sup>2</sup> and (3) that among these was one in particular entitled COMPENDIUM TOTIUS PHILOSOPHIÆ ET ALCHYMIÆ FRATERNITATIS ROSÆ [sic] CRUCIS, *ex mandato Serenissimi Comitis de Falkenstein, Imperatoris Nostri, anno Domini 1374*. The MS. was said to contain alchemical theories and practical processes. If it can be taken tentatively as in existence at the time of its description, there is no question that it is fraudulent, as the use of the word Emperor at the alleged period sufficiently shews. According to Kieswetter this is the first time that such a title occurs, but as a fact it is peculiar to the eighteenth century and later. We have the evidence of Michael Maier that the Order was ruled by a President in the early seventeenth century. It is to be added that the

Sulphur *vive*, Green Sulphur—which is Vitriol—and Fixed White Sulphur. Red Earth or Cinobrium, Silver and Gold also enter into its composition. There is also HORTUS AMORIS Joh. Dumbeleii, Angli, in the collection of Rhenanus called: HARMONIÆ IMPERSCRUTABILIS CHIMICO-PHILOSOPHICÆ DECADES DUÆ, 1625.

<sup>1</sup> It appeared in the year 1886 at Leipzig, in a German psychical and spiritistic magazine called DER SPHINX. It was translated into French by F. C. Barlet in 1898 and appeared in L'INITIATION. It is quoted in an uncritical and foolish little book called THE ROSICRUCIANS, by H. C. and K. M. B., n.d., *circa* 1915.

<sup>2</sup> The Emperor in question is said to have been his great-grandfather, a most zealous member of the Order during a long space of time. From 1764 to 1802 he was engaged in transcribing the archives, presumably for his personal use, and these are the MSS. which passed into Kieswetter's possession. But he speaks otherwise as if they were originals, each being inscribed with the date on which it was written and with the name of the Emperor by whose directions it was prepared. Those of the earliest period belonged to the year 1400.

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claims of the German Rosicrucian inheritor are not of a kind to establish confidence apart from documentary evidence, and the documents—which have been sought eagerly—are not forthcoming.

The next mythical chief of the Rosy Cross is Aureolus Theophrastus Paracelsus, the occult master of Hohenheim. He has secured unwittingly a not inconsiderable vogue, though the FAMA FRATERNITATIS R. ∴ C. ∴ happens to say in its sincerity that “he was none of our Fraternity.” In the older days, as now, it was the habit of many to institute ascriptions within the circle of occult history without reference to its written memorials. It is difficult to say how and when the legend under notice arose. Miss A. M. Stoddart suggests that one of its earliest traces is in the woodcuts which accompany certain PROGNOSTICATIONS of Paracelsus in the collected edition of his writings by Huser, published at Cologne in 1589 and 1590.<sup>1</sup> One of these woodcuts is said to shew a heap of books, including a volume inscribed with the word *Rosa*. It is an exceedingly shadowy vestige and may be ignored as such. According to another story, Paracelsus was not indeed the founder of the Rosy Cross—which had existed in earlier days than those of Luther’s contemporary—but he reorganised and established it on a new basis. Kieswetter puts forward this thesis and draws it from some apocryphal manuscript. His

<sup>1</sup> THE LIFE OF PARACELSUS, 1911, pp. 249, 250, and *ante*, p. 236. The illustration as described does not correspond with that which appears in the English PROPHECIES OF PARACELSUS, translated by J. K., 1915, though it claims to follow Huser. There are books and MS. fragments in Fig. xvi, but the word *Rosa* is wanting. Fig. xxvi, however, exhibits a great letter F standing on a Rose, beneath which is a crown. Two editions of the PROGNOSTICATIO appeared *circa* 1536 and 1600 respectively, according to bibliographical opinion, but the first is highly speculative, being that of the dedication *ad illustrissimum ac potentissimum Principem FERDINANDUM ROMANORUM REGEM*, etc. Both contain the Rose-Crown illustration, with the emerging letter F. I should not be at the pains to cite them were it not for Miss Stoddart’s rather idle speculation.

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precious invention has gone somewhat far in its travels among occultists and Masons.<sup>1</sup> It may be compared with the statement of John Yarker that, according to LE COMTE DE GABALIS, Paracelsus was elected Monarch of the Rosicrucian Society. What the famous occult romance actually says, however, is that the Sage of Hohenheim attained the Monarchy of Wisdom.<sup>2</sup>

Contemporary with Paracelsus was Cornelius Agrippa, who is alleged to have founded an alchemical or theosophical society at the beginning of the sixteenth century in Paris and to have brought it about the same period to London. It has been identified with the Rosy Cross and alternatively with an early form of Emblematic Freemasonry. On this subject Kieswetter and his manuscripts seem to have exceeded the reasonable limits of caution by affirming that the alchemist Eirenæus Philalethes, "when writing in 1650, expressly calls Agrippa Imperator." As nothing under the name of Eirenæus had appeared at the date in

<sup>1</sup> See Transactions of the Newcastle COLLEGIUM SOCIETATIS ROSICRUCIANÆ IN ANGLIA, Vol. I, p. 48; also ARS QUATUOR CORONATORUM, Vol. XVII, p. 32. The speculation unfortunately misled Archdeacon Craven in his excellent work on DOCTOR ROBERT FLUDD, 1902. See p. 34. Comp. ARS QUATUOR CORONATORUM, V, 67.

<sup>2</sup> Yarker's misstatement occurs in THE ARCANE SCHOOLS, p. 208. The remark of LE COMTE DE GABALIS appears in the *Second Entretien*. See ENTRETIENS SUR LES SCIENCES SÉCRÈTES, by the Abbé de Villars, Paris, 1670. There are many editions. Yarker's ignorant blunder has been reflected into the Manchester TRANSACTIONS FOR MASONIC RESEARCH. The article is entitled "Rosicrucianism and its connection with Freemasonry," by F. W. Brockbank, who says that Giuseppe Francesco Borri was a most illustrious Rosicrucian and left a record to which we are indebted for all our knowledge of the subject. That which he left was LA CHIAVE DEL CABINETTO del Cavaliere Giuseppe Borri, Colonia, 1681. It is supposed to have inspired the author of LE COMTE DE GABALIS, but the French work happens to have preceded the Italian. According to Charles Mackay, EXTRAORDINARY POPULAR DELUSIONS, s.v., *The Alchymists*, the literary cabinet of Borri is "a complete exposition of the Rosicrucian philosophy," which means, however, that it gives account of elementary spirits, a notion which did not originate with the Order but with Paracelsus, who—as I have stated elsewhere—was indebted to German folklore.



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question, the Rosicrucian legatee and his pretended authority are confusing Eirenæus with Eugenius Philalethes, otherwise Thomas Vaughan; but the statement is a simple mendacity in respect of both, as their works remain to testify.<sup>1</sup>

We are approaching the seventeenth century when we arrive at the name of Dr. John Dee, that mathematician and astrologer of Mortlake who was a prime favourite with Elizabeth, Queen of England. He was precisely the kind of person who might have entered or possibly even founded a Secret Society like that of the Rosy Cross, and seeing that, having been born in 1527, he died only at the end of 1608, or some six years before the FAMA FRATERNITATIS was issued to the *literati* of Europe, it might seem feasible that he was actually connected with our debated subject during its embryonic period. He has been annexed accordingly, but it proves as usual to be by those who exhibit their inability to read the warrants which they cite. In the year 1618 there was published at Hamburg an

<sup>1</sup> Kieswetter's invention is, of course, reproduced by Yarker in THE ARCANES SCHOOLS as a matter of such complete certitude that it has not seemed even worth while to name his authority. The sole foundation of the story is that when Agrippa was sent as a young man to Paris by the Emperor Maximilian he is affirmed by Morley to have made himself "the centre of a knot of students," described otherwise as "a secret association of theosophists," who were admirers of Reuchlin, his doctrine of the Mirific Word and so forth. For the journey to Paris see Agrippa's EPISTOLÆ, Book I, Letter 2, in the OPERUM PARS POSTERIOR, published at Leyden *per Beringos Fratres*, n.d. There is no authority for theosophical activities in London, where Agrippa was the guest of Dean Colet. There is, of course, nothing *per se* improbable respecting such an institution in either city. THE QUARTERLY REVIEW of 1798 has been quoted for Cornelius Agrippa, his secret associations and Freemasonry, but it did not come into existence till 1809. See also Henry Morley's excellent biography of the occult philosopher, 1856, I, 25, 58, 59, 62, 63. I may add that Trithemius was the instructor of Paracelsus as well as of Agrippa, and in the ROSICRUCIAN AND MASONIC RECORD for 1891 a certain Dr. Lemon had the assurance to speak of Trithemius as a Brother of the Rosy Cross. In the case of a Masonic Rosicrucian it is usually safe to dismiss the charge of mendacity on the ground of invincible folly. In ANIMA MAGICA ABSCONDITA, 1650, Vaughan calls Agrippa "the oracle of magic" and the "master" of Wierus.

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EPISTLE of Roger Bacon on the SECRETS OF ART AND NATURE AND THE VANITY OF MAGIC, which is said to have been "corrected after numerous copies" and edited by John Dee. In this case it will be seen that it appeared posthumously and at the height of a controversy which followed in Germany upon the issue of the First Rosicrucian pamphlets. The only sense in which it connects with our inquiry is that Dee is supposed to have dedicated his edition to the Rosicrucian Brotherhood, for which statement it would seem that Kloss, the German Masonic bibliographer, is the first authority.<sup>1</sup> On examination, however, it turns out that the Dee manuscript fell into the hands of an unknown person who undertook its publication for the benefit of seekers after knowledge, and it is to him only that the dedication in question is referable, together with an *Epistle to the Reader* which follows thereon.<sup>2</sup> I have no special concern in challenging the editorial attribution of the manuscript; apart from the preliminary matter it signifies merely that the Mortlake philosopher prepared a careful copy of Bacon's tract and it remains an open question whether he designed to publish it. In his catalogue of fifty private and imprinted works,<sup>3</sup> enumerated in a letter addressed by him to the Archbishop of Canterbury, 1594-5, there is no mention of his having edited the VANITY OF MAGIC, though he had a high opinion of Bacon as one "whose earthly fame can never die,"<sup>4</sup> though he

<sup>1</sup> I mean that he mentions the fact of the dedication in such terms that it might be supposed to have been written by Dee.

<sup>2</sup> The full title of the edition is as follows: EPISTOLA FRATRIS ROGERII BACONIS, DE SECRETIS OPERIBUS ARTIS ET NATURÆ, ET DE NULLITATE MAGIÆ. *Opera Johannis Dee, Londiniensis, e pluribus exemplaribus castigata olim et ad sensum integrum restituta. Nunc vero a quodam veritatis Amatore, in gratiam veræ scientiæ (sic) candidatarum foras emissa, cum Notis quibusdam partim ipsius JOHANNIS DEE, partim edentis.* Hamburg, anno c1c Io, cxviii.

<sup>3</sup> He admits, however, expressly that his list is incomplete.

<sup>4</sup> See Dee's preface to Henry Billingsley's English translation of Euclid's ELEMENTS, 1570.

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sought after his works and transcribed more than one of them with his own hand. As regards the printed dedication I need say only that its anonymous author specifies in his opening lines that he was at Silesia in the year 1597, at which period Dee was in Manchester, being Warden of Christ's College.<sup>1</sup>

So passes the Rosicrucian claim in respect of John Dee, for I need not say that neither in the FAITHFUL RELATION<sup>2</sup>—so largely autobiographical in character—nor in his PRIVATE DIARY<sup>3</sup>—printed and in manuscript—is there the least indication that he belonged to any secret societies. During a six years' sojourn abroad he met with personalities dedicated to occult interests, including Heinrich Khunrath, whose AMPHITHEATRE OF ETERNAL WISDOM has long been held to contain Rosicrucian emblems. Dee also projected a treatise to be entitled DE HORIZONTE ÆTERNITATIS in reply to Andreas Libavius, who—in a book not named specifically but published in 1593-4—“hath unduly considered a phrase in my MONAS HIEROGLYPHICA . . . by his own unskilfulness in such matters.” The Libavius in question was prominent in the Rosicrucian controversy over twenty years after. Finally, one of Dee's unprinted works, referred to 1573, is entitled DE STELLA ADMIRANDA IN CASSIOPEÆ ASTERISMO, recalling the Rosicrucian concern in new stars, e.g. in *Serpentarius* and *Cygnus*—which are mentioned in CONFESSIO FRATERNITATIS R. : C. :<sup>4</sup>

<sup>1</sup> Charlotte Fell Smith: LIFE OF DR. JOHN DEE, c. 21.

<sup>2</sup> A TRUE AND FAITHFUL RELATION OF WHAT PASSED FOR MANY YEARS BETWEEN DR. JOHN DEE AND SOME SPIRITS. With a Preface by Meric Casaubon. London: 1659.

<sup>3</sup> THE PRIVATE DIARY, edited by J. O. Halliwell, F.R.S., and published by the Camden Society, 1842. It begins on August 25th, 1554, and ends on January 19th, 1601.

<sup>4</sup> The fifty works enumerated by Dee himself may be contrasted with a catalogue extending to 79 items, given in Cooper's ATHENÆ CANTABRIGIENSES, 1861, II, 505-9. No. 66 is called TREATISE OF THE ROSICRUCIAN SECRETS, and the reference given is to Harl. 6485. This is one of the fraudu-

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I come now to the latest, most insistent and extravagant dream of all, being that which connects Francis Bacon, Lord Verulam, with the Rosicrucian Society as its founder and original head. The name of the Viscount St. Albans has been in the ear of most literate persons for far over twenty-five years—both here and in America—as the concealed author of the Shakespeare plays and poems. Ciphers and bi-literal ciphers have been discovered in the plays and offer proof irrefragable—in the opinion of those who have found them—that the great sanctuary of English literature, the true Helicon or Parnassus, is at St. Albans and not at Stratford-on-Avon. The question is none of our concern, except in one consequence of its growth. The great debate on the ciphers was preceded by a debate which was supposed to be founded on literary criticism, and for all reasonable persons the value of this criticism has been exhibited by its outcome: in other words, the canon of textual consideration which proves Bacon to have written the works passing under the name of Shakespeare makes it not less certain that he was also responsible for the bulk of Elizabethan literature—I speak of that which matters—and of much also which followed, down to the period of ROBINSON CRUSOE. Such being the putative Baconian output, under the veils of many names, it will be obvious that it was capable of yet further extension; and when in the year 1888 there appeared my first study on the subject lent treatises known as the RUDD COLLECTION and belongs to the eighteenth century. I shall recur to it in a later chapter. As regards Libavius, he produced NEOPARACELSICA, written against the followers of Galen, in 1594, and TRACTATUS DUO PHYSICI in the same year. On alchemy and Hermetic Medicine he was the most voluminous writer of his period—almost of any period—and his OPERA OMNIA MEDICO-CHEMICA appeared in folio at Frankfurt, making three volumes, 1613-15. He died in 1616. I do not find any reference to Dee's MONAS in the texts which I have been able to consult. The MONAS itself is exceedingly curious, but contains nothing to our purpose. Its thesis concerning the symbol of Philosophical Mercury is reflected in Gabella's SECRETIORIS PHILOSOPHIÆ CONSIDERATIO, to which the Rosicrucian CONFESSIO was attached in 1615.

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of the Rosy Cross it was seized upon with all eagerness by Baconian dreamers, who shewed to their own satisfaction that the Hermetic Order, clothed in mysterious veils, of anonymous and unknown invention, responded under so many heads to the mighty schemes of Verulam that it could have been conceived by no lesser mind.<sup>1</sup> Thereafter started yet another debate, which has continued with unthinkable developments even to this day. It happened in the fullness of time that—one in connection with the other—Bacon and the Rosicrucians were taken over by the Theosophical Society, which has the freedom of Akasic Records—an illimitable field for skrying—and has published the last word on the whole mystery. By the opening of certain “rifts in the veil of time” to the eye of vision there has unfolded a long scheme of successive incarnations, marking so many great epochs in occult history. I will omit the steps in personality which led up to Christian Rosy Cross, who attained a certain grade of adeptship—as it is affirmed—in the fourteenth century. He became Hunyadi Janos in a later embodiment, Francis Bacon, Thomas Vaughan,<sup>2</sup> a certain Rakocsky—of princely Hungarian birth—and thereafter the Comte de St. Germain, who is alive in the flesh to this day. It is “a story told for the truest,” if not for “the holiest that is in this world,” and it follows that the *mens sana et alta* of Bacon did not less found the Rosicrucian Order, if he did so under a more

<sup>1</sup> Dr. W. Wynn Westcott, Supreme Magus of the Masonic Rosicrucian Society, is content with affirming, in his *DATA OF THE HISTORY OF THE ROSICRUCIANS*, that Francis Bacon “became a Rosicrucian Adept.” He has neither evidence nor authority, good or bad, to offer for this statement. I note also—not that it matters—his seeming conversion to the chief Baconian contention, for he adds: “And so Rosicrucianism may have been the means of prompting the introduction of many mystic notions into the Plays and Sonnets of Shakespeare.” Dr. Westcott’s opinion on any literary question is fortunately not of my concern.

<sup>2</sup> It happens, unfortunately, that Vaughan came to birth in 1622, when Bacon was still alive.

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ancient personality and wearing another name in the annals of the past.<sup>1</sup>

I am not concerned with pursuing these famous inventions, which must be taken or left according to the quality of our distinctions in respect of psychic evidence and some of its cheap substitutes in common reverie. For my present purpose the one question that emerges is the historical position of the affirmations which link Francis Bacon with the Rosicrucian Brotherhood, in whatever capacity and whether brought forward by those who represent a psychic or presumably critical interest. Let it be remembered that Bacon was born on January 22, 1561, and died in 1626, so that he may be said to have witnessed the Rosicrucian Golden Dawn in 1614 and the setting of its second lustrum. In the year 1902, Mr. A. P. Sinnett, Vice-President of the Theosophical Society for a long period, wrote an article on *THE REAL FRANCIS BACON*, at the close of which he suggests that, "the student of the great Bacon

<sup>1</sup> An early memorial of this revelation will be found in *MAN : WHENCE AND WHITHER*, by Annie Besant and C. W. Leadbeater, from which depend many articles scattered throughout the periodical literature of modern theosophy. It may be said to have culminated in *FRANCIS BACON, Baron Verulam, Viscount St. Alban*, by E. F. Udny, M.A., which ran for many months in the columns of *THE MESSENGER*, an American magazine belonging to the same school. The position assumed by this *deliramentum magnum* is that "St. Alban was an initiate of the Great White Lodge," described as a "Brotherhood of Divine Men, the firstfruits of our race, who have already trodden the Path and have become the 'Right Hand' of God, the agents behind the Veil of the Supreme for guiding and governing the world." There is also another book of Mrs. Besant's, entitled *THE MASTERS*, which summarises the actual findings as follows: "The last survivor of the Royal House of Rákóczi, known as the Comte de St. Germain in the history of the 18th century, as Bacon in the 17th, as Robertus the Monk in the 16th, as Hunyadi Janos in the 15th, as Christian Rosenkruz in the 14th . . . was disciple through these laborious lives and now has achieved Masterhood, the 'Hungarian Adept' of *THE OCCULT WORLD*"—a book by A. P. Sinnett—"and known to some of us in that Hungarian body." Compare *LE LOTUS BLEU*, October, 1912, which claims that theosophy is in direct relation with the Founder of the original Rosicrucian Order. He is described as "an adept known to the initiates of our society."

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mystery must turn to Mrs. Henry Pott's painstaking work, FRANCIS BACON AND HIS SECRET SOCIETY, where we get striking arguments to shew that the Rosicrucian movement in the early part of the seventeenth century was Bacon's doing." There is no doubt that this literary lady had a most intimate knowledge of the works of Lord Verulam, as of everything remotely or approximately connected with these, but respecting the nature of evidence she had no knowledge at all; her view that Bacon was the centre of a secret league for the advancement of learning is an expression of belief, and so is also her notion that the league in question was that of the Rosy Cross. We know exactly their root-matter and that the association which Bacon actually planned was in no sense secret at all. It was developed ultimately along similar open lines as the Royal Society. Though somewhat loose in the wording, Bacon's scheme is described tolerably by Böhle in his notice of THE NEW ATLANTIS and its Emblematical House of Solomon—as the idea of a Society of Scholars (1) to promote discoveries in physics by observation and research; (2) to displace the scholastic Aristotelian philosophy; (3) to dispel the theosophic, Kabalistic and alchemical illusions of Bacon's contemporaries; (4) to impel them towards a surer, more faithful study of Nature.<sup>1</sup>

An examination of Mrs. Pott's somewhat elaborate work<sup>2</sup> presents her from the beginning as her own court of appeal, as well as her own counsel. She has credited Francis Bacon, directly or indirectly, with the bulk of important Elizabethan literature, and as it is impossible that he could have produced single-handed so vast an output—

<sup>1</sup> J. G. Böhle: UEBER DEN URSPRUNG . . . DER ROSENKREUZER UND FREYMAURER, 1804, to which Nicolai replied in 1806 in a volume of equal pretensions called EINIGE BEMERKUNGEN ÜBER DEN URSPRUNG DER ROSENKREUZER UND FREYMAURER.

<sup>2</sup> FRANCIS BACON AND HIS SECRET SOCIETY, 1891. The publication of this volume took place in America only.

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not to speak of the post-Elizabethan works which are also fathered upon him—she postulates “united efforts.” In other words, Bacon was the centre of a “secret league for the advancement of learning.” It will be seen that the thesis depends in this manner on the accuracy of her credit side of the account, with which no one is in agreement except a few kindred enthusiasts to whom I shall advert shortly. She tells us in the next place that she has searched the history of Secret Societies throughout the Middle Ages and has decided that the Rosicrucian Fraternity is “the one of all others which would have been best fitted to promote Bacon’s lofty aims.” There is no need to point out here, as an obvious answer, that the existence of a Rosicrucian Society in the Middle Ages happens to be one of the chief questions at issue: no doubt her purpose would be served equally well by saying that he founded the Order—which is one of her alternatives. It is enough that her contention is based on a question of Baconian authorship, about which neither she nor anyone like her has been able to satisfy a single reasonable mind. When the evidence has been based on supposed critical considerations we are embarked on a sea of false analogies and gratuitous speculations: when it is founded upon buried ciphers they prove to be arbitrary inventions by means of which any authorship could be got out of any document.

Let us admit, however, for a moment the ruling of the court of appeal and even extend its findings. Let us say that Bacon wrote all which matters in English literature from the *CANTERBURY TALES* to *SARTOR RESARTUS*.<sup>1</sup> Be

<sup>1</sup> The last suggestion may well appear incredible, but it has been made in *THE MESSENGER*, that American official organ of the Theosophical Society already quoted, by a writer who is entitled to place M.A., as a title of learning, after his name. From my own point of view the suggestion is of enormous value as an illustration of the canon of criticism which governs the Baconian aspect of Shakespearean research, more especially under theosophical auspices. They prove nothing whose thesis proves too much.



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it granted also that a single Secret Society to furnish amanuenses, or even aids in research, seems strictly moderate. But what considerations are offered by Mrs. Pott to persuade us that he selected the Rosicrucians—supposing that they preceded him in time—or established them as a league of scribes? I have searched the whole volume recommended by Mr. A. P. Sinnett and have found three pieces of alleged evidence. (1) It is said in the FAMA FRATERNITATIS: “After this manner began the Brotherhood of the Rosy Cross, at first by four persons only, and by them was made the Magical Language and Writing, with a great Dictionary, which we still use daily to the praise and glory of God, finding great wisdom therein.” Herein, as we are told, are the head and heart of Bacon discovered certainly, because one of his most cherished schemes was the compilation of dictionaries. Unfortunately, however, for Mrs. Pott, the Rosicrucian lexicon was obviously a glossary of words to accompany an invented language and its cipher alphabet, whereas Bacon’s hypothetical dictionaries stood for encyclopædic compilations, for repositories of knowledge. That is the distinction between them, and thereon collapses the evidence.<sup>1</sup> (2) The second evidential point, according to Mrs. Pott, is that Bacon’s College of the Six Days, described in THE NEW ATLANTIS, is the College of the Rosicrucians.<sup>2</sup> This, as she says, “we know,” the rejoinder to which is an equally distinct negative. (3) For the third she produces a selection

<sup>1</sup> Were it otherwise, as there should be no need to add, the compilation of an encyclopædia, *ex hypothesi* in the fifteenth or any other century, would not prove that Bacon was connected with the compilers because he also had a kindred scheme in his mind.

<sup>2</sup> THE NEW ATLANTIS is an unfinished allegorical romance of the Utopian kind which was published after the author’s death by Dr. William Rawley, being appended to SYLVA SYLVARUM and followed by THE HISTORY OF LIFE AND DEATH. A sixth edition appeared in 1651. The College of the Six Days was called Solomon’s House alternatively, and was a place set apart from the rest, even in the Utopian community.

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from fifty-two alleged Rules or Laws adopted by the original Rosicrucians ; but with due respect to the good intentions of a deceased lady I have to submit that, as enumerated by her, these Laws are fraudulent. The "original" Rosicrucians—according to their legend—had an agreement in common together, embodied in six clauses only, as we shall see in the proper place, and out of these she extracts three. The fifty-two Laws are those published by Sigmund Richter in 1710,<sup>1</sup> but Mrs. Pott has subjected them to a process of editing in the interests of personal predilections, as, for example, to shew that Rosicrucians were forbidden to issue Rosicrucian writings under the names of their authors<sup>2</sup>—presumably because the vast supposititious works of Bacon appeared under other designations than his own. Such are the heads of evidence that Francis Bacon belonged to the Rosicrucian Society, whether as member and chief at his period or as its original founder : they are of the same kind and the same value as those by which it has been sought to shew he wrote the plays of Shakespeare, *THE FAERIE QUEEN*, *THE ANATOMY OF MELANCHOLY* and so onward through the centuries, almost to our own day.

Next to Mrs. Constance M. Pott the most zealous follower of this Quixotic quest was Mr. W. F. C. Wigston, who between 1888 and 1892 issued four large volumes, in which the connection between Bacon and the Rosicrucians was put forward as strenuously as his authorship of the Shakespeare plays, the speculations being carried also

<sup>1</sup> S. R., i.e. Sincerus Renatus, i.e. Sigmund Richter : *DIE WAHRHAFFTE UND VOLLKOMMENE BEREITUNG DES PHILOSOPHISCENS STEINS*, etc. etc., i.e., *THE PERFECT AND TRUE PREPARATION OF THE PHILOSOPHICAL STONE, ACCORDING TO THE SECRET METHOD OF THE BROTHERHOOD OF THE GOLDEN AND ROSY CROSS. With the Rules of the said Order for the Initiation of New Members.* Breslau, 1710.

<sup>2</sup> It was decreed by Rule 13 that the making or printing of extracts from the secret writings could not take place except by licence of the Congregation, and that such extracts were not to be signed with "the names or characters of any Brother"—a reference most probably to their Sacramental Names.

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a considerable distance forward owing to a better acquaintance with Latin and German sources.<sup>1</sup> Were it possible to accept them we should reach at least a *terminus* beyond which it would be impossible to go, looking back into the past after Rosicrucian origins, and a starting-point forward as from a basis in real fact. The vital points of Mr. Wigston's scattered and not a little confused thesis may be collected thus together: (1) That Bacon belonged to a corporate Society of which he was founder or head, and that it is described under veils in *THE NEW ATLANTIS*. (2) That this Society was actually the Brotherhood of the Rosy Cross, the manifestoes of which carry the chief marks and seals of his own mind and philosophy. (3) That Rosicrucian literature—which began in 1614—declined soon after his death in 1626. (4) That a notable Rosicrucian Emblem appears on the title-page of *THE NEW ATLANTIS* and on that of *DE AUGMENTIS*, being a heart placed in the centre of an open rose. (5) That all the curious and recondite doctrines held by the Rosicrucians are reflected by Bacon—including a restoration of knowledge, the music of the spheres, the doctrines of the spheres, and so forth. (6) That Rosicrucianism originated in England and not in Germany. (7) That the initials of Francis Bacon appear in the *FAMA FRATERNITATIS*, accompanied by a personal description, through which he is identified.

<sup>1</sup> BACON, SHAKESPEARE AND THE ROSICRUCIANS, 1888; HERMES STELLA: Notes and Jottings upon the Bacon Cipher, 1890; FRANCIS BACON—POET, PROPHET, PHILOSOPHER—VERSUS PHANTOM CAPTAIN SHAKESPEARE, THE ROSICRUCIAN MASK, 1891; THE COLUMBUS OF LITERATURE, OR BACON'S NEW WORLD OF SCIENCES, 1892. The first of these volumes appeared in London and the fourth at Chicago. Mr. Wigston was an amiable and interesting man, whose zeal and devotion should have produced good fruit in legitimate fields of research. After the publication of his fourth volume he disappeared altogether from the arena of debate, and I have failed to trace him subsequently. Baconians of the present generation, outside theosophical circles, seem to have dropped the Rosicrucian thesis.

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I have put these points concisely, yet with a certain force of expression, that they may lose nothing in the enumeration: I will now take them successively and exhibit their evidential values. (1) There is nothing whatsoever in the life of Bacon to shew that he was connected with secret associations of any kind, but on the contrary there is everything to indicate that he desired to bring the *litterati* and learned of Europe together in an open manner, for the better advancement of learning.<sup>1</sup>

THE NEW ATLANTIS represents a commonwealth of learning established on those lines and is an allegorical picture of the scheme. It is a fable embodying a design. To suggest that it represents anything existing in time and space is equivalent to proposing that Campanella's CITY OF THE SUN or the REPUBLICA CHRISTIANA of Andrea belongs to annals of literal history.<sup>2</sup> (2) As there is no warrant for supposing that Bacon founded or belonged to any Secret Societies there can be none for his connection with the Rosy Cross, yet there is a certain very modified sense in which it is true to say that the FAMA FRATERNITATIS and its connections are in analogy with the mind of Bacon over things which are common to both. The reformation of arts and sciences, the appeal from scholasticism to Nature,

<sup>1</sup> The fact is on the face of his writings and has been recognised fully and frequently. It is indeed the whole motive and subject of Bacon's ADVANCEMENT OF LEARNING, which he was ready to promote by all reasonable means. If he speaks in one place of passing certain things "from hand to hand with selection and judgment," by a private reservation for "fit and selected minds," there is nothing in his life or his writings to shew that he pursued this method, which he regarded, moreover, as "an old trick of impostors," who have "made it as a false light for their counterfeit merchandises."

<sup>2</sup> REIPUBLICÆ CHRISTIANOPOLITANÆ DESCRIPTIO, 1619. An English translation by Dr. F. E. Held has been issued by the American Branch of the Oxford University Press, 1917. It is called CHRISTIANOPOLIS, truly "a neglected Utopia," as someone has said concerning it. Campanella's CITY OF THE SUN—CIVITAS SOLIS, IDEA REIPUBLICÆ PHILOSOPHICÆ, 1623—seems far-famed in comparison.

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the dethronement of Aristotle, the longing for a better body of medicine and a purer body of religion began neither with Bacon nor the Rosicrucians, for their roots lie back in the centuries. The Rosicrucians and Bacon are in undesigned correspondence therefore one with another, not because the secret Brotherhood came to birth in a study at St. Albans or because German *adepti* inspired the *Novum Organum*, but because both belonged to their epoch and were products of their immediate past. (3) To affirm that Rosicrucian literature declined soon after the death of Bacon in 1626 is an arbitrary and *ex parte* statement for the sustenance of a particular thesis, and the bibliographical records are against it. So far as Germany is concerned it had declined previously; and publications on either side of the debate raised by the official pamphlets were few and far between after the year 1620. I can trace nothing in France prior to 1623, when Gabriel Naudé issued his hostile criticism, while in England Robert Fludd was still unfolding Rosicrucian theosophy and occult sciences in 1629. (4) The notable Rosicrucian Emblem proves on comparison not to be Rosicrucian at all. The heart placed in the centre of an open rose should have a cross inscribed upon the heart, in which form it appears—but very late indeed in the records—among THE SECRET SYMBOLS OF THE ROSICRUCIANS OF THE SIXTEENTH AND SEVENTEENTH CENTURIES, Altona, 1785–8.<sup>1</sup> Stripped as it is of this key-sign, the device of Bacon or his printer has no connection with our research. (5) The alleged analogies between Rosicrucian and Baconian doctrine have been discussed sufficiently in my consideration of the second point; and it remains only to say that such topics as the music of the spheres, the harmonies of the world and so forth are only treated incidentally and casually by the philosopher of

<sup>1</sup> There is also one example of a heart centred in a cross. See p. 14 of the reprint issued at Berlin in 1919.

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St. Albans, whereas Robert Fludd—his contemporary—had taken them into his heart and wrote at large concerning them.<sup>1</sup> (6) As regards this point, it must be understood that the origin of Rosicrucianism in England rather than in Germany—though Christian Rosy Cross was a German by the hypothesis of history<sup>2</sup>—does not depend from any particle of direct evidence, but is an implication of the dream that Bacon was father or at least a sponsor of the Order. On such an assumption it is obvious that Rosicrucianism was conceived in England, even if it was born abroad; but there is no external fact or circumstance to render such a notion tolerable. Mr. Wigston<sup>3</sup> says that when Michael Maier, the alchemist, visited England, and perhaps stayed with Robert Fludd in his beautiful manor at Bearsted, he did not bring the Order of the Rosy Cross—so to speak—in his pocket: he carried it back rather on his return to Germany. But a little later on our apologist has perforce to admit that on his return Maier found the *litterati* of his native land—all its theosophists, alchemists and astrologers, all the easy believers in tales of wonder and all the hard heads—waging one with another a royal battle on the claims of the Rosicrucian manifestoes. There is not the least reason for placing the origin of the Order otherwise than in the Teutonic fatherland, where all its antecedents lay: it bears the signs and seals of its German sources and is redolent of that environment. (7) To say, finally, that the initials of Francis Bacon appear in the FAMA FRATERNITATIS, together with a personal

<sup>1</sup> See the speculations on music in *UTRIUSQUE COSMI MAJORIS. . . . PHYSICA ATQUE TECHNICA HISTORIA TOMUS PRIMUS, 1617; ibid., TRACTATUS SECUNDUS, 1618, s.v., De Templo Musicæ; Anatomia Amphitheatrum, etc., 1623, s.v., Monochordum Mundi Symphonicum*, and elsewhere in his writings.

<sup>2</sup> The FAMA describes him as “the most godly and highly illuminated Father, our Brother, C.:R.:C.:”, a German, and adds elsewhere that in his youth he was “of a strong Dutch constitution.”

<sup>3</sup> See FRANCIS BACON, etc., *s.v.*, “Notes on Rosicrucian Literature.”

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description, is—in all frankness—to bear false testimony. The manifesto in question alludes to a mysterious Book T, being a parchment, described as a great treasure. It ends with a Latin ELOGIUM, after which the Brethren of the first and second circles are said to have placed their initials, by way of signature. Among those of the earlier group—and belonging *ex hypothesi* therefore to the fifteenth century—is *Fra :: F :: B :: M :: P :: A ::*, described as *Pictor et Architectus*.<sup>1</sup> There is neither sense nor sincerity in affirming that these initials signify Francis Bacon, nor could he be identified otherwise under such denominations as Painter and Architect, though Mr. Wigston has dedicated several pages to an argument that he was both, if the words are understood within their figurative or emblematical measures.

We see, therefore, that so far as evidential values are concerned the deponent here cited is out of court or non-suited on every count of his affidavit. Were it possible to think for a moment that the Fraternity of the Rosy Cross had its concealed founder and chief in this country, Robert Fludd would be assuredly a far more plausible claimant than Francis Bacon; he corresponds to all the essential qualifications, generally as occult philosopher, especially as Theosophist, Alchemist, Kabalist, Magian and Exponent of *medicina catholica*, who taught from a seat of learning placed within the veil of a mystical sanctuary of healing, according to his own description. Bacon was none of these things, and Mr. Wigston has fallen into many signal errors of enthusiasm in attempting to shew that he was.

There is also Mr. Harold Bayley, who appealed long ago, for “further investigation and research” in respect of

<sup>1</sup> The same original member seems to be mentioned earlier as Brother B., and the alleged personal description says that he was “a skilful painter,” which cannot be called a characteristic definition of Francis Bacon.

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Francis Bacon.<sup>1</sup> He lays down (1) that "St. Alban, poet and dramatist," belonged to "the mystic Brotherhood of the Rosicrucians," apparently because it was one of "their principles and rules to produce works under other names than their own"—being Mrs. Pott's thesis, as we have seen; (2) that the history of Bacon offers a parallel with that of Christian Rosy Cross, because at the age of fifteen he requested his parents to remove him from Cambridge, "as he had acquired everything the university was able to teach," while—according to the FAMA FRATERNITATIS—the Rosicrucian protagonist went Eastward in search of wisdom at about the same age; (3) that Mr. Bayley has discovered "peculiar and distinctive Rosicrucian symbols, cunningly but unquestionably concealed in the ornamental head and tail pieces" of Baconian books; (4) that certain watermarks on the paper used in printing *THE ADVANCEMENT OF LEARNING* shew the initials R. C., C. R. and "perhaps" C. R. C., while others include roses. The frivolity of these intimations is manifest on their surface. (1) The original Rosicrucian manifestoes were by their hypothesis on the part of the Society at large and could appear under no individual names, but the expository literature of the subject is under well-known names, like those of Robert Fludd, Michael Maier, Thomas Vaughan, John Heydon, whence it is the very reverse of the truth to propose that the mystical Brethren were accustomed to produce works under names other than their own. (2) Between the biography of Bacon and the traditional personality of FAMA FRATERNITATIS there is no analogy

<sup>1</sup> See *TRAGEDY OF SIR FRANCIS BACON*, 1902, and also *JOURNAL OF THE BACON SOCIETY* for the same year. I do not know whether Mr. Bayley has abandoned the views summarised above, but in his *NEW LIGHT ON THE RENAISSANCE AND LOST LANGUAGE OF SYMBOLISM*, published some years later, the references to Bacon are few and far between and are confined to brief quotations, quite apart from any thesis, though he is dealing with watermarks and printers' ornamental blocks.



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whatever. The one left Cambridge, weening himself stuffed with its knowledge, but the other went to the East, presumably in search of knowledge. It seems almost beneath the native dignity of criticism that one is called upon to point out a fact so obvious as this. (3) The alleged Rosicrucian symbols in the head and tail-pieces of Bacon's works can be dismissed in a no less summary manner, for the Brotherhood of the Rosy Cross has only one characteristic and exclusive emblem,<sup>1</sup> being that whence their name derives, and it appears nowhere in connection with the writings of Verulam, whether as a printer's ornament or as a watermark on the paper. (4) As regards watermarks, I make no pretence of distinguishing the specific edition of *THE ADVANCEMENT* to which Mr. Bayley refers, but it is certainly not that of the first two books, which appeared in 1605, is long antecedent to the original proclamations of the Order in Germany and could therefore—under any circumstances—prove nothing. I am of course far from admitting that the initials C. R. and their variants used as watermarks would prove anything at any period, and I remember Mr. Bayley's methods in two later books, where any watermark chalice is affirmed to be the Holy Graal, and any pictured castle is that of Corbenic or Mont Salvatch. It is not in such manner that great debatable questions attain a settlement.<sup>2</sup>

<sup>1</sup> It has been naturally a matter of convenience to father on the Brotherhood any emblems which happened to help the speculations of enthusiasts who have seen the Rosy Cross wherever they turned their eyes and would have liked to discover it everywhere. The pelican is one useful instance, but we shall find much later on its real position in our subject. As the Rosicrucians were alchemists, all the great cloud of pictorial symbols found in alchemical textbooks may have been part of their concern; but they were not characteristic of the Order. So also on rare occasions we meet with figures and diagrams in Rosicrucian books which are suggestive of Masonic signs and moralities; but again they are accidental or subsidiary, not essential to the Order and not belonging to its doctrine.

<sup>2</sup> See *A NEW LIGHT ON THE RENAISSANCE*, 1909, pp. 68, 69, where it is said that some writers represent the Castle of the Graal as situated on a moun-

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Here are the findings of an exceedingly restrained criticism on the Baconian origin of the Rosy Cross, outside akasic records. The last state of the subject is far more frantic than the first in respect of these, for there has come about a kind of marriage between the two methods of research. The results of astral skrying have been fortified by gleanings from the Bacon-Shakespeare literature, while the pages of Mrs. Pott and her lineal descendants in the apostleship of literary unreason have been illuminated from time to time by the faculty of intuition and its substitutes, directed thereupon. There was never such a mad world, my masters, as that which has been formulated around the central figure of Viscount St. Albans. It seems idle to plead that for want of evidence—except in the opposite direction—we are unable to regard him as a Master of the Rosy Cross, or originator of the Rosicrucian Fraternity, or directly in touch with the Brotherhood and author of the allegory concerning C.:R.:C.:,<sup>1</sup> when these comparatively minor marvels are swallowed up in the shadow of truly cyclopean revelations, according to which (1) Bacon “created single-handed the literature and to a large extent the language of the Elizabethan age”; (2) was the real author of Pope’s *ESSAY ON MAN*, of Addison’s contribu-

tain. “Figs. 155 to 158 are representations of this castle.” Again: “In Figs. 165 to 213 we have a series of designs embodying the manifold phases of the Graal cult.” There is no evidence whatever and no process of interpretation could beg any question at issue more completely. See also *THE LOST LANGUAGE OF SYMBOLISM*, 2 vols., 1912. “The object surmounting Fig. 127 is the Sangraal,” p. 51. Many other places could be cited, and the method adopted throughout—whatever the subject in hand—seems to me quite as arbitrary. It is characteristic of the kind of research. M. Eugène Aroux pursued it for years in France, and his *MYSTÈRES DE LA CHEVALERIE* is its illustration at large.

<sup>1</sup> See *THE ROSICRUCIANS*, by Brothers H. C. and K. M. B., which says: (1) that there is a strong probability that its author was Francis Bacon, Lord Verulam; (2) that *THE NEW ATLANTIS* is a sequel to *FAMA FRATERNITATIS*; (3) that seal, sign, secrecy and oath were identical in both works, which is utterly contrary to fact; (4) that as in Bensalem of *THE NEW ATLANTIS*

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tions to THE SPECTATOR, of SARTOR RESARTUS—perhaps by way of inspiration—of THE ANCIENT MARINER and Fitzgerald's OMAR KHAYYÁM; and finally (3) endured not only the incarnations and reincarnations which have been mentioned briefly but was the legitimate son of Queen Elizabeth and heir to the throne of Britain in place of James I. It seems incredible that a sane editor—if such a person exists in American theosophical literature—should publish month after month these vagaries of a literary mania in a periodical which pretends to be serious. But these on the one part are findings of the particular canon of criticism adopted in Baconian circles, and on the other are relations of ciphers and bi-literal ciphers, fortified by expert readings in the astral records of the past.

That which emerges from the research embodied in the present chapter is the signal importance attached to the idea of the Rosy Cross, its fact and the claims advanced concerning it, for several occult interests at this day and during two or three generations immediately preceding. There is no greater name in alchemy than is that of Raymond Lully, whether identified with the *doctor illuminatus* of the Balearic Isles or regarded as an Unknown Master, described vaguely as a Jewish neophyte, which might

there were "books pertaining to the Christian Revelation before they were written," so in the tomb of Christian Rosy Cross were unwritten works of Paracelsus, truly a striking evidence of *lapsus memoriæ* in both cases. The rest of the evidence for the Baconian authorship of the FAMA is of similar value. No doubt the canon of criticism represents a high-water mark of Baconian erudition acquired in the light of theosophy and its peculiar glass of vision. As regards the work which I have cited and its authors, Brothers H. C. and K. M. B. are to be understood as ladies, in accordance with the unspeakable terminology of Female Freemasonry. The little volume forms one of the TRANSACTIONS of the Golden Rule Lodge, under the obedience of Universal Co-Freemasonry. This body is to be distinguished from an independent obedience which came forth therefrom, and because it is the newest thing on earth is not unfitly denominated Ancient Freemasonry. The book is innocent enough by intention, but fanciful in its dealings with the facts of Rosicrucian history and of wild extravagance in speculation.

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suggest a "proselyte of the gate," but was used to identify a convert from the religion of Israel. There is no occult personality to compare with Paracelsus, while that other ill-starred pupil of Trithemius, Cornelius Agrippa, is of traditional repute in magic. Lastly, Francis Bacon is the monitor and prophet of the new age which followed the Renaissance and Reformation. It is these who are marshalled successively to explain the Rosicrucian Mystery. The pleas fail, as we have seen, but there is something momentous in the ascriptions. It means that in study-groups, as among romance writers, the Mystery loomed largely, portending much more than was exhibited on its surface, however curiously blazoned.

## CHAPTER II

### MILITIA CRUCIFERA EVANGELICA

So far as the inquiry has proceeded, we have failed to find traces of any Rosicrucian Fraternity prior to the seventeenth century. Certain conspicuous personalities—occult and otherwise—have been cited as its founders or members, but the ascriptions have proved on examination to be based (1) on false inferences from the text of an early document—as in the cases of Raymund Lully, the alchemist, and a Prince-Archbishop of Trèves ; (2) on the authority of archives which are not produced in evidence—as in the case of Paracelsus ; (3) on the identification of any report or rumour concerning any Secret Society of past centuries—more especially of an alchemical kind—with the *Fratres Roseæ Crucis*, as in the case of Agrippa ; (4) on the careless misreading of a printed text—as in that of John Dee ; or (5) on the literary arguments of persons whose canons of criticism are beneath contempt, and on the ravings of occult dreamers—as in the case of Bacon. The speculations on Rosicrucian origins apart from specific or known personalities are also numerous and have one common characteristic, being the absence of evidence to support them. I will pass over Michael Maier, who decides on 1413 as the date of the Order's foundation,<sup>1</sup> because he and his claims will call for consideration at length. Solomon Semler also refers the Rosicrucians to the fifteenth century

<sup>1</sup> See THEMIS AUREA : *hoc est, de Legibus Fraternitatis R. : C. . .* Francofurti, 1618.

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and says that the name Rosenkreutz—being that of the traditional founder—was borrowed from a Knight of the Golden Fleece.<sup>1</sup> His speculative dates are as follows: 1410, a Rosicrucian Society arose about this time, or was then existing in Italy; 1430, there was another established in Flanders; 1459, another was extant in Germany.<sup>2</sup>

It must be admitted freely and fully that there was nothing more calculated to produce casual and informal association for aid and support in common than the arduous pursuit of alchemy and its gropings in the dark night of physics. There are traces of such association, and I have no doubt in my mind that Italy, Germany and France were full of Secret Societies prior to the Reformation<sup>3</sup>—some for the advancement of science, of which alchemy would be then a branch; some for the liberation of religion, of which the Brethren of the Common Life, the Friends of God and the sects in Southern France are typical examples; some for the administration of occult justice, like the Secret Tribunal. But the point is that in respect

<sup>1</sup> UNPARTEIISCHE SAMMLUNGEN ZUR HISTORIE DER ROSENKREUZER. 4 parts, 1786-8.

<sup>2</sup> The facts—real or alleged—produced by Semler do not bear out his opinions. The so-called Rosicrucian Society is obviously the more or less mythical *Academia di Segreti*, of which we hear in connection with John Baptista Porta, who is supposed to have founded it in the second half of the sixteenth century.

<sup>3</sup> They were probably everywhere and for purposes of all kinds, England being no exception. Among Ashmolean MSS. at Oxford, the vellum fly-leaves of No. 360 contain (1) "Letters of Frater Johannes Gardianus . . . receiving Richard Ghonge (or Young) into a Fraternity. Dated in the Epiphany, 1450. . . (2) Letters of Frater Wi . . ., receiving John Claxtone and Matild his wife into a Fraternity." See CATALOGUE of the MSS. bequeathed to the University of Oxford by Elias Ashmole. Ed. by W. H. Black, 1845, p. 271. The nature of these associations does not emerge, but the use of the term *Frater* in both cases carries occult suggestions, religious or otherwise. As regards Gardianus, see my note *ante*, p. 11, respecting Hortulanus. If this pseudonym and also that of Ortholanus covers the personality of Gardianus, writing in the mid-fifteenth century, it follows that Dumbeler's dedication to Falkenstein is antedated by nearly a century.

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of alchemy every rumour—at however far a distance—of sporadic gatherings together has been at once labelled Rosicrucian by uncritical people in the past; and the qualifications of Semler are indicated by his last date. The year 1459 is that which appears at the head of the third Rosicrucian manifesto—being THE CHEMICAL NUP-TIALS—and it is at once interpreted as evidence that the Order was extant in Germany at that period. But we shall see that the romance in question belongs, by the confession of its writer, to *circa* 1603.

Coming down to much later fantasiasts, there is John Yarker—always confused and confusing—who affirms that the early Rosicrucians were initiated by “the Moslem sectaries” and adds that the fact is “in evidence,” but no authority is given.<sup>1</sup> It can be supplied, however, for according to the FAMA FRATERNITATIS the traditional Christian Rosy Cross visited Damascus and Fez, as well as a certain Hidden City, and was there instructed in the secret knowledge which became afterwards that of the Order. So does Rosicrucian myth become witness of Rosicrucian claims, according to the best spirit of Yarker’s methods—other evidence being none. There is also the voice of Masonry, as it has been raised on the subject in Switzerland, and according to this the Rosicrucians were Gnostic heretics.<sup>2</sup> It is an exceedingly mixed instruction,

<sup>1</sup> THE ARCANES SCHOOLS, by John Yarker, 1909, p. 430. The chief point that is “in evidence” throughout this chaotic volume is the author’s capacity for accepting anything that he has met with in print under practically any circumstances, so long as it serves his purpose. In his occasional periodical THE KNEPH, Vol. IV, No. 3, August, 1844, he alludes in similar terms of certitude to a “Rosicrucian MS. at Cologne, written by *Non Omnis Moriar*.” But he is only quoting from THE ROSICRUCIAN UNVEILED of Magister Pianco, who cites nothing in support of his statement.

<sup>2</sup> MAÇONNERIE PRATIQUE: *Cours d’Enseignement Supérieur de la Franc-Maçonnerie, Rite Écossais Ancien et Accepté*. 2 vols, 1885. It is called *édition sacrée, s’adressant exclusivement aux Francs-Maçons réguliers*, and yet it is *publiée par un Profane*. The editor is an enemy of Freemasonry

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which postulates Zoroaster as the fountain-source of Gnostic doctrine, but he derived apparently from India. It was after this manner—if I understand the deposition rightly—that Christianity itself came into the world, “a gnosticisation of the ancient symbolism.” The Templars arose in their day and acquired Gnosticism at the feet of Persian Sufis. Being destroyed in due course, the “pure Gnostic symbolism” was inherited and preserved by the Rosicrucian sect. This is obviously matter of revelation—however and whencesoever inspired—so that it transcends the evidence which it is not in a position to furnish. We meet otherwise with the Order of the Temple, which—according to an alternative reverie—did not beget the Brotherhood of the Rosy Cross, this having been transmitted by Ormuz, as we have seen already; but the two Orders subsisted in close alliance.

These inventions might be multiplied almost indefinitely, but enough has been cited for my purpose, and I do not claim to have taken the entire annals of folly as my province. Not one of those which have been selected carries the thinnest colourable tincture of the plausible on its surface, while the seals of intellectual dishonesty are the sign-manuals which are marked on most.

As a possible counterpoise to the myths of cloud and moonshine, I shall take in the present chapter one case which stands out by itself and appears to offer something in the guise of concrete fact, whether or not it may prove to have been overlaid subsequently. Our initial knowledge on the subject throughout English-speaking countries is

and states that the work which he introduces is one of the worst of its kind. It claims to have been written *par le très puissant Souverain Grand Commandeur des Suprêmes Conseils confédérés à Lausanne en 1875*. There is, however, no Sovereign Commander of all Supreme Councils in the Scottish Rite. At the particular assembly or convention there would have been an elected President.



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an essay<sup>1</sup> by Thomas de Quincey, adapted rather than translated from a German original,<sup>2</sup> the work of Professor J. G. Böhle, a writer of consequence at the end of the eighteenth and early in the nineteenth century. He is one also who followed the golden counsel of citing the authorities from whom he derived on his own part, and in this manner I have got so far to the root of the subject as seems possible at this day. Böhle derived his information from WÜRTEMBERGISCHES REPERTORIUM DER LITTERATUR,<sup>3</sup> containing an historical monograph entitled NEW ELUCIDATION OF THE HISTORY OF THE ROSICRUCIANS AND ALCHEMISTS, on which the following account is founded. It tells of a certain enthusiast named Simon Studion, who was born at Urach in the State of Würtemberg in 1543.<sup>4</sup> He graduated

<sup>1</sup> HISTORICO-CRITICAL INQUIRY INTO THE ORIGIN OF THE ROSICRUCIANS AND THE FREEMASONS. LONDON MAGAZINE, Vol. IX, January to June, 1824. The successive papers were initialled X. Y. Z. It has been reprinted frequently in the Collected Works of De Quincey and in selections therefrom.

<sup>2</sup> J. G. Böhle: UEBER DEN URSPRUNG UND DIE VORNEHMSTEN SCHICKSALE DES ORDENS DER ROSENKREUZER UND FREIMAURER, 1804. It was delivered originally in Latin as a discourse before a Philosophical Society of Göttingen and is supposed to have been printed in this form, but all references which I have met with have proved to be false lights. The following brief report appeared in GÖTTINGISCHE GELEHRTE ANZEIGEN UNTER DER ANSICHT DER KÖNIGL. GESELLSCHAFT DER WISSENSCHAFTEN. 5 Stück den 8 January, 1803: "Göttingen: Am 18 December vor. F. hielt der Hr. Professor Böhle eine historische Vorlesung in der Königl. Societat der Wissenschaften über die Entstehung der Freymaurerey, als einen Gegenstand, der in die Geschichte der Philosophie gehört, p. 41.

<sup>3</sup> The REPERTORIUM appeared in three small volumes, 1782-3, and is a collection of considerable interest. The monograph under notice begins at p. 512 of Vol. III and is pseudonymous, but—as suggested by Von Murr—they were all possibly the work of J. W. Petersen, who seems to have been editor of the whole and is described as *Herzogl. Wirtemb. Unter-Bibliotheker*. His name appears after Tract 8 in the third volume. The second volume is almost entirely occupied by a life of J. V. Andreæ. Behind the REPERTORIUM there stands a much earlier reference, being that of Melchior Fischlin: MEMORIA THEOLOG. WÜRTEMBERG, 1708, Supplement, pp. 204-5, s.v. Simon Studion. To this I shall refer shortly.

<sup>4</sup> It is said that there is much confusion as to the date and personality of Studion. His name is of considerable importance "for the history of

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at Tübingen in 1565, under a master named Martinus Crusius.<sup>1</sup> At a later period—probably about 1572—he is said to have become a “preceptor” at the town of Marbach, near Ludwigsburg, which itself is at no great distance from Stuttgart. Among other activities he was occupied with the collection of precious stones and monuments which are now in the Stuttgart Library.<sup>2</sup> Memorials of these investigations are still extant in manuscript, but they do not concern our subject.<sup>3</sup> Simon Studion is affirmed

antiquarian work in Württemberg,” and his epigraphical writings are said to have been examined with great care in modern times. Mr. F. N. Pryce, of the British Museum, informed me that there is an account of his antiquarian activities in Haug: *RÖMISCHE INSCRIFTEN*, etc., *Bildwerke Württembergs*, Stuttgart, 1912, but it contains nothing to my present purpose. There is also a critical review of his epigraphical writings in *CORPUS INSCR. ROMAN.*, Vol. XIII, Pt. 2, pp. 208, 209.

<sup>1</sup> I have searched the memorials of Martinus Crusius, who did not die till 1607. He was born in 1526 and was Professor of Greek at Tübingen. He wrote on Byzantine history and translated Homer into Latin. See *ORATIO DE VITA ET OBITU*. . . . D. MARTINI CRUSII, *Tubingensis Academiæ per annos octo et quadraginta Professoris nobilissimi ac celebratissimi*. . . . a clarissimo viro D. VITO MYLLERO, 1608. Were there time in the world for everything, some of the Latin treatises of Crusius would repay reading. One at least on the Heavenly Jerusalem deserves more than the passing glance by which I have satisfied myself that it contains nothing regarding his pupils. But Crusius compiled also a Suabian Chronicle—*SCHWABISCHER CHRONICK*—which seems to have been first published in 1733, and a reference to Studion will be found in Part III, Bk. XII, cap. xi, p. 311. He is mentioned again in Moser's Supplement to the second volume. See p. 78, in connection with an Historical Calendar of Württemberg.

<sup>2</sup> See C. F. Sattler: (1) *ALLGEMEINE GESCHICHTE WÜRTEMBERGS UND DESSEN ANGRÄNZENDEN GEBIETHE UND GEGENDEN*, etc. 5 *Theile*, 1764-8; (2) *HISTORISCHE BESCHREIBUNG DES HERZOGTHUMS WÜRTEMBERG UND ALLER DESSELBEN STÄDTE, CLÖSTER UND DAZU GEHÖRIGEN AEMTER*, etc. 2 *Theile*, 1752.

<sup>3</sup> See *DIE HISTORISCHEN HANDSCHRIFTEN DER KÖNIGLICHEN ÖFFENTLICHEN BIBLIOTHEK ZU STUTTGART*. *Beschreiben von Oberstudienrat Dr. W. von Heyd, Oberbibliothekar*. *Erster Band: Die Handschriften in Folio*. Stuttgart, 1889-90. (1) No. 57 in this Catalogue reads as follows: *Vera origo illustrissimæ et antiquissimæ domus Wirtembergiæ*, etc., *una cum venerandæ antiquitatis Romanis in agro Wirtembergico acquisitis et explicatis monumentis industria et labore M. SIMONIS STUDIONIS præceptoris apud Martisbacenses*. (2) No. 137 reads: *Ratio nominis et originis antiquissimæ atque illustrissimæ*

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to have expended great pains and to have received considerable assistance from State grants of funds. He was more, however, than an antiquarian and *virtuoso* of his period. In the year 1586 he was at Lüneburg<sup>1</sup> in Hanover, where he either convoked or attended a memorable assembly of a religious character, out of which there arose the MILITIA CRUCIFERA EVANGELICA—otherwise, the Evangelical Brotherhood, according to a description in the REPERTORIUM. The REPERTORIUM adds (1) that this soon became “a strong sect” and (2) that it was a branch of the Rosicrucians, as is “well known.” C. G. von Murr, a writer who was contemporary with Bühle, bears the same testimony.<sup>2</sup> If this be so, it will have to be admitted—in however broad a sense—that a Brotherhood or Society in the likeness of that with which we are dealing—and are now on the quest of its origin—had been established in Germany some twenty-eight years prior to the issue of the first formal Rosicrucian documents, and that this fact puts an end for ever to the most generally favoured hypothesis respecting the Order, being that which looks to the Würtemberg theologian Andreaë as inventor or founder, after one or another manner. The year 1586 was that of the birth of Andreaë.

*domus Wirtembergicæ fideliter inquisita anno nostri salutis 1597 auctore SIMONE STUDIONE Uracæo apud Marpachenses præceptore.* See also *Ibid.*, *Zweiter Band*: DIE HANDSCHRIFTEN IN QUARTO UND OKTAVO. Stuttgart, 1891.—No. 96. *Fragment einer Geschichte Schwabens ohne Titel, Anfang und Ende, lateinisch geschrieben von SIMON STUDIO.*

<sup>1</sup> Wigston affirms in HERMES STELLA (I) that Lüneberg was “one of the head centres of the Rosicrucians”—but he means the MILITIA CRUCIFERA EVANGELICA—and (2) that De Quincey mentions a meeting of them at this place (p. 51). As a matter of fact, so far as De Quincey and his original are concerned, his brief reference to the MILITIA CRUCIFERA EVANGELICA is by no means a reference to Rosicrucians.

<sup>2</sup> Christoph Gottlieb von Murr is noted as born at Nuremberg in 1733, and he died on April 8, 1811. His Essay on the TRUE ORIGIN OF THE ROSICRUCIAN AND MASONIC ORDERS—ÜBER DEN WAHREN URSPRUNG DER ROSENKREUZER UND DES FREYMAURER ORDENS—appeared in 1803 and had an appendix on the history of Knights Templar.

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The allegations concerning Studion and his MILITIA may be summarised briefly thus: (1) They accepted the occult teaching and philosophy of Paracelsus on chemistry and astronomy,<sup>1</sup> which would mean that the Hermetic Art was something far more catholic and important for them than the mere transmutation of metals one into another. We find also the FAMA FRATERNITATIS discoursing upon “the ungodly and accursed gold-making,” and claiming on the part of the Brotherhood “a thousand better things,”<sup>2</sup> while the CONFESSIO dilates upon “the worthless books of pseudo-chemists,” though testifying that it does not “set at naught” the transmutation of metals and “the supreme medicine of the world.” This is precisely the position of Paracelsus. Astronomy of course included for the Helvetian Master of Secrets the signs and portents of the heavens, in accordance with which the CONFESSIO talks of new stars in Serpentarius and Cygnus as “powerful signs of a great council” and as evidence that the Book of Nature stands open for all eyes, though it can be read only by a few. (2) They looked for the renovation of the earth and a general reform to come, in other words, a Rosicrucian universal reformation, the correction of many “errors of our arts,” a new order in “divine and human things” and, in fine, an “amendment of philosophy,” which expectations were also the cause and reason of addressing the FAMA and CONFESSIO to the learned of Europe. (3) They regarded the revelations of Holy Scripture as *intus et foris scriptæ*—written within and without—like the

<sup>1</sup> In her LIFE OF PARACELUS Miss Stoddart says that the MILITIA elaborated the views of Paracelsus “upon evolution, into an advanced theory.” There is not a particle of evidence for this and no references are given. The speculations of the sixteenth century were not those of the twentieth.

<sup>2</sup> The heads of the criticism are (1) that under colour of alchemy “many runagates and roguish people do use great villainies,” and (2) that even men of discretion are regarding the transmutation of metals as the highest point of philosophy.

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Book of Nature. (4) They were an ultra-Protestant body, "heated by apocalyptic dreams," regarding the Pope as Antichrist and the Man of Sin—after the best manner of the CONFESIO FRATERNITATIS R . . C . . (5) Finally, they used the symbols of the the Rose and Cross.

Against these arresting points of correspondence we have to place the fact that the MILITIA were ardent Second Adventists, according to their story, and that this enthusiasm did not especially characterise the later Order, though its documents shew certain traces. It constitutes—to my mind—a point of distinction, as between a transformation of the schools, effected *ex hypothesi* by communicating to Western scholars the treasures of a secret tradition hidden previously in the East,<sup>1</sup> and the creation of a new heaven and a new earth as a result of the Lord of Christendom coming in His good time to Judgment. The MILITIA CRUCIFERA were concerned therefore with a matter of religion and the enthusiasm arising out of a particular expectation based on doctrine, whereas the Order of the Rosy Cross might be said to cherish as its object the promotion of a religion of science. The marriage of a reformation in knowledge to a reform already affected in religious belief was at least their chief aim. However, as the years went on and a particular construction of the Book written within and without was not justified by the Second Advent coming to pass, it would not be impossible for a certain change of view to take place in the gospel sect, so that it could reappear under new auspices and characterised by a new name. The intimation here put forward is of course tentative in character and stands as such at its value: it will recur for consideration, and a conclusion will be reached later. We shall find that

<sup>1</sup> It will be seen later on that Christian Rosy Cross, the reputed founder of the Order, went in his youth to the East—that is to say, Arabia—and there met with wise men, who revealed to him many mysteries, in possession of which he returned ultimately to Europe.

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as time went on there was a very good reason for a certain change of ground.

The *REPERTORIUM LITERARIUM* evidently derived its knowledge of the *MILITIA* in the main and it would seem exclusively from an unprinted work of Simon Studion, entitled *NAOMETRIA*, signifying a mystic measurement—that is to say, of the Temple—as if a deep understanding concerning it. The symbolical expression is reminiscent of Kabalistic or pre-Kabalistic tracts<sup>1</sup> on the *DELINEATION OF THE CELESTIAL TEMPLES*, the *MEASUREMENT OF THE DIVINE BODY*, and R. Eliezer's *MEASUREMENT OF THE EARTHLY TEMPLE*; but the immediate allusion is to the *APOCALYPSE*, X, 1: “And there was given me a reed like a rod: and the angel stood, saying: Rise, and measure the Temple of God, and the altar, and them that worship therein.” For this reason the sub-title of the manuscript is termed “a naked and prime opening of the book written—within and without<sup>2</sup>—by the key of David and the reed like unto a rod.” The book in question is presumably that which was sealed with seven seals, but was opened in heaven by the Lamb, standing before the Throne of God;<sup>3</sup> and *NAOMETRIA* is said to be a brief introduction to a knowledge of all mysteries in Holy Scripture and the universal world. It follows that Simon Studion, by the claim expressed in his title, had received the power which was given to the Lion of the Tribe of Juda and the Root of David.<sup>4</sup> Moreover, by the guidance of that Morning Star which appeared A.D. 1572, *NAOMETRIA* embodied a prophecy concerning the Second Advent of Christ, wherein He would restore His Church and assume the government of the world, while the Man of Sin—otherwise, the Pope—being destroyed, to-

<sup>1</sup> See my *DOCTRINE AND LITERATURE OF THE KABALAH*, Bk. IV, § 4, p. 154.

<sup>2</sup> Cf. “a book written within and on the back side.” *APOC.*, V, 1. The *VULGATE* gives: *Et vidi . . . librum scriptum intus et foris.*

<sup>3</sup> *Ibid.*, V, 6.

<sup>4</sup> *Ibid.*, V, 5.

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gether with his son of perdition—meaning Mahomet—there would be henceforth but one fold and one Shepherd.<sup>1</sup>

The REPERTORIUM tells us further (1) that on p. 1673 of his vast manuscript Studion “derives long and obscure predictions” from Rose Symbolism, the comment on which is “true and original Rosicrucian wisdom”; (2) that his descriptions of the Rose and his auguries drawn therefrom fill many pages; and (3) that concerning the Cross, the people who are termed *Crucesignati* and the mysteries relating to them, “he knew so much that he has occupied two and a half columns with his table of contents alone.” We hear also—on p. 1177—that in 1502 a Cross fell among the people in the Württemberg town of Herrenberg, some of whom are mentioned by name, together with the other instruments of the Passion of Christ. Finally, the REPERTORIUM records how a certain Tobias Hess belonged—as it was held—to the MILITIA and we shall see that he was a friend of J. V. Andreae, who is the chief storm-centre of Rosicrucian criticism. With all this we may compare the testimony of C. G. von Murr as follows: (1) The NAOMETRIA<sup>2</sup> was divided into two parts and

<sup>1</sup> The commentary of the REPERTORIUM hereon and on the farrago at large is that the work is a confused medley of absurd mystic computations, adorned with a great number of symbols and figures.

<sup>2</sup> NAOMETRIA was evidently in Latin, whether or not—after the fashion of such texts at the period—it may have lapsed occasionally into the German vernacular. The REPERTORIUM quotes its answer to the question: *Quid est clavis David?* as follows: *Est mensuratio seu dimensio omnium, non tam eorum quæ in S. Scripturis quam eorum etiam quæ in rerum universitate, seu in naturæ mysteriis a condito mundo usque ad ejus finem includuntur. Fit autem ea dimensio per calamus similem virgæ quem sibi datum esse, ut metiretur templum Dei et altare ejus et adorantes in eo ipse Johannes Apostolus de sese contestatur. . . . Quidnam aperitur per eam clavem? . . . Liber intus et foris scriptus, de quo D. Johannes prædicans: Et vidi, ait, in dextra sedentis supra thronum Librum scriptum intus et foris signatum sigillis septem, etc.* It follows in the obscure and contradictory symbolism that the Key of David is the rod with which the seer of Patmos made his measurements, but that, in addition to measuring, it opened also the Book with Seven Seals.

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four sections. (2) It contained 1790 pages, not including the preface or the dedication to Frederick, Duke of Württemberg, which account together for another 205 pages; (3) it is an interlocutory discourse between Nathanael and Cleophas, presumably imaginary characters; (4) its reflections on the renewal of the earth and a general reformation to come breathe the Rosicrucian spirit; and (5) it embodies real Rosicrucian doctrine. As regards Tobias Hess it appears, however, that he did not authorise his friend Andreae to allude openly to himself in the matter of the MILITIA. It is certain that Von Murr was acquainted with NAOMETRIA at first hand and not only by reflection from the REPERTORIUM.<sup>1</sup> He is, therefore, the second witness whom I have cited.

We are now in the presence of that concrete fact to which I referred at the beginning of the present chapter, and we have found two direct or eye-witnesses testifying that in the year 1604 there was completed a work which is Rosicrucian in respect of doctrine and symbolism. The available summary of contents bears out these statements, and I have been able to indicate several strongly marked points of correspondence with known Rosicrucian teaching. So also the title of NAOMETRIA, which idiotically designates the prophet of Islam as the spiritual son of the Pope, recalls the CONFESSIO FRATERNITATIS R.:C.: and its pretentious condemnation of the East and West—"meaning the Pope and Mahomet." We find under both denominations that the Rosy Cross signifies a gospel zealotry which recalls those later prophets, Cumming and Baxter, concerning the

<sup>1</sup> The REPERTORIUM says in its crude way that of all "objects and forms" none seemed more significant and mysterious to visionaries like those of the MILITIA than Roses and Crosses; that what is written in NAOMETRIA is "quite in the spirit of the Rosicrucians"; and that the MILITIA was evidently a branch of that body, or something made in its likeness. But the MILITIA and its NAOMETRIA anteceded the manifest epoch of the Rosy Cross and were therefore its first stage or its prototype.



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number of the beast and all the spiritual harlotry of the Scarlet Woman. We know that out of such things there evolves nothing but the mania in which they are begotten. It is not of Paracelsus nor of alchemy—physical or mystical; it is not of the inward meaning behind the Holy Scriptures, nor of that traditional history embodied by the FAMA FRATERNITATIS, which—as we shall see in its proper place—has been construed under other auspices into a real legend of initiation. A very curious literary document is this legend, a jewel in the brummagem setting of Reformation rubbish, those lees and dregs of the Luther aftermath, expressed in terminology to which Luther would have scarcely stooped. At this stage I need only add that the setting fell off quickly. So also the Second-Advent motive which appears to have marked NAOMETRIA with distinctive but once familiar seals remains only as a faint vestige when Rosicrucian manifestoes begin to appear in print. This has been intimated already. I may add that at a very early stage there were manifestations of grave doubts as to the kind of official religion which was professed in reality by the Brethren, and—as if they protested too much—it was suggested that they were the opposite of that which they appeared.<sup>1</sup>

We have no means of knowing the date of Simon Studion's

<sup>1</sup> According to Charles Mackay—MEMOIRS OF EXTRAORDINARY POPULAR DELUSIONS—the Jesuit Abbé Gaultier was at the pains of writing a book to prove that the Fraternity was Lutheran: one would have thought it proved sufficiently by the published documents of the Order. On the other hand, according to Kazauer, the letters F.:R.:C.: signified *Fratres Religionis Calvinisticæ*. But finally Raphael Eglinus—DISQUISITIO DE HELIA ARTISTA, 1615—is said to have affirmed that the R.:C.: were a Catholic Fraternity. I mention this as an illustration of the kind of bibliographical quests which I have been called upon to follow in the course of this involved inquiry. The disquisition in question was written in answer to two Jesuit writers on the transmutation of metals, and an *editio postrema correctior et melior* was published at Marburg, so far back as 1608. As there is little need to say at that date, the Rosicrucians are not mentioned, while much less is there any discussion of their official religion.

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departure from this life. He would have been some sixty-seven years old in 1610, when there is reason to know that the FAMA FRATERNITATIS was circulated in manuscript form. He may still have been hale and vigorous when it was printed in 1614, and in this case it is barely possible that we may not have to look so far for its authorship as some have been wont to do. The first person who—historically speaking—married the Rose and Cross in symbolism may stand behind the figure of Christian Rosy Cross in the traditional story of the Order. We have also no means of ascertaining how things fared with the MILITIA after 1586. The REPERTORIUM says—and we know on our part already<sup>1</sup>—that it became a strong sect, but its sole annals<sup>2</sup> are in NAOMETRIA,<sup>3</sup> or at least I have sought vainly for other reports concerning it. German literature seems equally reticent on the subject of Tobias Hess, who—as we have seen—is stated to have been one of its members. I have found only one other memorial concerning him.<sup>4</sup>

<sup>1</sup> So also Von Murr, who calls them “a peculiar sect.”

<sup>2</sup> It seems, in fact, the only printed authority for “the great gathering at Luneburg.”

<sup>3</sup> The Latin title follows: NAOMETRIA, seu nuda et prima Libri, intus et foris scripti per clavem Davidis et calamus virgæ similem, Apertio: In quo non tantum ad cognoscenda tam S. Scripturæ totius quam Naturæ quoque universæ Mysteria brevis sit Introductio. Verum etiam Prognosticus (Stellæ illius Matutinæ Anno Domini 1572 conspectæ ductu) demonstratur Adventus ille Christi ante Diem Novissimum Secundus, per quem, Homine Peccati, Papa, cum filio suo perditionis Mahometo, divinitus devastato, ipse Ecclesiam suam et principatus mundi restaurabit, ut in iis post hac sit cum ovili Pastor Unus. In Cruciferæ Militiæ Evangelicæ gratiam, authore SIMONE STUDIOINE inter Scorpiones. Pars Prima. Interlocutores NATHANAEL, CLEOPHAS. Anno 1604. The second part followed, but is not specified in the title. There was also an Appendix, which is described thus: HIEROGLYPHICUS SIMONIS STUDIOINIS versus de Christiana et fatali subquestris Ordinis titulo duorum Serenissimorum Heroum, primum Henrici IV, Navarræ et Franciæ, deinde Jacobi Angliæ, Regum, cum D. D. Frederico Duce Wirtemb: inita confæderatione, a JOHANNÉ BRAUHART, Scholæ Marpachianæ Collega sex vocum cantu, gratulationis loco, concinnati.

<sup>4</sup> Joannis Valentini Andreæ: MEMORALIA, BENEVOLENTIUM HONORI, AMORI ET CONDOLENTIÆ DATA. Argentorati. Anno 1619. The second com-

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I come now to that which, for so long a time, has been the crux of the whole subject. The author of the Essay in the *REPERTORIUM* fails to mention the location of *NAOMETRIA* at the time that he was able to consult it, nearly two centuries after the date of its completion. Von Murr also fails. Böhle makes no pretence of original research on the subject and simply reflects his authority. It was seen and consulted by C. F. Nicolai in or before 1806<sup>1</sup> and was then at Stuttgart, where Studion's antiquarian papers are still preserved, according to the printed catalogues already cited. On this basis I applied to the Landesbibliothek of that city and have learned that it has two copies: (1) *COD. THEOL. ET PHILOS.*, No. 34, in folio, and (2) *COD. THEOL. ET PHILOS.*, No. 23, in quarto. A verification sought subsequently of chief statements made by the old witnesses has proved negative and is therefore left regretfully to the care of those who can investigate on the spot. There is presumably no doubt whatever that the *REPERTORIUM* account is genuine throughout—all errors and omissions excepted: there is no ground on which it can be relegated to the region of wilful invention. We have also the evidence of Melchior Fischlin, to which I have referred in a note. The very title of *NAOMETRIA* and the exceedingly characteristic *additamenta* connected therewith bear all the marks of sincerity on the part of those who have described. Under

memoration concerns *TOBIAS HESSI, viri incomparabilis, immortalitas*. Born January 31, 1568; *ob.* November 24, 1614. It is a long panegyric and I note this only: *At hinc calumnia tripudiare, hinc jactare se illa, et quæ in Chymico nequicquam dentes impresserat, nunc Naometram, nunc Chiliasten, nunc somniatorem deprehendisse, ovans. Vide p. 63.* It is a document of unspeakable dullness, an expatiation which tells us nothing.

<sup>1</sup> See *EINIGE BEMERKUNGEN ÜBER URSPRUNG UND GESCHICHTE DER ROSENKREUZER UND FREIMAURER ORDENS*, Berlin, 1806, p. 91. It was written in reply to Böhle.

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all proper reserves arising from the fact that I have not seen the MSS., I am satisfied that the Brotherhood of the Rosy Cross was in embryo prior to the year 1604 and that NAOMETRIA was its first memorial. An occult evangelical fraternity—a kind of spiritual chivalry—in respect of official religious belief, interpretation of astronomical signs and use of symbols, it is substantially identical with the record of the later Order, though somewhat distinguished therefrom by its Second Advent concern.

For the possible inward reason of this distinction we derive an unexpected light from the little monograph of the third witness, namely, Melchior Fischlin, my examination of which has been postponed for this reason to the present place. He tells us that the work of Simon Studion on the subject-matter of NAOMETRIA was in hand prior to 1593, for in January of that year the author was cited by Ludovicus, Duke of Würtemberg, to bring forward what he had affirmed therein respecting the Papacy. In this manner it transpired that Studion had committed himself to three prophecies concerning the immediate future: (1) that the last Pope would be crucified in 1612; (2) that among those who should condemn him to this death would be a future Frederic, Duke of Würtemberg; and (3) that the Second Advent would take place in 1620. Unfortunately for this notable forecast, the German Duke in question predeceased the supposed event in 1608, and such as it was therefore under the auspices of NAOMETRIA, the Rosy Cross had to revise its scheme. It would be subsequently to this that the FAMA FRATERNITATIS was devised, and it came to pass soon after, in view of the testimony according to which, as we shall see, Adam Haselmeyer had seen and read it in MS. in 1610. Otherwise there would be no reason to suppose that it anteceded 1612, which year

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passed quietly away, so far as the Sovereign Pontiff was concerned.<sup>1</sup>

THE WÜRTEMBERG REPOSITORY preceded the work of Bühle by a considerable number of years, and its memorial on the Rosy Cross was calculated to furnish material for extracts and summaries in several directions, or alternatively there were other records of which I can find no trace, outside Fischlin. It is probably in this way that Nicholas de Bonneville heard a rumour concerning NAOMETRIA and fell into confusion respecting it, so far back as 1784, for in a work on the Jesuits in Masonry he assigns the manuscript of Studion to Dr. John Dee.<sup>2</sup> From this time forward, with the help of Professor Bühle, but above all of De Quincey in England and America, the report of NAOMETRIA and its maker has been variously reflected, and we meet on rare occasions with a witness who speaks as if he had really seen the manuscript; but he is only enlarging on

<sup>1</sup> I append the text of Fischlin: *Anno 1593, d. 24 Martii, utpote prim, die azymorum, quem observavit, primum Naometrici laboris specimen protulit in Curiam d. 15 Januarii ejusdem anni a Ludovico Wirtemb. Duce citatus ut ea quæ in opere suo contra Papatum collegerat, secum apportaret et quid fieri, oporteat audiret. Ab eo tempore miserime se ab inimicis exagitatum conqueritur. De cetero, quia de futuris vaticinabatur, idque ex numeris, domum remissus inceptum opus absolvit anno 1604. . . . In eo omnia mysteria quæ in S. Scriptura præsertim Ezechiele, Daniele, Apocalypsi leguntur, per numeros mire explicare conatur et omnino prophetam agere præsumit; falsus autem fuit in tribus præcipuis; ultimum Papam anno 1612 crucifixum iri; inter crucifixores ejus Frederic., Ducem Wirtemb. (qui jam anno 1608 vivis excessit) futurum; denique adventum Christi ad regnum Chiliasticum circa anno 1620.*

<sup>2</sup> LES JÉSUITES CHASSÉS DE LA FRANÇAISONNERIE ET LEUR POIGNARD BRISÉ PAR LES MAÇONS. *Orient de Londres, 1784.* See Pt. I, p. 123, in a note on John Dee. It explains that NAOMETRIA signifies Measure of the Vessel, otherwise Measure of the Temple. Dee is described also as the author of a tract entitled FASCICULUS CHYMICUS, which, however, is the work of his son, Arthur Dee. The date of De Bonneville's volume is notable in connection with that of THE WÜRTEMBERG REPOSITORY, and the question arises whether the Frenchman borrowed from the slightly antecedent German work and got into confusion about it or derived from some misleading report at second-hand. It seems certain, in any case, that his source was not Melchior Fischlin.

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the notice which lies already before us. Thus Kieswetter explains that the title signifies a new worship of the inner and outer temple, that is, a mystical description of man visible and invisible, phenomenal and noumenal, the true Temple of God.<sup>1</sup>

In the year 1905, and in America, a writer who styled himself Count St. Vincent and "Supreme Master of the Order," produced a volume entitled tautologically *THE ORDER MILITIA CRUCIFERA EVANGELICA*, otherwise *SOLDIERS OF THE CRUCIFIXION*, according to his amazing rendering. It affirms that this spiritual chivalry was founded by Simon Studion in 1587, being thirty-eight years before he happens to have been born, and even then—adds Vincent—it was not the beginning of the Order, which had pre-existed apparently under another name. It is represented as issuing a Manifesto at Lüneburg in 1530, of which a "liberal" translation is given. It proves, however, so liberal that it can only be characterised as embodying claims, every line of which betrays itself. It comprises: (1) A disjointed preamble, in which the Brethren are supposed to testify that they can no longer believe [*sic*] "in the universal Catholic religion as taught by our priests"; that the Pope is the Man of Sin (travestied from the title of *NAOMETRIA*); that the Book of Revelation [*sic*] is written within and without (compare *ibid.*); that it contains the "true secret of alchemy"; that the Universal Medicine includes the Catholicon or Elixir of Life and the Panacea, the first insuring to its possessor the prolongation or perpetuity of existence, the second restoring strength and health to debilitated or diseased organisms; that the Philosopher's Stone is "the great and universal synthesis"

<sup>1</sup> History of the Rosicrucians in *THE SPHYNX*, already cited. Kieswetter alludes also to Studion's mystical allegories and apocalyptic calculations, which he terms "perfectly unintelligible"—an expression transferred from the *REPERTORIUM*.

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(a form of expression unknown in the sixteenth century). (2) A list of Rules, which have been taken—sometimes literally and sometimes varied or transposed—from the Laws of the Rosicrucian Society as published by Sincerus Renatus in 1710, these having no connection with the MILITIA of Studion. (3) A Pledge imposed on a new Brother, as given by Renatus in Law No. 45, but much altered and extended. (4) A Creed of the Order, which is modern and expressed in the English characteristic of the self-styled Count St. Vincent.

The script of a second manifesto is furnished also and is claimed to belong to the year 1598. Supposing that one could distinguish degrees in the products of such a mint, it would be accurate to characterise this rescript as still more ridiculous than the former, for the first at least was taken in the main from the work of Sincerus Renatus, whereas the second appears to be invention pure and simple. The preamble discourses of (1) students of the occult; (2) liberty of conscience; (3) clerical “prosecution” [*sic*] and esoteric Christianity; (4) the unity of spirit in all mankind; (5) the power of strong imagination; and (6) change from one plane to another. In a word, it gives expression to purely modern ideas, expressed in the familiar terms of current occultism on its most confused side. The replicas of Count St. Vincent are everywhere in the scheme of notions which are to be met with in the frivolities and brummagem of so-called “progressive thought”; but the pseudonymous Count is usually more banal, and much more contradictory than are his peers and co-heirs in these “foremost files” of folly. The preamble is followed by sixteen tautological rules, some of which stultify themselves, as for example (1) that no man or woman shall be accepted as members, but “they may be elected should they insist”; and (2) that a brother should work with a stranger rather than with one of the Order, because “no two men can

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work together for any length of time without thinking less of each other"—a caution which can justify nothing but work performed alone. These Rules are followed by "an oath" which travesties Masonic Obligations at the expense of English.

We have seen, however, that the Count St. Vincent is Supreme Master of the Order; but his incapacity for rational expression leaves it doubtful whether this qualification applies to the Western world, as we hear also of a Grand Master in the East and of a Grand Lodge which has chartered one in America. The result has been two American manifestoes, published respectively in 1902 and 1903, but about both I shall need only to say that they incorporate considerable materials derived from Éliphas Lévi.



## CHAPTER III

### ALCHEMISTS AND MYSTICS

THE antiquity claimed by the Order of the Rosy Cross in its original documents is that of the allegorical legend, which represents C .: R .: C .: as having been born in 1378<sup>1</sup> and having established his Fellowship as an incorporation of four persons, himself included, at an entirely uncertain date subsequent to his return from the East. There is no sense of concern in antiquity *per se*, except in so far as it might serve to shew that schemes of reform were antecedent to the age of Luther. Even so, within the measures of the FAMA FRATERNITATIS, the claim was made on behalf of science and the arts, rather than on that of religion. The maker of this document—let us say, in or about the year 1609—was content with the Christian faith as he found it, under the providence of the Confession of Augsburg—*anno* 1530—or some analogous Protestant standard. For the rest, Rosicrucian philosophy and occult Rosicrucian knowledge were derived by the hypothesis of their legend

<sup>1</sup> Yarker alludes to some copy of an old manuscript in the possession of a German, to whom he will refer later, but does not seem to do so. He fell rather easily into lapses of this kind, not as the result of intention, but owing to a confused mind. The manuscript claimed to be of the year 1374, or alternatively this antiquity was advanced on behalf thereof. Furthermore, it is affirmed to mention the *Fraternitas Rosæ (sic) Crucis* precisely four years prior to the alleged birth of C .: R .: C .: which notwithstanding, the statement seems to have been quite satisfactory for the author of THE ARCANES SCHOOLS. I have followed the quest of this obscure treatise and have found that Yarker's information is derived from DER ROSENKREUZER IN SEINER BLÖSSE, under the name of Magister Pianco. I shall recur in its place to the subject : here it is sufficient to say that the date is not historical.

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from the near East of Arabia and are described literally in terms which were familiar to learned persons at the period through the claims of Kabalism. They were received—*ex hypothesi*—by Adam after his Fall, were transmitted in the hiddenness to Moses and Solomon through Enoch and Abraham, were perpetuated not less secretly through subsequent ages and were the heritage which C .: R .: C .: offered to his companions and—by their intermediation—to the elect thereafter at large. In this manner the philosophical and theosophical position of the Rosy Cross *ab origine symboli* emerges with unchallengeable clearness ; it belonged to the school of Mirandula, Reuchlin, Riccius and Archangelus de Burgo Nuova, or in other words to the line of Christian Kabalists who believed that Zoharic literature, its connections and dependencies, bore testimony to the fact that the expected Messiah of Israel had come in Christ. Supplementary hereunto there was unquestionably all that which is included by the so-called practical part of Kabalism and is comprehended under the generic term of Magic—the power of Divine Names, the art of invocation based thereon, the doctrine of correspondence between things above and below, of occult virtues and sympathies, of communication with spirits, but especially with those which—according to the FAMA—are “commonly called the dwellers in the Elements,” and finally the transmutation of metals, followed in other ways than were set forth by the current literature of alchemy. Within this compass lies that projected reformation in arts and sciences of which we hear in the early memorials. The immediate *fons et origo* of all is to be sought in Paracelsus, but he is not the only source.

Now, the concern which was destined to overshadow and almost absorb the rest proved to be that of alchemy, and it comes about in this manner that the term Rosicrucian has been used synonymously and interchangeably with that

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of Alchemist, from the eighteenth century and onward to our own day. Both in reverie and practice, Germany was the chief stronghold of the art of transmutation, with Paracelsus for its central figure, Imperator and prophet-in-chief. When the sixteenth century melted into the century which followed, he came to be regarded by some of his disciples as himself that Elias Artista whose advent had been foretold by him, as the great revealer of mysteries, who was at once past and to come, the German Hermes, "the noble, beloved Monarch."<sup>1</sup> As past he was "of blessed memory," while his return was to be in the light of prepared minds—for in a spacious time to come they should be filled and refreshed by his doctrines, which were destined—in the dream—to prevail over all others in the world of Hermetic thought. Of faith and devotion like this a marked instance is offered by Benedictus Figulus. Paracelsus was for him removed indeed in the flesh but was ultimately coming into his own through an increased understanding and acceptance.<sup>2</sup>

We must remember that at this date the theosophical light of Jacob Böhme had been uplifted over the German

<sup>1</sup> The prophecy mentioned in the text was like a talisman to the Hermetic school in Germany, among greater and lesser alike. In *THE BOOK CONCERNING THE TINCTURE OF PHILOSOPHERS*, having dealt with Arcana which exhibit transmutations, Paracelsus affirms that the rumours concerning the Tincture and the art thereof are enveloped by a certain concealment, which the Almighty has given for their protection, "even to the coming of Elias the Artist, at which time there shall be nothing so occult that it shall not be revealed;" (*Cap. IV.*) The prophecy recurs in other writings of the "Monarch of Arcana," and the Messiah of Hermetic Mysteries was expected ardently by several successive generations. When the mysterious adept, who "looked like a native of Holland," knocked at the door of Helvetius, as narrated in *VIRULUS AUREUS*, he concluded that Elias had come, in view of the practical warrants which his unknown visitor carried.

<sup>2</sup> See *A GOLDEN AND BLESSED CASKET OF NATURE'S MARVELS*, one of the collections of Figulus, in which Paracelsus is called "our dear Preceptor," "our highly favoured Monarch," and the "noble, beloved Philosopher, Trismegistus." I refer to the English translation, edited by myself in 1893, and especially pp. 21, 26-9, as regards the panegyric of Paracelsus.

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world, and it calls to be mentioned here because of the particular witness which his revelations bore to a spiritual understanding of the alchemical work and its symbolism. It was not that he established any school of interpretation, for the school—if such it can be called—was old already in the world ; but he gave it a new impulsion and exercised the more influence because he was not concerned in any formal or deliberate manner with the general thesis of alchemy. He held up a glass of vision, under which the age-long familiar images appeared in a new atmosphere and seemed to radiate deeper meanings. By the hypothesis, they had belonged always to a Divine Art, whatever their modes and aspects ; but Böhme's method exhibited the immanent Divinity shining through all the veils.<sup>1</sup> For him also the theosophical secrets of the *Magnum Opus* irradiated on every side the text of the Old and New Testaments. Jacob Böhme was born at Görlitz in 1575

<sup>1</sup> The editor of an American periodical under the familiar title of NOTES AND QUERIES, June, 1907, reproduces a "Rosicrucian Chronology," derived chiefly from the fabulous materials collected by Dr. Westcott and other luminaries of the Masonic Rosicrucian Society. Under the date 1612, it is said that about this time "Jacob Böhme was baptised by a Rosicrucian," and refers to "the collaborator of Böhme's work," an expression to which no assignable meaning attaches. J. G. Gichtel—born in 1638 and died in 1710—may be counted as an early editor, and Dionysius Freher was a commentator : they did much respectively for the collection and annotation of the Teutonic theosophist's writings ; but he had no collaborator on earth. There is not one particle of evidence to shew that he was ever received into anything, except the Church of Luther, that he was ever baptised by anyone, except a Lutheran minister. The persons who make statements of this kind are not worthy of credit except by a jury of Bedlamites, but theirs is the quality of evidence which is borne always and everywhere in the history of occultism, so far as it has been written by occultists. As I have mentioned Gichtel, it may be added that he has been connected with the foundation of an Order of Angelic Brethren, otherwise a Society of the Thirty, which according to Woodford—see Kenning's CYCLOPÆDIA OF FREEMASONRY—was still in existence at the beginning of the nineteenth century and had Rosicrucian teaching. It is almost needless to say that no authority is cited, but if the statement could be accepted in its absence we should not be warranted in supposing that the Gichtel foundation had such teaching at the beginning.

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and died at the same town of Upper Silesia in 1624. He saw therefore the genesis and development of Rosicrucian claims, and their first epoch was closing at the time that he passed away. His book on the root of theology, philosophy and "astral science," under the title of *AURORA*, belongs to the years 1610-12, and it was known somewhat widely by the circulation of copies in manuscripts prior to the publication of the *FAMA*, which appears also to have been going from place to place in the same manner, at much about the same time. As there is a story that Böhme in his boyhood was visited by a strange old man who took him by the hand and told him that he should become "such an one as at whom the world shall wonder,"<sup>1</sup> he is alleged by pseudo-historians to have been in the keeping of the Rosy Cross, to have been brought within the secret circle and even to have been a prominent member.

The Böhme affirmation belongs to the region of casual rumour and unblushing speculation which environs my whole subject. Whatsoever came into the nets which were cast at random into the waters of research proved good fish for the makers of foolish memorials, and every catch was as much material on the market to be raked over by the next comer, whether or not he had been at the pains of fishing a little on his own account. In this manner the supposititious finds have done duty over and over again, and the more frequently they have passed from hand to hand, the less has anyone been disposed to call them in question.<sup>2</sup> Moreover, the subject itself was by its nature

<sup>1</sup> See *THE LIFE OF JACOB BÖHME*, pp. xii, xiii, prefixed to *THE WORK OF JACOB BÖHME*, so-called edition of William Law, 4 vols. 4to, 1764-81. This is evidently the root of the fable concerning a baptism. Jacob was serving in the shop of his master, and the mysterious stranger insisted on buying a pair of shoes, after which he called the youth into the street and gave him the message that I have quoted. The story is Jacob's, and I suspect that the latter part at least took place in one of his visions.

<sup>2</sup> Perhaps the most typical examples are: (1) Raymundus Lullius and his *Rev physicorum*; (2) the legend concerning Comte de Falkenstein; and

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only too open to uncritical adaptations. The title of Rosy Cross represented a Secret Order; it dealt in metallic transmutation, and alchemy was a cryptic literature: to merge one into another was more easy than the descent of Avernus. It happened also that certain Hermetic Masters appealed on occasion to their pledges,<sup>1</sup> whence it was concluded (1) that they obtained their knowledge by the path of initiation; and (2) that the initiating centre was the Order of the Rosy Cross. Again there are *bona fide* traces of mystical and other associations in Germany and elsewhere during the fifteenth and sixteenth centuries. Some of them were presumably more or less secret in character, but we know next to nothing about them; <sup>2</sup> some were a loose incorporation within the bonds of a common enthusiasm, e.g. the Brethren of the Common Life. I do not suppose for a moment that there was one of them which was secret in the sense claimed by the Rosicrucian Order, or even by modern Masonry; they were of the nature of sects or schools, in comparison with which the Monastic Orders, with their conventual houses and the curriculum maintained within them, bear outward marks

(3) Dee's supposed dedication of Roger Bacon's *EPISTOLA* to the Brethren of the Rosy Cross, which have been disposed of once and for all in my first chapter.

<sup>1</sup> It would be possible to collect a considerable *catena* of references in illustration of this fact, yet it would leave the whole question open. The pledges were either given to an incorporated Secret Society or by the pupil to his individual master. Now, it so happens that there is no particle of evidence to guide our choice between these alternatives, except that the alchemists refer occasionally to their Masters and never to a Secret Order of which they were members. There is no question that the Hermetic Secrets—whatever their value—were communicated from keeper to heir—sometimes *in articulo mortis*, as in the case of Elias Ashmole.

<sup>2</sup> Compare C. A. Thory: *ACTA LATOMORUM*, 2 vols., 1815. He mentions old German Secret Societies and a Hermetic Degree called *Yeldes*, a term to which I can attach no meaning. We hear otherwise of a mystical sect, said to have been established by Steinbach in the sixteenth century and to have been suppressed *circa* 1566, after being attacked by a pastor named Jutz.

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of a more considerable mystery. But the drag-net to which I have alluded has taken in all these sources and the hand of the Rosy Cross has been seen in all, for the purpose of furnishing it with the credentials of a spurious antiquity.<sup>1</sup>

We shall see in what manner the particular concerns of material and mystical alchemy entered into the general dedication of the Rosy Cross. Prior to Jacob Böhme there was a more direct and representative exponent of both aspects in the person of Heinrich Khunrath. The name may signify little but a vague portent to most readers in England, except in so far as I have attempted on my own part to make it less unfamiliar. Khunrath's record in Hermetic archives is either in the Latin or German languages, while he was disposed to the disastrous literary fashion set by Paracelsus a few years previously: that is to say, he interspersed his Latin with German, and *vice versa*, so that he is a crux to the reader of either language only, not to speak of his other difficulties, which are common, less or more, to the subject. Even for an alchemist he was of a strange and exotic kind, and because of certain symbolical plates which are attached to his chief work he has been connected with the Rosicrucian Brotherhood, either as a precursor or a member.<sup>2</sup> Éliphas Lévi says

<sup>1</sup> The purpose is served occasionally by the myth direct. For example, according to Karl Kieswetter, Johann Karl Friesen was Imperator of the Rosicrucian Order in 1468. The authority is another of his unique MSS., this time under the title of *CLAVIS SAPIENTIÆ, OR DIALOGUE BETWEEN WISDOM AND AN IMPORTANT DISCIPLE*. It contains a collection of alchemical processes, which Kieswetter terms precious, adding that some of them were divulged by John Kunckel von Löwenstern, 1633-1702, the discoverer of phosphorus. I have not been able to trace the Dialogue, though I have heard of it in a printed form. It would belong to the great output of the seventeenth century and would certainly not contain the alleged Rosicrucian reference, which is peculiar to the alleged MS.

<sup>2</sup> Prior to the period of Éliphas Lévi the ascription rested solely on the so-called Rose-Pantacle, which is one of the page plates illustrating the *AMPHITHEATRUM*. Subsequently to that time it is referable to the French occultist's imaginative use of words.

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that he deserves on every consideration to be hailed as a Sovereign Prince Rose-Croix, but this calls to be understood in a symbolical and not the historical sense—as if it were a point of fact respecting the Order and its headship.<sup>1</sup> The brilliant French occultist specifies indeed that he applies the title scientifically or mystically, much as it might be conferred on himself, and as he has said that he would seek to merit it.<sup>2</sup> In any case he did not use it by allusion to the historical Order.

Khunrath was an illuminated Christian Kabalist, and in so far as the Secret Doctrine of the Brotherhood shewed forth the mystical theosophy of Israel under the light of the New and Eternal Covenant, so far the author of *THE AMPHITHEATRE OF ETERNAL WISDOM* is on common ground with Rosicrucians and was to this extent their precursor. Being also, as I have said, an alchemist, though bizarre in his manner of expression, so far as the Fraternity represented Hermetic Mysteries—which it did indeed and certainly—so far it was in sufficiently near relationship to the German Hermetic philosopher. But Khunrath was born in Saxony about the year 1560; he died in 1601 before Rosicrucianism had emerged—at least definitely—above the horizon of history; and there is no evidence

<sup>1</sup> “He is a Sovereign Prince of the Rosy Cross, worthy in all respects of this scientific and mystical title.” And concerning *AMPHITHEATRUM*: “A more complete and perfect initiation cannot be found elsewhere, unless it is in the *SEPHER YETZIRAH* and *ZOHAR*. (See *HISTORY OF MAGIC*, Bk. V, c. 4.) I have quoted from my own translation, published in 1913 and reprinted in 1922.

<sup>2</sup> “Albeit we have received initiation only from God and our researches, we shall keep the secrets of transcendental Freemasonry as we keep our own secrets. Having attained by our endeavours to a grade of knowledge which imposes silence, we regard ourselves as pledged by our convictions even more than by an oath. Science is a *noblesse qui oblige*, and we shall in no wise fail to deserve the princely crown of the Rosy Cross.”—*Op. cit.*, Bk. V, c. 7. It should be added that *Prince Rose-Croix* was and is the title of perfection conferred on members of the Eighteenth Degree under the old Rite of Perfection, merged subsequently in the Scottish Rite.



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(a) that he was concerned in any secret movement which led up to its foundation or (b) that he caused its antecedent existence to transpire, supposing it to be much older than the available records shew. One student of the subject with whom I was once in correspondence—Dr. George Cantor, of Halle—even went so far in the opposite direction as to suggest that there is a veiled attack upon Khunrath in the CONFESSIO FRATERNITATIS R. : C. : under the disguise of a stage-player “with sufficient ingenuity for imposition.”<sup>1</sup> But this tract belongs to the year 1615, when the death of the supposed subject of reference should have tended to shield his memory, while the long period that had elapsed would have removed all point from the allusion, which is obviously to some man of the moment. Moreover, the obscurity of Khunrath, when he was yet alive, renders the proposition ridiculous; and finally the posthumous publication of the AMPHITHEATRUM<sup>2</sup>—a work delineating nothing but the mystical aspects of alchemy—should have drawn rather than repelled a Society which had protested against “ungodly and accursed gold-making.”

There is some evidence in his books that Khunrath was irascible and abusive—like Thomas Vaughan—in dealing with those from whom he differed; but there is nothing tangible to shew that he made any figure at his period.

<sup>1</sup> This subject is postponed for consideration in a later chapter. I need say here only that the denominations of “stage-player” and man of “ingenuity” are about the last which could be applied reasonably to Khunrath.

<sup>2</sup> AMPHITHEATRUM SAPIENTIÆ ÆTERNÆ *solius veræ, Christiano-Kabbalisticum, Divino-Magicum, nec non Physico-Chemicum, Tertriumum, Catholicum : instructore* HENRICO KHUNRATH, etc. Hanover, 1609. Lenglet du Fresnoy says that there were several editions, including one at Magdeburg in 1608, but I have not been able to trace them. They extend in their legend from that alleged to have been published at Prague in 1598 to that of Hamburg in 1710. The posthumous character of the work is made more probable by the fact that the only known edition was produced by an editor, namely, E. Wolfart.

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How obscure indeed he was seems evident from the few facts which have transpired concerning him. He was a native of Saxony, who led the errant life of so many struggling physicians before his day and after. Having taken degrees at Basle, he made a certain stay at Hamburg and settled ultimately at Dresden, where he is said to have died in poverty at forty-two years of age. He published three small alchemical tracts in 1599: one was entitled *SYMBOLUM PHYSICO-CHEMICUM*; another was on the Catholic Magnesia of the Philosophers; and the third was on the alchemical AZOTH, by which he understood the First Matter of creation—otherwise, the Mercury of the Wise.<sup>1</sup> One of these works at least was reprinted in the eighteenth century, but there is nothing to suggest that they were important at their own epoch, in the opinion of that epoch. His really memorable treatise did not appear till 1609. He is to be distinguished from Conrad Khunrath, a contemporary writer on the distillatory art and the Magian fire, whose works began to be collected in 1605, but they are not of consequence to our subject.<sup>2</sup> It was the *AMPHITHEATRE OF ETERNAL WISDOM* which occasioned the glowing panegyrics by Éliphas Lévi, who chose also for a motto on the title-page of his *HISTORY OF MAGIC* a definition which Khunrath gives of his own book: *Opus hierarchicum et catholicum*—a catholic and hierarchic work. Lévi points out, however, that in the matter of official religion, the German theosopher was a resolute protestant, adding that herein he was “a German of his period rather than a mystic citizen of the eternal

<sup>1</sup> *SYMBOLUM PHYSICO-CHEMICUM*, Hanover, 1599; *MAGNESIA CATHOLICA PHILOSOPHORUM*, Magdeburg, 1599; *CONFESSIO DE CHAO PHYSICO-CHEMICORUM CATHOLICO*, Strasburg, 1599.

<sup>2</sup> *MEDULLA DESTILLATORIA ET MEDICA* appeared in 1594. The two writers have been confused together, but Conrad seems to have survived Khunrath for many years. Professor Ferguson suggests that they were brothers, offering no evidence.

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kingdom.”<sup>1</sup> This is the *dictum* of a *magnus Apollo* rather than an *apologia*; but Lévi recognised assuredly that on another side of his nature Khunrath abode in the freedom of a spiritual Zion and not under the ægis of reform—in Germany or elsewhere. I have long felt that his apocalyptic presentation of the Kabalistic and Hermetic Mystery should be known among Students of the Doctrine in England; but the brief notice which is possible in the present place can only summarise the design. It will illustrate one understanding of alchemy which occupied the precincts and threshold of the Rosy Cross at the end of the sixteenth century.

As an exponent of the Hermetic doctrine of analogy, Khunrath believed in the physical Stone of Philosophy, but in his chief work at least he was concerned with the mystical side. He delineates the process as follows: (1) Purification of the personal part, that we may attain the vision of God; but he means that this vision is within and is a Presence in the hidden sanctuary of our noumenal being. (2) The closing of the avenues of sense, stillness of soul, sanctification, illumination, tincture by Divine Fire. (3) Hereof is the path of attainment, and it will be seen that it is a work of God, by which the soul is intincted and becomes itself the Stone, transmuted and transmuting. (4) But because it is a Divine Work and because God is the motive power and all the inward activity, the Stone is called the Living Spirit of the Elohim, and (5) the inbreathing of Jehovah, the Divine Power, the Word of

<sup>1</sup> HISTORY OF MAGIC, Introduction, p. 29. In one of his earlier moods Éliphas Lévi represents Khunrath as merely affecting Christianity, his Christ being really the Abraxas, “the luminous pentagram radiating on the astronomical cross, the incarnation in humanity of the sovereign sun.”—TRANS-CENDENTAL MAGIC: ITS DOCTRINE AND RITUAL, p. 348 of my revised and annotated translation, 1923. I mention this to register a definite denial. The Christ of Khunrath is the Christ of Nazareth, exalted in the centre of the sun, to indicate that He is the Sun of Righteousness.

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God in Nature. (6) That Word is made flesh—so to speak—in the virginal womb of the greater world and (7) is manifested as Jesus in the virginal womb of Mary, but also (8) in the soul of man as a light superadded to that of Nature. Hereby is communicated the knowledge of God and His Christ.<sup>1</sup>

In addition to these heads of a thesis I offer for the consideration of my readers three reduced plates out of a total series of nine very curious engravings on copper, forming an integral part of the work with which I am concerned. They represent (1) the Oratory of an Alchemist, the device belonging to which is *laborare est orare*, carrying however—as I think—the sense of its counter-distinction, namely, that prayer is work. (2) The Gate of Eternal Wisdom, being that of the knowledge of God; but he who opens any gate outside himself is working away from the centre and does not reach his end. (3) The sum and substance of the whole concern, termed by Éliphas Lévi the Rose of Light; but it is an explanation of one symbol in the terms of another. This symbol signifies the central point of all wisdom, human and Divine, which point is Christ.<sup>2</sup> The suggestion of the designs as a whole is that the work of the spiritual alchemist—as shewn by the first plate—belongs to the path of devotion, notwithstanding the material vessels with which the kneeling figure is surrounded, but on which

<sup>1</sup> It is therefore Christ Mystical—that is to say, realised in the heart. This is the incarnation which has to take place in each one of us, and here is the efficient answer to the astronomical Christ of Lévi—crucified presumably in the heavens at the vernal equinox, as hazarded by Godfrey Higgins. There are several analogies between the doctrine of Khunrath and that which passed into expression a few years later in the revelations of his contemporary, Böhme.

<sup>2</sup> The so-called Rose of Khunrath is discussed in the next chapter. There is no question that the Rose of five petals and the Pentagram are both Christ-symbols, and both belong to the doctrine of the Rosy Cross at different stages of development. The pantacle of Khunrath is to be understood in an interior sense, as concerned with that Christ-Spirit which illuminates the world which is within.

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his back is turned, somewhat significantly. I conclude that inward work is adumbrated. The suggestion of the second plate is that the Gate of Wisdom is one which is opened by prayer, but the latter is not to be understood in any formal and conventional sense. The gate opens in the darkness and seems like a journey to the centre, meaning the inward way and the great path of contemplation—but *contemplare est amare*. The third design indicates that Christ is not only the Way but the Truth—understood centrally—and the very Life itself. This is Christ Mystical and the Christ of Glory, no longer the Man of Sorrows and acquainted with infirmity. Yet is He still in the human likeness and not the Mystic Rose in the centre of the Macrocosmic Cross.<sup>1</sup> One reason is that as what is called theologically and officially the scheme of redemption is an operation within our humanity for the manifestation of a glory to be revealed, so in the uttermost attainment humanity is completed, not set aside. The Christ manifest is not apart from the Lord of Glory, and the Christ within is ever the Son of Man in us. So also our great Exemplar in Palestine could not do otherwise than come to us in human form, or He would have been never our pattern and prototype. He could not do otherwise than speak in the clouded symbols of our earthly language, or He would have brought us no message, except in the pageant of His life, though this indeed—in its plenary understanding—is the greatest message of all.

There is no question that in the opinion of Khunrath the living knowledge of Christ gave that of the Philosophical Stone in the ordinary alchemical understanding

<sup>1</sup> The figure is suspended in the sun with arms extended in the cruciform sign, and about it are written the words: *Erat ipse vere Filius Dei*. In the deep allegories of the Rosy Cross this symbol is that of the Christ-nature manifested in man incarnate. It is the glorified state of humanity, which has become the Cross. There is no distinction between this Cross and the Rose in the state of attainment.

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of this term—in other words, for a medicine of metals and of physical human nature.<sup>1</sup> But—as I have said—he is dealing only with the mystical side of attainment in his AMPHITHEATRE OF ETERNAL WISDOM, though in such language that the likeness of alchemy shall be preserved. Many of the old seekers may have sought to understand him literally, and they went astray accordingly.

The thesis is veiled under the guise of a new translation—with commentary—of certain passages extracted from the BOOK OF PROVERBS and the Apocryphal Book of WISDOM. The versicles are arranged so that there shall be one for each day in the year, and each—with its annotation—might well afford food for thought, even at this time, amidst all the hurry of our ways. The new rendering is printed side by side with the VULGATE and is in itself, I think, negligible.<sup>2</sup> The commentary explains that in

<sup>1</sup> The Son of God is called the Magnesia of Philosophers, the predestined and perfect subject of the Philosophical Stone. This *lapis philosophorum* is declared to be identical with the *Ruach Elohim* which brooded over the face of the waters during the first period of creation. The *Ruach Elohim* is called *vapor virtutis Dei* and the internal form of all things. The Perfect Stone is attained through Christ, and—conversely—the possession of that treasure gives the knowledge of Christ.

<sup>2</sup> For example, the *verba prudentiæ* in the Vulgate version of PROVERBS i. 3 is translated *verba intelligentiæ*, the Hebrew word *Binah* signifying both prudence and understanding. The *semitæ æquitatis* of PROVERBS iv. 11 become *semitæ rectitudinis*. The possession of wisdom in xvi. 16 appears as “acquisition” in the revision. *Scientia* is substituted for *disciplina* in i. 29. So also in the Vulgate rendering of WISDOM vi. 9 there is the word *cruciatio*, which is replaced by *inquisitio* in Khunrath’s translation from the Greek. The Vulgate *sacramenta Dei* of vi. 24 becomes *mysteria* simply, and “emanation” is read “defluxion,” vii. 25. I do not pretend to have checked the variations throughout, since it is obvious from these instances that it would serve no purpose. As regards the commentary, this note might be extended through many pages and yet give a few only among the curious findings of Khunrath in the consideration of individual verses drawn from his two sources. The synopsis in my text above will serve the simple purpose in view. Let us take, however, a single further specimen and one almost at random. The counsel of PROVERBS xxiv. 13 is *Comede fili mi, mel,*

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alchemy, as in religion, Man is the Matter of the work, that subject which is to be purified by Art, the side that is physical being brought into subjugation by that which is within and above. God is the Soul which vivifies; the Holy Spirit is the Bond of Union which leads to the Everlasting Kingdom, and makes possible admission therein—through the gate of regeneration. The co-operating office of the alchemist must be performed in the deeps and solitude of his own spirit—separated from sensible things—as by a withdrawal into God. The Way of Contemplation and Divine Colloquy will open the Book sealed with Seven Seals, which is the Divine Book of the Scriptures, Nature and the Self. The end is a marriage of Divine Wisdom with the soul, and therein is that Blessed Vision wherein all things are beheld.

In addition to the symbolical plates, the scriptural text and the commentary, there are certain curious tables, and the significance of one among these is likely to escape the penetration of all but the most careful reader. It is a summary of the whole subject, and it testifies that those who are called to the work must realise, under Divine leading, that the knowledge (1) of God, (2) of Christ Whom He has sent, (3) of the greater world, (4) of the self within each of us and (5) of the Stone sought by the Wise—though passing under so many names—is one knowledge, which is attained by virtue of a single gift, faculty or grace resident within seekers themselves and comparable to a clear mirror or fountain. Such was one aspect of *Ars magna Alchemicæ* in the year 1598, in the aftermath of the

*quia bonum est, et favum dulcissimum gutturi tuo*, according to the VULGATE, or in the AUTHORISED VERSION: “My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste.” The commentary explains that honey signifies the Doctrine of Eternal Wisdom, or the Bread of Life, and that when eaten by the mouth of the purified heart it gives back life to those who have been dead in sin and will redeem from that death which is eternal.

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MILITIA CRUCIFERA EVANGELICA, and on the threshold of the Rosicrucian Mystery.<sup>1</sup>

As neither Jacob Böhme nor Khunrath cast light on the historical origin of the Rosy Cross, or give evidence of connection therewith, we must proceed on our way with caution and examine some further suggestions. It has been customary to speak of Gottfrid Arnold's monograph on the Rosicrucians in his HISTORY OF THE CHURCH AND OF HERETICS<sup>2</sup> in terms of high praise, and it is certainly creditable for the period.<sup>3</sup> I refer to it, however, for two

<sup>1</sup> It may be added at this point that the Supreme Council of the Ancient and Accepted Rite of Freemasonry had somewhere once among its valuable MSS. at the headquarters in London a work entitled: *THESAURUS THESAURORUM A FRATERNITATE ROSEÆ ET AUREÆ CRUCIS TESTAMENTO CONSIGNATUS ET IN ARCAM FÆDERIS REPOSITUS SUÆ SCHOLÆ ALUMNIS ET ELECTIS FRATRIBUS ANNO MDLXXX*. See p. 69 of the Catalogue printed under the editorship of Mr. Edward Armitage, where it is described as a German MS. "with emblematic coloured drawings." It was not to be found when I made inquiries concerning it, and in its absence I can only infer that it bears a false date, which may be of course a transcriber's error. There is no question that the descriptive title of Golden and Rosy Cross is not heard of till the early eighteenth century, while the manifest activities of the society so denominated belong, as we shall see, to the year 1777 and subsequently. The probable true date is therefore 1780.

<sup>2</sup> *UNPARTEIISCHE KIRCHEN UND KETZER-HISTORIE*, 4 vols. folio. Frankfurt-am-Mayn, 1700-15. The monograph in question will be found in Vol. II, Book XVII, cap. 18, i.e. *VON DENEN ROSENCREUTZEN*, pp. 613-28. See also Vol. IV, sect. III, No. XI, pp. 889, 900; and *ibid.*, p. 1035.

<sup>3</sup> Perhaps, after all, it belongs to the same category as the oft quoted or rather mentioned reference of J. L. von Mosheim, which occurs in his *INSTITUTES OF ECCLESIASTICAL HISTORY*, Book IV, s.v. SEVENTEENTH CENTURY, Sect. I. This contrasts very appositely the Peripatetics or followers of Aristotle—more especially his modern expositors—with the Fire-Philosophers or Chemists, who "roamed over nearly every country of Europe," assuming the "obscure and deceptive title of Rosicrucian Brethren." Unfortunately, the last clause is of itself sufficient to indicate that the reference is singularly uncritical, considering the name of Mosheim. It is he, furthermore, who is responsible for stating that Böhme was one of the Rosicrucian leaders, adding that the personalities of the first group were succeeded by J. B. van Helmont, his son Franciscus Mercurius, by C. Knorr von Rosenroth, Quirin Kuhlmann, Henry Noll, Julius Sperber and numerous others. With the sole exception of Sperber, who belongs to the informal debating society which filled Germany with printed polemics on the claims of the Rosy Cross, there is



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reasons only: (1) Because Arnold suggests that Valentin Weigel may have founded the Rosy Cross; and (2) because he mentions—on the authority of a certain Breklingius<sup>1</sup>—that Ægidius Gutmann was a member. There is not the least evidence in favour of either ascription. Weigel was a Lutheran mystic of his period, who—like Jacob Böhme—offered too strong meat for the consumption of his co-religionists, and his writings were laid under an interdict in Saxony, about 1624. He was born in 1533 and died in 1588, or many years before the Rosy Cross had been heard of—even as a symbol. He is said to have illustrated his extravagance by maintaining that Jesus Christ came down from heaven ready clothed in flesh and blood.

The day of Luther and Melancthon was not a day of light, much less of wisdom in the spirit, so it came about that Weigel had his followers, some of whom saw to the publication of his works, while others proclaimed his coming as an advent of Christ. It is said that they were persecuted by the alternative class of maniacs who held to the Bible only, on condition that it was their exclusive province to affirm its meanings. There seems little to distinguish Weigelian theosophy from that of NAOMETRIA—so far as we can judge concerning it or concerning the MILITIA CRUCIFERA EVANGELICA. It has been regarded as a kind of marriage between Dionysian mysticism and Paracelsian reveries belonging to occult science. As such there seems no inseparable reason why Weigel should not have been founder and Grand Master *ad*

again no particle of evidence. But for Mosheim, as for so many, every alchemist, Kabalist and exponent of *Magia* was identified with the Brotherhood.

<sup>1</sup> Friedrich Brekling wrote REGINA PECUNIA, 1663; BIBLIA PAUPERUM, 1664; and LIBERTAS ET POTESTAS ECCLESIE VINDICATA, published in the same year. It will be seen therefore that he is a deponent long after the alleged event.

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*vitam* of the Rosicrucian Order, except that he was too early.<sup>1</sup>

We are in much the same position with regard to Ægidius Gutmann, who is a little earlier in the chronology of German mysticism, a Suabian who was born at Augsburg in 1490 and died four years earlier than Weigel in 1584. His sole but sufficient memorial is REVELATIONS OF DIVINE MAJESTY, being a theosophical eduction of the inward sense of Genesis. According to R. A. Vaughan, he “mingled, in hopeless confusion, religious doctrine and alchemic process, physics and scripture, tradition, vision, fancy, fact.” I do not offer this citation as one who is satisfied with the verdict, because Gutmann has also strange, real lights scattered through his vast text, and there is no need to say that Vaughan—who knew the mystics only on their outer side—was in no wise qualified to find a guide therein. It enables us to see, however, the metaphysical personality with which we are dealing in Gutmann. He connects with alchemy on the spiritual side of its symbols, and when Arnold calls him a Rosicrucian it is manifestly incorrect

<sup>1</sup> I do not wish it to be inferred that Weigel is in any sense beneath contempt. On the contrary, he is a figure of some importance in the theosophy of his period and comparable as such to Gutmann. It is idle to judge these people on the side of their extravagance only. We need to know more about them, and that at first hand, in order to understand German theosophy and Hermetism at the end of the sixteenth century, and in order to appreciate the not unfruitful fact that the Brotherhood of the Rosy Cross, which brought all these enthusiasms and also their spiritual lights into a kind of informal centre, was by no means merely a school of Paracelsus, merely an occult cabal or an association claiming to possess the secret of transmuting metals. The tracts of Valentine Weigel are: (1) CHURCH OR HOSPITAL; (2) MASTER-TRACT ON TRANQUILLITY; (3) A GOLDEN STYLUS, *leading to the Knowledge of all things without Error*; (4) DIALOGUES ON CHRISTIANITY; (5) THE UNIVERSAL CONCERN; (6) A SHORT WAY TO UNDERSTAND ALL THINGS; (7) A LITTLE BOOK OF THE LIFE OF CHRIST; (8) A SHORT TREATISE ON PRAYER. He is treated somewhat tenderly by Jacob Böhme, in his Second Epistle, more especially on the subject of St. Mary as an Eternal Virgin and on the New Birth. See EPISTLES OF JACOB BEHMEN, English Translation, 1649.

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in the corporate sense, though otherwise Gutmann represents the set of notions, the mental feelings and attitude to which the Order at a later period gave a more definite expression. In other words, he was a precursor but not a member, and—as I have mentioned elsewhere—his REVELATIONS<sup>1</sup> became a sort of Rosicrucian textbook, an inspiring spirit, much as L. C. de Saint-Martin's DES ERREURS ET DE LA VÉRITÉ was like a gospel for the theosophical side of High-Grade Masonry towards the end of the eighteenth century. The IMITATIO of St. Thomas à Kempis and the anonymous THEOLOGIA GERMANICA were other textbooks. I do not doubt that THE CLOUD OF UNKNOWING would have been of no less repute in the Order, had it been possible for an unprinted English text to have been known among them. The Rosicrucian maxim—*Summa Scientia nihil scire*—indicates that it would have been accepted in its true and vital spirit. I conclude that Weigel, Gutmann and the Rosy Cross were fashioned in one likeness and carried the same seals.

There are other claimants by proxy—meaning by their sponsors in speculation—but they will not detain us long. To his own satisfaction—and it would appear that he stood by himself therein—the Abbé Lefranc presented Faustus Socinus to an unbelieving world as the veritable founder of Emblematic Freemasonry, and having gone so far he turned an inquisitive eye on the field of possibilities opened by the Rosy Cross. He was not long in discovering that the same mouthpiece of heresy had also spoken great things of the

<sup>1</sup> According to Lenglet du Fresnoy, the REVELATIONS appeared at Hanover in 1609, but the copy in the British Museum is dated from the same place in 1619. As there is no trace otherwise of a second edition till that of Amsterdam and Frankfurt in 1675, I conclude that the French bibliographer erred or that his printer blundered. The full title is OFFENBARUNG GÖTTLICHER MAJESTAT, DARINNEN ANGEZEIGT WIRD, WIE GOTT DER HERR ANFÄNGLICH SICH ALLEN SEINEN GESSCHÖPFEN, MIT WORTEN UND WERCKEN GROFFENBARET, etc. Edited by M. B. M. F. C. I. 2 vols. 4to. Buchladen, Hanover, 1619.

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occult and mystical Order, which had no other author and head. This was in the middle years of the eighteenth century. It signified little to his purpose that Socinus had carried his findings in doctrine beyond the gates of death many years before Rosicrucianism began to be a name in Europe.<sup>1</sup> The virus of such inventions has often a counter-nostrum provided by inventions of an opposite kind; and we have therefore in this case the allegation that John Tauler—who is connected otherwise with the Brethren of the Common Life—was no stranger to the mystical concerns of the Rosy Cross and had a first hand therein. Such a myth being transparently absurd, the responsibility was shifted to an obscure namesake—possibly to the concealed personality behind *THE FOLLOWING OF THE POOR LIFE OF CHRIST*, which has been passed as the work of Tauler. Finally, there is Joachim Junge, who was born at Lubeck in 1587 and died in 1657 at Hamburg. When the *FAMA* was printed he was therefore some twenty-seven years of age.<sup>2</sup> In 1619 he is said to have planned a society for the advancement of natural science, to have substituted experiment for antiquated theories and to have been ranked by Leibnitz as the equal of Copernicus and Galileo. This is the sole colour for his alleged connection as founder with the Brotherhood of the Rosy Cross. He was a natural philosopher, geometrician and scientific botanist. His one link with occultism is that he was at

<sup>1</sup> As a fact, he makes it part of his evidence, because Socinus died in 1604, and this—according to Lefranc—was the epoch of the Rosy Cross, meaning presumably that it is the hypothetical date when the 120 years had expired since the alleged death of F. R. C. C. in 1484. Lefranc did not know that it is also the date of *NAOMETRIA*.

<sup>2</sup> M. Sédir is mistaken when he says that Junge was thirteen only “at the epoch of the apparition of the *FAMA*.” He is still more seriously in error when he follows Hæfer respecting the writings of Tauler. According to this extraordinary biographer, the fictitious treatises ascribed to the disciple of Rulman Merswin are his authentic works and the genuine writings are forgeries. I prefer Surius to Hæfer.

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issue with the Peripatetics of his day, preferring experience to scholastic debate.

In the year 1614, when the spirit of the new age gave up the first Rosicrucian documents, it produced also Michael Maier, the greatest of the literary alchemists at this or perhaps any period. I shall deal with him at length later on. Between the date just mentioned and the publication of *AMPHITHEATRUM* in 1608 there intervened two other alchemical writers and editors, to whom a false importance has been attributed in connection with Rosicrucian problems. We have to thank that patient but indiscriminating collector Solomon Semler for providing materials to some zanies of historical research by his reference to alleged travels and adventures of Nicolas Barnaud in search of Hermetic philosophers and to the activities of that impassioned idolater of Paracelsus who called himself *Benedictus Figulus*—a name which I have mentioned previously. They are both of moment to our subject, as representing the kind of occult atmosphere in which the Rosicrucian movement grew up. Barnaud was of Crest in Dauphiny—or more especially in the department of Drôme, according to present allocations. The dates of his birth and death are alike unknown, but he is said by Semler to have been travelling on the quest of Philosophers or Hermetic Masters in and about the year 1591, and to have had the intention of incorporating them into some kind of society. He is said also—in this year, or alternatively in 1601—to have issued an open letter to all French alchemists, exhorting the alleged Masters to employ their art in the interests of the Church of Christ and Prince Henry of Nassau.<sup>1</sup> What actually happened

<sup>1</sup> Semler dwells upon the fact that “about this time and onwards”—namely, 1600—various German princes became “lovers of secret chemistry.” In addition to the Emperor himself he cites Ernest, Electoral Prince of Cologne; Duke Frederic of Würtemberg; Julius of Brunswick; the Landgrave Maurice of Hesse. Conradus Schuler, a Hermetic writer and collector, bears similar testimony.

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was that in 1601 he issued a LETTER ON OCCULT PHILOSOPHY, which was addressed by a certain father to his spiritual heir or son.<sup>1</sup> Whether he was the father in question or merely an editor of the document remains doubtful.<sup>2</sup> He is known more especially as an editor—so far as his alchemical connections are concerned—and he brought some rare texts to light, e.g. the QUADRIGA AURIFERA, 1613, including tracts of George Ripley; but he wrote also on his own part an ELUCIDATION OF THE SECRET OF PHILOSOPHERS, while if bibliographers apart from occultism are to be trusted in their allocations he was the author of two very different works under the name of Nicolas de Montaud.<sup>3</sup> Notwithstanding his alleged but entirely mythical Epistle to the Masters for their enlistment in the service of the Church he was—in this case—on the side of drastic reform, recommending among other things the secularisation and marriage of the clergy. It is possibly for such reason that he has been even accredited with the authorship of THE THREE IMPOSTORS, that other mythical work which no one has read and no one has seen, but which is said to have been of peculiar infamy.

The authority for the travels of Barnaud—outside Semler

<sup>1</sup> DE OCCULTA PHILOSOPHIA, EPISTOLA CUJUSDEM PATRIS AD FILIUM, a NICOLAO BARNAUDO *Medico a Crista Arnandi Delphinatæ Gallo, nunc primum in lucem edita in gratiam omnium philosophorum, maxima vero Bataavorum*—that is to say, Leyden, being the place of its publication in 1601.

<sup>2</sup> There is perhaps no substantial ground for affirming that he was author rather than editor, except the cloud of false-seeming which surrounded the publication of documents supposed to be antique all about the period in question.

<sup>3</sup> The works in question are: (1) CABINET DU ROI DE FRANCE and (2) LE MIROIR DES FRANÇAIS. Both appeared in 1582, the prefaces being dated October and November of the previous year. The CABINET was dedicated to Henri III and the MIROIR to the “reigning Queen.” The first deals more especially with the corruption of the ecclesiastical hierarchy and the second with the miseries and burdens of the French people. It is perhaps on his alleged authorship of these revolutionary works that Barnaud is described as belonging to the reformed religion.

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—in search of philosophers and the secrets of the *Magnum Opus* is said to be ECHO FRATERNITATIS R.: C.: which appeared in 1615.<sup>1</sup> There is nothing improbable in the story; the amateurs of the Hermetic Art were indefatigable in activities of this kind, and the wanderings of Bernard Trevisan in the fifteenth century are a memorial at large of the great zeal in quest. But Barnaud went, as we have seen, on a general research of Masters and not of Rosicrucian adepts, as mendacious witnesses have testified, while the EPISTLE of 1601 is an altogether different document to that which has been described: it is not written to alchemists at large, nor does it enlist anyone in the service of Church or State.<sup>2</sup> It opens with a promise addressed to a Son of the Doctrine on the part of his mystical father—that he will reveal to him the secret of all secrets, the most holy and excellent treasure, on the sole condition that he will hand it on to no one. The revelation of the secret opens in characteristic terms as follows: “Take in the Name of Christ our Blessed Stone, our Honourable Stone, Glorious and Incombustible Stone, that Stone which is hidden by all Philosophers and described only in parables: This Stone is most excellent Roman Vitriol.<sup>3</sup> Here is the Stone, my dearest Son, which all philosophers have concealed.”<sup>4</sup> There is absolutely no reference to the Rosi-

<sup>1</sup> ECHO DER VON GOTT-HOCHERLEUCHTETEN FRATERNITET DES . . . ROSEN CREUTZES. Dantzic, 1615. It included a German version of the CONFESSIO FRATERNITATIS R.C., according to Lenglet du Fresnoy, but his reference is to a second edition, published in the following year. The statement is untrue in respect of both editions, and there is also no allusion to Barnaud.

<sup>2</sup> In the editor's preface, which of course is addressed generally to presumed readers, i.e. students of alchemy, there is a recommendation of this kind respecting (1) the Prince of Nassau and (2) the Duke Maurice.

<sup>3</sup> Rulandus gives Green Atrament and *Vitriolum Album* as alternative names. Alchemically, Metallic Vitriols are said to be Salts of Metals.

<sup>4</sup> Compare TRACTATUS CHEMICUS and the process beginning: *Filat meares, vel substantia una ex duobus*. There is also the PHILOSOPHICUM POCULUM of Nicolas Barnaud, which is POCULUM AMARITUDINIS. The separate letters of these two words form the following sentence: *Amore Mulieris*

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crucians, and the extant remains of Barnaud will be searched to no purpose concerning them.<sup>1</sup> We are therefore in a position to estimate Kieswetter's talent for scandalous invention when on the authority of his supposititious manuscripts he affirms (1) That in the year 1601 Barnaud printed a Latin letter addressed to all Rosicrucians in France; (2) that he had therefore entered into close relation with the Order and was probably its Emperor; and (3) that his perambulation of Germany some ten years previously was undertaken in search of "the Hermetic Masters of the Rosy Cross."<sup>2</sup>

I suppose that Benedictus Figulus, as we know him by his memorials, was almost as the poles asunder from Nicolas Barnaud, the only link of connection between them being that they were both alchemists and both editors of curious

*Ardens Ruffus Juvenis. Transfigitur Venas Disrumpit Irascitur Nigrescit Inalbat Sanguinem Postremo Ostendit Clarum Unctuosum Lapidem Universalem Medicinorum.* This is probably a device of Barnaud, introducing his editorial work.

<sup>1</sup> In addition to the *EPISTOLA . . . PATRIS AD FILIUM*, the extant alchemical writings and compilations of Barnaud are: (1) *BREVIS ELUCIDATIO ARCANI PHILOSOPHORUM*. Leyden, 1599. I have mentioned this in the text above. (2) *TRIGA CHEMICA, seu De Lapide Philosophorum Tractatus Tres* Leyden, 1600. (3) *QUADRIGA AURIFERA*. Leyden, 1599, being tracts by various authors. (4) *AURIGA CHEMICUS, id est, Tractatus Chemicus, Theosophiæ Palmarium Dictus Anonymi cujusdam Philosophi antiqui . . . nunc primum editus*, 1601. It contains fifty-eight propositions, mostly drawn from the *TURBA PHILOSOPHORUM*, and descants thereon.

<sup>2</sup> After notifying his astonishment that Rudolph II was never a member of the Order, Kieswetter proceeds to class Gerhard Doon and Thaddeus von Hayeck—as well as Michael Maier—among undoubted Brethren of the Rosy Cross, his evidence being of course wanting. Compare Hermann Fictuld: *AZOTH ET IGNIS*, to which is appended *AUREUM VELLUS*. Leipzig, 1748, p. 147, where it is said that after the death of Duke Charles of Burgundy, the possessors of the Great Secret—presumably like Doon and von Hayeck—retired with their exalted science, and a new Order was founded under the name of the Rose-Cross of Gold. But the denomination Rosy and Golden Cross belongs more especially to the eighteenth, not the seventeenth, century and appears to have represented two branches of the Order, which were at work together, as we shall see. We shall find, however, that Madathanus mentions the Golden Cross in 1621.



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literary remains belonging to the Hermetic tradition. That either of them had put their hands to the practice, so-called, in the physical sense, I take leave to doubt, and in any case there is no evidence before us to suggest that they had. Barnaud was on the blind work in metals and wrote the common stuff of his period in that interest. Figulus was characterised by a devotional mind which lifted his occult wares above the dull and unintelligible groove of merely material dealings. Paracelsus was his great master; but for him—in his untutored zeal—all the literary vestiges which came into his hands shewed great lights, and he cherished superfervid hopes that he would reach the end of philosophy.<sup>1</sup> He also made journeys, seeking the wisdom of adepts and his beloved Sons of the Doctrine. According to his own description, he was poet, theologian, theosopher, philosopher, and even eremite, but not a doctor in alchemy or a student of that art. He was—I think—on a heavenly quest, “by means of the grace of God.” He has been placed in the witness-box on the side of Rosicrucian antiquities by people who never in their lives have taken the pains to consult his various texts, but have depended on vague and antiquated reports which they have shaped and coloured to their liking. He is said to have mentioned that there was an association of physicians and alchemists in the fourteenth century, whose object was to discover the Philosopher’s Stone. There is nothing more likely and nothing follows therefrom, unless it is the indubitable fact of their failure, which might serve as an object lesson. But Figulus is said further to have affirmed that this obscure body of research was merged

<sup>1</sup> Thus—in a PROLOCUTORY AND DEDICATORY SPEECH, prefixed to the GOLDEN AND BLESSED CASKET—we find him guaranteeing to reward those who would assist him in the recovery of Paracelsian MSS. with “a grateful compensation when we (D.V.) shortly reach our goal in philosophy and medicine.”

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in the Rosicrucian Order about 1607.<sup>1</sup> The statement is invention as usual; the Paracelsian alchemist never bore testimony to the Order in any shape whatsoever, nor did he ever write anything which certifies in a cogent and convincing manner to the existence of corporate, occult or mystical association during his own period or before it. I have taken all the mediæval centuries as my province and all the Renaissance period in the hope of getting back this subject behind the Lutheran Reformation or behind, as an irreducible minimum, the unspeakable Andrean epoch of Würtemberg theology, and the materials are before my readers. It does not leave one stone standing on another of the house fantastic built up in clouds of pretence by the makers of false myths, the custodians of forged documents and those who pretend that one of their "ancestors" was once an Emperor of the Order. I could have wished that they bore true testimony, for then I should have reached my term.

Benedictus Figulus belonged to the Catholic school of alchemy, and herein—as in other matters—he differed widely from the College of Initiation which was typified by the Rosy Cross. He has left us indeed in one of his

<sup>1</sup> Mr. C. F. Gould has been misled by this story and reproduces it in his *CONCISE HISTORY OF FREEMASONRY*, giving no authority. See p. 73 of the work mentioned. He says also that—according to Figulus—there was one secret society which had existed for over two thousand years. Gould had no axe to grind and was incapable of inventing evidence, but he had only a passing acquaintance with Rosicrucian history and took the word of others. Professor Ferguson has drawn attention to a passage in Semler which discovers Rosicrucian ideas in the preface to the collection of Figulus published at Frankfort-on-the-Main in 1608 under the title of *THESAURINELLA OLYMPICA AUREA TRIPARTITA*. According to Heckethorn, it has allusions to an alchemical society and this has been expanded, of course, into a Rosicrucian reference. The prefatory matter of *THESAURINELLA* is comprised in a Dedicatory Epistle and an Address *ad lectorem philochemicum*. There is no such allusion in either. We hear of Elias the Artist, of *veritas hujus artis*, of the German Monarch Aureolus Theophrastus Paracelsus, of *antecessores*, Sons of the Doctrine, etc., but of Rosicrucians nothing and nothing of Hermetic Societies.

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collections a most curious example of an Hermetic Mass, containing variations in the Introits, Collects, Antiphons and other parts of the ORDINARY: they have become Invocations for the Gift of Divine Light on the Secret of Philosophy. Figulus passes therefore, like Nicolas Barnaud, into the background, though he is left in a better position, as one who deserves by his dedications to be called a precursor of the Rosy Cross when it is taken at its best and highest—in the aspect, for example, presented by Robert Fludd, as we shall see later on. Barnaud, on the other hand, does not connect with the subject except in an accidental manner, as an alchemist on the material side and then only as speculative rather than practical, and chiefly as an editor of texts.

The general conclusion of Semler is that prior to 1597 there was a society of learned persons drawn from all classes, the members of which were engaged in the production of works on alchemy, theosophy and other subjects included, under the broad denomination of *Magia*. As he gives no reason to suppose that they were incorporated, his research tends simply to shew that like-minded people drew naturally together, went in search of one another and may, to some extent, have worked in common. The conclusion of M Sédin<sup>1</sup> is that there was no Rosicrucian Fraternity before 1600 or 1603, though Hermetic Fraternities had existed previously in several countries. But on the last count of his conclusion he can indicate only the supposed *Parliamentum Hermeticum* of Raymund Lully and his *Rex Physicorum*, which has—I think—been disposed of finally in my first chapter.

There are two last points and then we shall have finished the research in all its directions until the printed documents of the Rosicrucian Order come for consideration before us. As against all the rumours, speculations and mendacious

<sup>1</sup> HIST. DES ROSE-CROIX, pp. 42, 43.

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inventions, it looks for one moment as if we should meet with a genuine and unchallengeable reference to the Rosy Cross—in the irrecusable plainness of print—in the year 1610. It has been said that Francis Allary, described as a visionary, was the author of a book published in that year under the title of BROTHER AND COUNT BOMBASTES, KNIGHT OF THE ROSE-CROIX, NEPHEW OF PARACELSUS. It has the aspect of a chap-book or one of those contributions to the literature of colportage which are first cousins in alchemy to the Grimoires of Black Magic ; but as such it would be only the more remarkable if it should embody an allusion to the Rosy Cross, some four years before the Order began to be heard of by its own printed documents. It has been used accordingly to indicate the existence of a peculiarly early memorial. It is interesting also and even important after another manner, because the FAMA FRATERNITATIS tells us of FRATRES R. : C. : but not of a chivalry under that title. In the year 1616 we hear of the Founder of the Fraternity being made under very peculiar circumstances an *Eques Aurei Lapidis*, but the denomination of Chevalier de la Rose-Croix is a Masonic dignity which did not come into use until after 1750. On examination, however, we are confronted by another blunder, if indeed it is not to be characterised by a rougher term. In the year 1610 there appeared, presumably at Paris, a slender volume, containing a PROPHECY by the said Count Bombast, but it is anonymous and has no Rosicrucian reference in the title, which reads as follows : LA PROPHÉTIE DE CE GRAND BOMBAST [*sic*] *fidèlement annoncée par le Trompette François dès l'année 1609. Sur la mort de Henry Le Grand, et sur le Règne de Louis traisième, Roi de France et de Navarre à present regnant . . . s.l., 1610.* The publication forms therefore no part of our concern, but in the year 1701 there was issued PROPHEÉTIE DU COMTE BOMBAST, *Chevalier de la Rose-Croix, nevue de THÉOPHRASTE PARACELSE, publiée en*

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*l'année 1609, sur la naissance miraculeuse de LOUIS LE GRAND, les circonstances de sa minorité, l'extirpation de la Heresie, l'union de l'Espagne à la Maison de Bourbon. . . Expliquée et présentée au Roy par FRANÇOIS ALARY, Docteur en Médecine. À PARIS, 1701.* It follows that part of the title descriptive of the later publication has been transferred to the former in order to advance the claim and that an item of nomenclature which would have been historically of considerable consequence in 1610 is of no moment whatever in 1701, so far as Rosicrucian history is concerned. The unknown Dr. Alary most likely drew on his imagination for the decorative title which is conferred on the mythical nephew of Paracelsus; but CHEVALIER DE LA ROSE-CROIX, which is so familiar in High Grade Masonry after 1754, is not a little curious in 1701, from a Masonic standpoint, when it is moderately certain that there were not even three Masonic Degrees. The new edition of the PROPHECY is not a reprint of the first but reproduces its gist in the form of extracts, with commentaries thereupon. It has a dedication to the King and a preface, which seems to regard LE TROMPETTE FRANÇAIS (*sic*) of the 1610 title as signifying the original author.

There is finally the so-called DIARY of Hosea Lux and its alleged Rosicrucian pictures, the quest of which I followed, owing to a talismanic description by C. W. King.<sup>1</sup> He reports (1) that the unique manuscript was written between the years 1568 and 1612; (2) that it exhibits "the whole list" of existing Masonic Signs, but employed for Rosicrucian purposes. The "signs" enumerated by King are: (1) A bearded head placed upon a box on which are inscribed the letters X.P.S. (2) The same on a box inscribed with the Seal of Solomon. (3) The same, over an Ark of the Covenant. (4) The Pillars J. and B. (5) A human figure with uplifted hands, but having, instead

<sup>1</sup> THE Gnostics and their Remains, second edition, pp. 396, 397.

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of a face, the Seal of Solomon enclosing a retort. (6) A naked boy extended on a wheel. (7) An egg containing a circle, whence issue rays of light. Such are the designs which King characterises as originally Rosicrucian emblems, but “now embalmed in the repertory of the Freemasons.” My own examination of the DIARY, which is a minute, or midget volume, for many years in the collection of Mr. J. E. Hodgkin and now in that of his son, bears out neither dream, as might be expected from the particulars here enumerated. It is simply an alchemical manuscript, full of very curious designs in addition to those tabulated, but none of them are Rosicrucian in character, nor are any Masonic, except in rare cases belonging to universal symbolism. We know that pillars are everywhere, and so is the six-pointed star.

The sole conclusion which evidence permits us to draw from the inquiries pursued in this chapter is that Simon Studion and the reveries of NAOMETRIA are the *fons et origo* of the Rosicrucian claim and that its theosophical doctrine was held in common by many theosophists at the end of the sixteenth century, including zealots and enthusiasts. It is possible, however, to approach the subject of the symbolism from another and independent point of departure.

## CHAPTER IV

### SYMBOLISM OF THE ROSE AND CROSS

It is necessary to make a sharp distinction in opening the consideration to which this chapter is dedicated because of the uncritical methods which have been followed by several writers. They have met with certain vestiges of symbolism and tradition concerning (1) the Rose and (2) Cross in their natural separation from each other and have then sought to infer that the Rosicrucian emblem of Rose and Cross united is extremely old. Nothing of the kind follows in any rational sense of quest. I propose on my own part to look at the whole subject, critically and historically, under four heads, being (1) the story of the Rose in symbolism, so far as this symbolism connects with Rosicrucian tradition; (2) the Cross, under similar reserves; (3) the Rosicrucian symbol, as described and explained in Rosicrucian official publications and in works depending therefrom; (4) the antiquity of this symbol, with special reference to the question whether it was borrowed or devised by those who first used it in connection with the Rosy Cross of history.

We are concerned therefore with the Rose in the first place, and as I am dealing with a Christian Order, there is no occasion to dwell—except in summary form—upon its story in non-Christian symbolism, and above all in Pagan myth. I note therefore only: (1) That the Rose belonged as much to Iacchus as to Aphrodite.<sup>1</sup> (2) That, however,

<sup>1</sup> Respecting the silence of which the Rose was a symbol, compare the reticence and modesty by which the Perfect Mysteries of Love are environed and the stillness of that ecstasy implied by the higher understanding of Iacchic Mysteries.

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it was sacred especially to Venus, considered as the goddess of love. (3) That it was a palmary symbol in the Thracian cultus of Sabasius. (4) That one of the principal festivals of the Thracian Dionysiacs under the Roman dominion was called Rosalia. (5) That the famous Rose-Garden of Midas, the King of the Phrygians, contained roses of sixty petals. (6) That it was at once an erotic plant and a safeguard against intoxication. (7) That it was also a funerary symbol. (8) That the Brahminical Garden of Heaven contains a Silver Rose, but the authenticity of this story might prove doubtful.<sup>1</sup> (9) That the Rose in ancient Egypt is said to have been a symbol of regeneration, but I have not found adequate authority for this statement.<sup>2</sup> (10) That the Mexican Eve sinned by gathering Roses.<sup>3</sup> (11) That when the angel of the Lord announced to the Mexican Eve respecting a conception to come, he placed a Rose in her hand; but this bears all the marks of an imitative or spurious legend.<sup>4</sup> (12) That the world-wide repute of the Rose as a symbol of silence originated in a classical story that it was consecrated by Cupid to Harpocrates as a bribe not to betray the multitudinous adventures of his mother Venus; but this is a vulgarian explanation.<sup>5</sup> (13) That it does not account for the pre-Christian German custom of the Rose-emblem in the ceiling of banqueting halls—as a reminder that whatever was said beneath it must not

<sup>1</sup> It is quoted at length in my REAL HISTORY OF THE ROSICRUCIANS p. II.

<sup>2</sup> The authority—for better, for worse—is Mr. W. S. Hunter, of the *Societas Rosicruciana in Scotia*. He wrote on the Rose and its symbolism in the TRANSACTIONS of the *Soc. Ros. in Anglia* for 1898-9.

<sup>3</sup> See MEXICAN ANTIQUITIES, Vol. VI, p. 120 *et ante*.

<sup>4</sup> *Ibid.*, p. 177.

<sup>5</sup> The Rose—both red and white—was sacred to Harpocrates. See Nimrod: ALCHYMUS, i.e. HISTORY AND FABLE, Vol. IV, p. 557. The Hon. Auberon Herbert, who wrote under this name, speaks of red and white roses blossoming in the garden of Knights Templar, but it appears to be reverie. Whatsoever was dedicated to Harpocrates was sacred also to silence, as there is no need to say.



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be repeated elsewhere.<sup>1</sup> (14) That the white Rose was especially sacred to silence. (15) That the colour of the red Rose was derived from the blood of Adonis, when wounded by the wild boar, or alternatively from that of Venus, who in her haste to assist Adonis was pierced in the foot by the thorn of a white Rose, which sprinkled the flower with her blood, and it has been incarnadined ever since. (16) That otherwise the white Rose was made red by Cupid upsetting a cup of nectar in the course of his dancing before the gods.

It will be seen that in this enumeration we have been dealing, for the most part, with varieties of legend and frivolities of cheap symbolism. If we turn now to the canonical Scriptures of Israel we find only two references, of which one is apart from symbolism.<sup>2</sup> There is the familiar promise that "the desert shall blossom as the Rose"<sup>3</sup> and there is the eloquent testimony of the SONG OF SOLOMON, which is translated in the Authorised Version: "I am the Rose of Sharon."<sup>4</sup> We are carried thereby into the realm of Christian symbolism, and it may be noted in the first place that the Hebrew text *אני הבצלה שרון* is rendered by the VULGATE *Ego flos campi*, while it appears to be an open question in the mind of Catholic commentators<sup>5</sup> whether the words are spoken by the Lover or

<sup>1</sup> I mean that the German allocation does not connote a classical origin. As regards silence, compare the three rosettes on a Master Mason's apron and their alleged reference to Fidelity, Secrecy and Silence.

<sup>2</sup> That it to say, the reference is by way of comparison and belongs to poetic imagery.

<sup>3</sup> ISAIAH XXXV, 1. Observe, however, the Vulgate rendering: *Lætabitur deserta et in via, et exsultabit solitudo, et florebit quasi lilium*—shall blossom as the Lily, instead of as the Rose.

<sup>4</sup> *Loc. cit.*, Cap. II, 1.

<sup>5</sup> Petrus de Mora refers the emblem to both in his allusion to three mystical roses: *Prima rosa est chorus martyrum; secunda, Virgo Virginum; tertia, Mediator Dei et hominum*. The first is red, the second is white, the third is red and white. Compare St. Bernard in his SERMO DE BEATA MARIA. *Maria rosa fuit candida per virginitatem, rubicunda per charitatem; candida,*

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Beloved of the poem : in the mystical sense, they have been applied therefore indifferently to Christ and the Blessed Virgin. The latter allocation is illogical under any circumstances, as however spiritually understood the *personæ* of the SONG OF SOLOMON are in the relation of Bridegroom and Bride. It makes void also the arbitrary but far-prevailing interpretation of the poem as unfolding in earthly imagery the union between Christ and His Church. The fact remains, notwithstanding, that we have on the one hand the symbolical position given in the Grade of Rose-Croix, that Christ is the Rose of Sharon and was foretold in the SONG OF SOLOMON under this mystical title, while on the other we have a broad general connection instituted between the Rose and Mary.<sup>1</sup> The Rose of Jericho has been called St. Mary's Rose and tradition affirms that when Joseph and Mary were taking their flight into Egypt one of these flowers sprang up to mark every spot where they rested.<sup>2</sup> In mediæval times it was called *Rosa Mariæ*, while *Marien*

*carne ; rubicunda, mente ; candida, virtutem sectando ; rubicunda, vitia calcando ; candida, affectum purificando ; rubicunda, actum carnalem mortificando ; candida, Deum diligendo ; rubicunda, proximo compatiendo.*

<sup>1</sup> There is a remarkable symbolism concerning Christ and His Divine Nature in the Golden Rose, which is said to be blessed and carried by the Pope on the Fourth Sunday in Lent, called Mid-Lent Sunday, otherwise *Lætare Hierusalem* and *Dominica de Rosa*. See Durandus : *RATIONALE DIVINORUM OFFICIORUM*, p. 207. Venice, 1609. This is quoted by Soane in *NEW CURIOSITIES OF LITERATURE*, I, pp. 120, 121. But there is evidently a mistake, for there is no *Lætare* in Lent, and the Ceremony of the Golden Rose takes place on Easter Monday. See the Sermon of Innocent III (*ob. 1216*) : *IN DOMINICA LÆTARE, SEU DE ROSA*. It says that the Rose contains : (1) the gold of which it is made, (2) the musk, and (3) the balm, both of which it exhales. They refer to the three substances of Christ : (1) His human nature, represented by the unalterable gold ; (2) His immaculate soul, represented by the musk ; and (3) His Deity, represented by the balm.

<sup>2</sup> According to another legend, the blossoming of the Rose occurred for the first time when Christ was born ; its petals folded up at the Crucifixion, but opened again at Easter. Mr. W. S. Hunter, already quoted, mentions : (1) that no true Roses are found in Palestine, except on the Lebanon ; (2) that the Rose of Sharon has been sometimes regarded as a species of tulip or narcissus. I have seen a dried specimen of the Rose of Jericho, which

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*Roselen* is a German title of the Virgin. I need hardly mention the devotion of the Holy Rosary, instituted by St. Dominic—the prayers of which appear to have been symbolised as Roses—or its close analogue, the Rosaries of Chinese Buddhists.<sup>1</sup> In its attribution to Mary, the Rose became a symbol of virginity.

Through the Christian centuries—from the fourth to the thirteenth—there grew up more or less secretly, under the ægis of the New Law, that Secret Tradition in Israel which is represented by the *SEPHER HA ZOHAR*, its connections and dependencies. This great work is rich with allusions scattered up and down the text to the Rose and its symbolism. Indeed, the first intimations on the subject occur in the opening words of the preliminary portion, where one of the mystical doctors initiates a certain conference with a quotation from the *SONG OF SOLOMON*: “As the Rose among thorns, so is my beloved among the daughters.”<sup>2</sup> We learn in this place (1) that the Rose signifies the Community of Israel; (2) that its colour,

unfolds in water and for this reason is called the Resurrection Flower. According to his traditional History, Christian Rosy Cross went to Damascus, the place of the Damask Rose, and Hakluyt—writing apparently in 1582—says that Dr. Linaker brought in “the Damask Rose in time of memory”—presumably within recent years. Dr. Linaker was physician to Henry VII and Henry VIII. See *VOYAGES*, Vol. II. The place to which it was brought was presumably England. This item of plant-lore might not be without consequence in the history of the Rosy Cross, but unfortunately the *ARCHÆOLOGICAL JOURNAL*, Vol. XIV, p. 271, gives a Bill of Medicine furnished for the use of Edward I—*tempus* 1306-7—as follows: *Item pro Aqua rosata de Damaso*, lb. xl. iiiiii.

<sup>1</sup> In *THE ROSICRUCIAN AND MASONIC RECORD*, No. 1, 1876, a certain Dr. Bell ventured to suggest that the Rosy Cross may have been derived from the Rosary, which “has in German the appellation of Rosencrantz.” The notion is of course preposterous, more especially as Rosicrucianism was a mouthpiece of Reform in Germany.

<sup>2</sup> Compare *ECCLESIASTICUS*: “I was exalted as a rose-plant in Jericho,” *Cap.* XXIV, v. 18. The *VULGATE* renders: *quasi plantatio rosæ in Jericho*. As regards the Zoharic quotation from the *SONG OF SOLOMON*, the authorised Version reads: “As a Lily among thorns,” for once agreeing with the *VULGATE*: *Sicut lilium inter spinas*.

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which is red or white, has reference to the severity and mercy which alternate in the life of Israel; (3) that its five petals allude to the five ways of salvation and five gates of grace; (4) that it symbolises also the cup of benedictions and even the chalice of salvation.<sup>1</sup> We are told elsewhere that Adam, while still unfallen, tended the Roses of Paradise.<sup>2</sup> The Rose, however, is more especially a symbol of Shekinah, whose rule extends on the right and left side of the Tree of Life in Kabbalism, and obtains also in the middle, because of her office in MALKUTH, considered as the kingdom of this world. On the severity side of the Tree HOD is in correspondence with the Red Rose, while NETZACH on the mercy side has the White Rose for its emblem.<sup>3</sup> The union of red and white produces the Rose of MALKUTH,<sup>4</sup> and the plural-form Roses has reference to the Shekinah above—in the transcendence—and in manifestation, or in the world below.<sup>5</sup> The Rose has also an important place as a symbol of sex spiritualised, for the name is applied to Shekinah in her desire after union with the King.<sup>6</sup>

Shekinah comes before us in the ZOHAR somewhat strangely confused amidst male and female aspects.

<sup>1</sup> ZOHAR I, fol. 1a. The five petals allude to the Rose-calyx. We hear otherwise of thirteen petals, which are the thirteen Paths of Mercy. See also ZOHAR III, fol. 233b., in which there is a legend concerning Solomon, to whom a Rose is brought by an eagle, as a symbol of the Community of Israel.

<sup>2</sup> See my SECRET DOCTRINE IN ISRAEL, p. 72. Compare Dracontius: CARMEN DE DEO, *Lib. I*, v. 437. He says of Adam and Eve walking in the garden: *Ibant per flores et luta rosaria bini*, i.e. amidst flowers and great bosks of roses.

<sup>3</sup> *Datur Rosa rubea et alba, HOD et NETZACH; quandoque autem rubedo prædominatur in rosa, quandoque albedo; sic aliquando HOD, aliquando NETZACH prævalet*:—KNORR VON ROSENROTH: KABBALA DENUDATA. *Apparatus*, p. 708.

<sup>4</sup> The Rose in MALKUTH it said to contain red and white—meaning a blush Rose—and these colours denote stimulation towards the right and the left side—a reference to the Sephirotic Tree of Life.—*Ibid.*

<sup>5</sup> *Ibid.*, p. 709.

<sup>6</sup> *Ibid.*, p. 333.

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I cannot remember that she is ever saluted by the title of Rose of Sharon, which indeed is applied once to Rabbi Simeon, the head and fount of theosophical tradition in Jewry. The case of Shekinah seems therefore analogous to that other confusion which I have mentioned, namely, that the Rose of Sharon or *flos campi* is referred in Christian symbolism indifferently to Mary the Mother and her Divine Son.<sup>1</sup> But St. Mary, as the great patron and type-in-chief of virginity, appears as the poles asunder from the Most Holy Shekinah, who has a high office in nuptials and does not extend her protection to man except through the bond of wedlock. Yet is there the shadow of a link between them,<sup>2</sup> for she who above all in Christendom is *Virgo singularis et inter omnes mitis* is mother as well as virgin, and Shekinah presides over motherhood.<sup>3</sup> The idea of these two symbolical personalities, both full of grace and beauty, both uplifted beyond all heights of sanctity, yet—amidst their assumption and transcendence—both so near to earth, grew up in complete independence, each unknown to each. A Litany of Shekinah might, I think, be constructed out of the ZOHAR and would not be less decorative or less pregnant with meaning than the Litany of Loretto, though—as I have had occasion to point out elsewhere—she who was MATRONA in the heights and MATRONA also in manifestation was no object of ceremonial devotion, like Mary the Mother, among any sect in Jewry. Beside both emblems there persisted also the remanents of pre-

<sup>1</sup> Compare F. W. Hackwood: CHRIST LORE, 1902. "The Madonna is the Rose of Sharon," p. 26. It is an uncritical statement in the light of the dual attribution mentioned above.

<sup>2</sup> Mr. Wigston reminds us that Dante connects the Rose with "the ineffable Light of Shekinah."—THE COLUMBUS OF LITERATURE, p. 193.

<sup>3</sup> Compare Dante in Longfellow's translation :

There is the Rose in which the Word Divine  
Became incarnate.—PARADISO, *Canto XXII*.

Mary is therefore the Christian Shekinah.

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Christian myth and legend. The Rose of Mary was more especially the White Rose, and it is said that the Red Rose continued for long to be related with Holda, the Northern goddess. There is also the beautiful fable of Lauvin and his Rose-Garden, which takes us into the Land of Faerie, where the Rose was under special protection. In another category of symbolism the Rose is womanhood, and as such it is an erotic emblem. The presence of this intimation is, I think, to be found everywhere and has not been put away altogether but rather transformed and sanctified when the gracious type has been lifted into the spiritual world. Thus the Rose is a symbol of Mary because of her motherhood, but in relation to her it belongs to divine things, even as she herself stands on the threshold of Deity, being Spouse of the Divine Spirit and bearer of the Divine Word made flesh.<sup>1</sup> So also is the Rose of Shekinah a Divine Rose, as she whom it typifies is Divine Mother of souls.

But the material and sensuous aspects flourished in their own sphere, and in France of the twelfth century the symbol was enthroned in imperishable literature by the allegorical poem called *THE ROMANCE OF THE ROSE*. Therein it is said that the leaves of the flower enclose the Art of Love. In the four-square garden of the poem the Dreamer sees "a rose-bush, charged with many a rose," and

Amongst them all,  
My rapturous eyes on one did fall,  
Whose perfect loveliness outvied  
All those beside it.

This is the Rose which he desires to kiss and is so enabled to do after many trials, for which rashness long suffering

<sup>1</sup> In Christian Iconography the Rosebud has been said to designate the Incarnation. See *DICIONNAIRE ARCHÉOLOGIQUE ET EXPLICATIF DE LA SCIENCE DE BLASON*. Par le Comte Alphonse O'Kelly de Galway, Tom. I, 1901.

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befalls him. On a later occasion he attempts to gather the treasure, hoping to possess it henceforth<sup>1</sup>—

I raised my hand in hope to hold  
At last that lovely Rose that I  
Had craved so long and ardently.

But Danger, Fear and Shame combine to drive him away. Venus and Cupid intervene at the end to help him, and

*La conclusion du Rommant  
Est, que vous voyez cy l'Amant  
Qui prent la Rose à son plaisir  
En qui estoit tout son desir—*

which means that the pilgrim of earthly love at last attained his guerdon, and the poem affirms in its final couplet :

*Nature rit, si com moi semble,  
Quant bic et bec joignent ensemble.*

The ultimate line unfolds in full the allegorical meaning of the Rose, according to LE ROMAN DE LA ROSE, or at least according to Clopinel, that minstrel by whom it was completed.

It must be said that it is the Rose in the ashpits, as other parts of the poem make only too clear ; but there is another mediæval memorial, in which we are taken farther to the heights than Jean de Meung places his symbol in the depths. I speak of the Rose of Dante, the Rose of his Seventh Heaven, where the Beatrice of his blessed vision is enthroned in Paradise.

There is a light above, which visible  
Makes the Creator unto every creature,  
Who only in beholding Him has peace,  
And it expands itself in circular form  
To such extent, that its circumference  
Would be too large a girdle for the sun.  
The semblance of it is all made of rays

<sup>1</sup> I have used the translation of Mr. F. S. Ellis, published in the TEMPLE CLASSICS, 3 vols., 1900.

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Reflected from the top of Primal Motion,  
Which takes therefrom vitality and power.  
And as a hill in water at its base  
Mirrors itself, as if to see its beauty  
When affluent most in verdure and in flowers,  
So ranged aloft all round about the light,  
Mirrored I saw in more ranks than a thousand  
All who above there have from us returned,  
And if the lowest row collect within it  
So great a light, how vast the amplitude  
Is of this Rose in its extremest leaves ! . . .  
Into the yellow of the Rose Eternal  
That spreads and multiplies, and breathes an odour  
Of praise into the ever-vernal Sun,  
As one who silent is and fain would speak,  
Me Beatrice drew on !<sup>1</sup>

And again :

In fashion then as of a snow-white rose  
Displayed itself to me the saintly host,  
Whom Christ in His own blood had made His bride,  
But the other host, that flying sees and sings.

<sup>1</sup> *Lume è lassu, che visibile face  
Lo Creatore a quelle creatura  
Che solo in Lui vedere ha la sua pace ;  
E si distende in circular figura  
In tanto, che la sua circonferenza  
Sarebbe al sol troppo larga cintura.  
Fassie di raggio tutta sua parvenza  
Riflesso al sommo del mobile primo,  
Che prende quindi vivere e potenza.  
E come clivo in acqua di suo imo  
Si specchia, quasi per vedersi adorno,  
Quando è nel verde e nei fioretti opimo ;  
Si, soprastando al lume intorno intorno,  
Vidi specchiarsi in più di mille soglie  
Quanto di noi lassù fatto ha ritorno.  
E se l'infimo grado in sè raccoglie  
Si grande lume, quant' è la larghezza  
Di questa rosa nell' estreme foglie ? . . . —PAR. XXX, 100-17.  
Nel giallo della rosa sempiterna,  
Che si dilata e digrada e redole  
Odor di lode al Sol che sempre verna,  
Qual è colui che tace e dicer vuole,  
Mi trasse Beatrice. —PAR. XXX, 124-128.*



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The glory of Him Who doth enamour it,  
And the goodness that created it so noble,  
Even as a swarm of bees, that sinks in flowers  
One moment, and the next returns again  
To where its labour is to sweetness turned,  
Sank into the great flower, that is adorned  
With leaves so many, and thence reascended  
To where its love abideth evermore.  
Their faces had they all of living flame,  
And wings of gold, and all the rest so white  
Not snow unto that limit doth attain ! <sup>1</sup>

This high mystical import of the Rose-symbol and the spiritual enfoldment thereof are things to be distinguished from Rosicrucianism *per se* in its early presentation : we shall find in due course that they belong to another category. The Rose of Dante recalls, however, the imputed Rose of Khunrath,<sup>2</sup> which is Christian Kabalism presented in summary form. It suggests on the surface that the German mystic had borrowed from the Italian poet, but a little examination will save us from being misled by one of Éliphas Lévi's recurring false analogies. There is no justification—as I have intimated—for regarding the ninth Diagram of Khunrath—or his editor—as intended to represent a Rose. It is a great pictorial circle, within which is

<sup>1</sup> *In forma dunque di candida rosa  
Mi si mostrava la milizia santa  
Che nel suo sangue Cristo fece sposa ;  
Ma l'altra, che volant vede e canta  
La gloria di Colui che la innamora,  
E la bontà che la fece cotanta,  
Si com schiera d'api, che s'infiora  
Una fiata ed una si ritorna  
La dove suo lavoro s'insapora ;  
Nel gran fior discendeva che s'adorna  
Di tante foglie, e quindi risaliva  
La dove il suo amor sempre soggiorna.  
Le facce tutte avean di fiamma viva,  
E l'ali d'oro, e l'altro tanto bianco,  
Che nulla neve a quel termine arriva.—PAR. XXXI.*

<sup>2</sup> AMPHITHEATRUM SAPIENTIÆ ÆTERNÆ, 1609.

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a figure of ten sides, containing the names or titles of the nine choirs of angels and the souls of the blessed ones. Within this figure is a ring of clouds penetrated by rays of light, representing the ten SEPHIROTH drawn into a kind of circle, in the uppermost part of which there is indicated the Divine Darkness of *Ain Soph*, or God in the unknowable. Above this is a radiant triad of light, inscribed with the Sacred Name of ten letters, formed from the four consonants of Jehovah. The Sephirotic rays are an extension of the glory proceeding from a Great Sun of Righteousness, inscribed with the Hebrew characters composing JEHESHUAH, while in the centre of this Sun is represented FILIUS VERI DEI, the Christ of Palestine, an unclothed figure, "with arms extended in the sacred cruciform sign," encompassed by the Divine Names ascribed to the SEPHIROTH, and with a great phoenix at His feet.<sup>1</sup> There is nothing attaching to the question if we elect to call this a Rose of Christ in Kabalism, but two other diagrams follow immediately—being seven and eight in the series of Khunrath—and the designation—though it does not happen to have been made—would apply to these also with equal force. I am willing to add that the theosophical doctrine of the ninth diagram is so much in consonance with the theosophy of the Rosy Cross that it might have appeared in Robert Fludd's vast treatise on the Macrocosm.

Having thus described at some length a pre-Rosicrucian symbol, I will cite in conclusion of my study on the Rose in Symbolism the following intimations of Michael Maier,

<sup>1</sup> See my translation of Éliphas Lévi's HISTORY OF MAGIC, second edition, 1922, p. 354, note 2. The French magus misconceived the significance of the Rose in symbolism, whether Christian or Kabalistic. He calls it (1) the flesh in rebellion against the spirit; (2) Nature affirming that she is a daughter of God; (3) love refusing to be stifled by celibacy; (4) humanity aspiring towards natural religion. All this is the imagery of romance and very suggestive as such; but it is not the secret tradition or the doctrine of the Rosy Cross.

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when he is not testifying as if an expert Brother of the Rosy Cross but as an alchemist only.<sup>1</sup> He says: (1) That the Rose is the first, most beautiful and perfect of all flowers. (2) That it is guarded because it is a virgin, and the guard is thorns. (3) That the Gardens of Philosophy are planted with many roses, both red and white. (4) That these colours are in correspondence with gold and silver. (5) That the centre of the Rose is green and is emblematical of the Green Lion, a familiar emblem to the Wise. (6) That even as the natural Rose is a pleasure to the senses and life of man, on account of its sweetness and salubrity, so is the Philosophical Rose exhilarating to the heart and a giver of strength to the brain. (7) That as the natural Rose turns to the sun and is refreshed by rain, so is the Philosophical Matter prepared in blood, grown in light, and in and by these made perfect. Hereof is the Rose in alchemy.<sup>2</sup>

I have quoted this only as presenting a point of view, possibly within the circle of the Order, but we shall see that Michael Maier differs from the majority of exponents respecting the sacramental name of the Fellowship. We have now to glance at the isolated symbol of the Cross and can set aside at once the mass-in-chief of its traditional history as extending beyond our concern. The archæology of the subject was of little or no consequence to the Brethren of the Rosy Cross, and they shewed an equivalent concern therein. We do not hear that it was uplifted in Egypt, either as a prophetic sign or otherwise as an important

<sup>1</sup> See SEPTIMANA PHILOSOPHICA, *cap.* 4.

<sup>2</sup> It is at least one of the aspects, and perhaps the most fully developed, for—outside the lexicons, which tell us that *Rosa* = Tartar—the symbol enters commonly into the romance of imaginative titles, such as the ROSARIUM PHILOSOPHORUM of Arnoldus de Villanova, the ROSARIUM NOVUM of Figulus and several others. Robert Fludd, who seems to have cared little enough for the interminable elaborations of conventional alchemical symbolism, saw nothing in the Rosicrucian Rose but an emblem of the Precious Blood.

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symbol. They know nothing of the mythical or traditional crucifixions of deities in heathen religions.<sup>1</sup> They might have characterised them roughly—had they known—as inventions of that *diabolus* who is said to be the ape of God and produces blasphemous imitations because he cannot create. I question whether they were aware that there is an unrecognised cross in Zoharic Kabbalism, drawn from the four cardinal points to a centre and that above this centre is the Sacred Rose of Shekinah. It is a matter of inference from the great text and not a formulated image, while the figure in question would delineate a Cosmic Cross—that is to say, having equal arms. Had the fact of this inference been known in much earlier days, the doctors of the ZOHAR would have been presented to our notice as Brethren of the Rosy Cross and Rabbi Simeon as the first Imperator. There is a cross also of the four elements among the types and images of alchemy: of this the Rosicrucians knew; on this also they dwelt—in the mind at least—because of another Cross with which we know that they were concerned, the Cross of Divine Mystery, raised upon the Mount of Calvary. There are testimonies concerning it in the writings of Robert Fludd and elsewhere in the literature.<sup>2</sup>

The Cross in alchemy will not detain us long: it is that of the four elements of ancient physics, and behind

<sup>1</sup> Most of these fables bear, however, very obvious marks of manufacture, among which may be specified (1) the alleged crucifixion of Indra or Buddha for robbing a garden of a flower, and (2) that of the air-god in Mexico, who is said to have been nailed to a Cross.

<sup>2</sup> They must be distinguished from the Cross-lore of Christendom, some of which is very old, as Graal literature testifies. Neither Robert Fludd nor any other of the Rosicrucian "fire-philosophers" was concerned with the side of legend. He might otherwise have found something to his purpose in the tradition that the Cross of Calvary was made from the wood of that Tree of Knowledge which looms largely in Zoharic reveries, and is said to become the Tree of Life when the soul ascends to perfection. He would remember of course that the Tree of Calvary is called mystically the Tree of Life.

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these is an unity, which is called quintessence in the great veil of words, though it is known by many names. A mystical axiom found in Rosicrucian literature affirms that

In Cruce, sub sphæra,  
Venit sapientia vera,

thus interpreting the astronomical sign of Venus as an emblem of the Life of life and the planet itself—understood of course spiritually—as representing, in the astrology of the soul, that law which governs the Second Birth. The wisdom reached in the Venusian Cross is that which follows the inward process of purification, effected in the four parts of human personality—or body, mind, desire and will in purpose—the Cross of our own nature, corresponding on the hidden side of Rosicrucian teaching to the Cross of the four elements. On this account the star Venus is said to shine before the Portal of Regenerated Life. There is, however, on the external side another axiom, namely, *In Cruce salus*, and although it may be taken assuredly to intimate the same spiritual mystery, it is understood alchemically as referring to the Cross of the physical elements, in which the matter of the quintessence abides, or otherwise of the Philosophical Stone. The wisdom of this Cross is therefore that of the Great Work accomplished; and Venus, who carries a Cross beneath the circle of her symbol, came to signify the Matter of the Work in one or other of its stages. An ingarnering of this kind might be carried much further, and we should find Arnoldus de Villanova and Jean de Roquetaillade comparing the Cross of the elements with the *signum magnum* of Calvary and the volatilisation of the fixed and igneous part of their Philosophical Matter with the uplifting of the Son of Man upon the Cross, a glorified state being that which followed by the hypothesis in both cases. But it is enough for the purpose in view to shew that there is a Cross in

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alchemy, as there is indeed also a Rose, which is said to signify *Tartarum Philosophicum*.

That the symbolism of the Cross in alchemy was reflected into the Order of the Rosy Cross there can be no need to debate, and from this it would seem to follow that their characteristic *signum* was a Cross with equal arms, otherwise a Macrocosmic Cross. There is, however, no means of knowing. We shall see that on a memorable occasion, in one of his traditional histories, Christian Rosy Cross bound "a blood-red ribbon, cross-wise upon his shoulder," presumably after the manner of a Knight Templar. It may have been a Calvary Cross or it may not. None of the early documents explain their chief symbol. On the other hand, it is inferentially likely that Simon Studion's allusions to the Rose and Cross may have corresponded roughly to the Rose-Croix definition, when it says that the Cross is the Cross of Christ, "red with the Precious Blood." So also in the hands of Robert Fludd it became, if it was not originally, a Passion Cross. As such it was regarded by John Heydon at a later epoch in the seventeenth century; but when the time came for the Rosicrucian SECRET SYMBOLS to be published at Altona the Cross of Calvary and the Cross with equal arms are both recurring symbols. Between these forms the question of the symbol lies: it matters nothing at the moment that it became in the seventeenth century the peculiar Patriarchal Cross delineated by the Tree of Life in late Kabalism. The St. Andrew's Cross lies outside our concern also until we come to adjudicate on a particular claim as to the foundation of the Brotherhood, and I have set aside implicitly whatsoever belongs to the *Crux ansata*, the Tau Cross and the Swastika. They entered neither into the mind of occult sciences in Germany of 1614 nor into Lutheran reveries of 1586. To make an end of this matter, we are not called upon to find judgment in favour of any

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one of the admissible forms, as there is no evidence before us.

I pass now to the conjunction of Rose and Cross, constituting the distinctive Rosicrucian emblem. The following points may be noted in the first place. (1) The earliest example of the Rose in union with the Cross is perhaps the frontispiece of a work by Jacob Locher, issued at Nuremberg in 1517. It exhibits a great circle of Roses, having a Cross in the centre and the figure of the Christ thereon.<sup>1</sup> There is, however, no reason to suppose that the circle is other than an ornamental border. (2) In what are called the "ages of faith," we hear of the Cross garlanded at Easter with wreaths of Roses; but these flowers were combined with lavender and other sweet herbs.<sup>2</sup> The fact belongs obviously to popular devotion. (3) Luther adopted a Cross emerging from a Rose as his coat of arms, and if this choice were of common knowledge at the period, it might well account for any wealth of Rose and Cross symbolism in the reveries of Simon Studion and his anti-papal apocalypse.<sup>3</sup> (4) The armorial bearings of Johann Valentin Andreæ were a St. Andrew's Cross, having Roses in the four angles; but this fact belongs to a later part of our inquiry. It is stated here so that no point of moment may be missed in a representative sequence. Meanwhile it belongs to heraldry. (5) The Cross in heraldry is called

<sup>1</sup> The work is called ROSARIUM.

<sup>2</sup> The authority in this case is the Rev. Hilderic Friend: FLOWERS AND FLOWER-LORE, 2 vols., 1892. But it does not appear that the devotional custom is represented by late or early memorials of Christian Art, so far as Roses are concerned. Louisa Twining's SYMBOLS AND EMBLEMS OF EARLY AND MEDIEVAL CHRISTIAN ART, 1852, contains many examples of ancient Crosses, some decorated or encompassed with flowers and some with flowers springing from them. The examples are taken from the Catacombs, Lombardy and other parts of Italy, etc., but the Rose is not included.

<sup>3</sup> According to Sédir, *op. cit.*, the device of Luther was a Cross and four Roses, but he is thinking of the arms of Andreæ. Another story says that Luther adopted the Rose simply, which is certainly wrong.

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“the first honourable ordinary,” and the heraldic Rose is always full-blown, with the *petala* or “flower-leaves” expanded, “seeded in the middle and backed by five green barbs, or *involucra*,”<sup>1</sup> between the five petals, the true Rosicrucian symbol being also a five-petalled Rose, like that of the ZOHAR. (6) Among coats of arms belonging to families in Great Britain there are examples of (a) a Cross between four Roses *gules*; (b) *Arg.* a Cross engr. sa., between four Roses ppr.; (c) a Cross patty between four Roses *arg.*; (d) *Az.*, a Cross *arg.* between four Roses *or*; (e) *Az.*, a Cross engraved *or*, between four Roses *arg.*<sup>2</sup> It is certain that these and many other analogous devices of Blazonry go further back than the end of the sixteenth century, and therefore unless the symbol described perhaps in NAOMETRIA and implied by the title of *Fratres Roseæ Crucis* in the first manifestoes of the Order was “a single

<sup>1</sup> See William Berry: ENCYCLOPÆDIA HERALDICA, Vol. I, 1828.


<sup>2</sup> These examples will be found in Papworth's ALPHABETICAL DICTIONARY OF COATS OF ARMS. In the DICTIONNAIRE ARCHÉOLOGIQUE of O'Kelly, already cited, it is said of heraldic Crosses that the red is more especially Spanish, and the golden Cross English. The French is silver, the Italian blue, the German black or orange, and the Saxon green. The *Crux rosea*, or Rosy Cross, might be simply a Cross of that colour—e.g. “red with the Precious Blood”—but the tradition and its memorials are both against this view. In my opinion Mr. Wigston is substantially right when he says that the Rosicrucian emblem was “a crucified Rose,” whether or not the Cross was mounted on a Calvary. See FRANCIS BACON, *Poet, Prophet and Philosopher*, p. 317. I mean that this was the general or characteristic sign, adopted when the title of Rosy Cross was formulated as a symbol. When the Brotherhood in one of its revivals or developments became *Ordo Roseæ et Aureæ Crucis*, the emblem was a golden Cross emblazoned with a red Rose. It appears in this form as a Cross with equal arms in the SECRET SYMBOLS, but there are also examples of a golden Calvary Cross, charged in the same manner. I am not very often in agreement with Mr. Wigston, and I record this instance gladly, because he was a good knight-errant, on a forlorn and hopeless quest. He dwells much in another place on the Rose and Heart symbol in Bacon's “advertisement” of the HOLY WAR, saying—correctly, as I have no doubt—that it is found in no other volume printed by Haviland, but that it occurs many years after on the title-page of one of Heydon's works. In any case, however, the emblem does not belong to our subject, as the Cross is absent.



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Rose upon a Passion Cross," it was neither unknown nor of great rarity.

I have not taken the whole emblematical science of heraldry as my province, but I have made such inquiries as are relevant to the case and sufficient, I believe, to establish the individual point, on the basis of which it appears correct to affirm that a Rose centred in a Calvary Cross at the meeting-point of the arms is not known in heraldry, while the same statement applies to the so-called Macro-cosmic Cross or Cross with equal arms, bearing a Rose in its centre. Outside heraldry the marriage of Rose and Cross is not to be found in printed books prior to the seventeenth century, and I know not of any manuscript illustrated by such a device or alluding to such symbolism till long after the FAMA FRATERNITATIS was addressed to the *literati* of Europe—the unprinted NAOMETRIA of Studion being always possibly excepted. I have followed deceptive byways in many barren directions, seeking traces of the union. There is John Yarker, for example, who loved nothing better than enticing an unwary traveller into his pirate-bus and driving into a cul-de-sac. He mentions Jacobus Typotus, who wrote SYMBOLA DIVINA in 1601, and “under the symbol of the Holy Cross is supposed to shew his knowledge of Knights Roseæ Crucis.” By whom supposed does not happen to appear, and an examination of the elaborate devices given in the work of Typotus fails to produce even one solitary example of the Rose and Cross in union.<sup>1</sup>

<sup>1</sup> The full title is SYMBOLA DIVINA ET HUMANA PONTIFICUM, IMPERATORUM, REGUM: *accessit brevis Isagoge Jac. Typotii.* 3 vols., 1601, 1602, 1603. Among many Eucharistic emblems, there is an altar inscribed on the front with a sun and the words: *Soli Deo Honos et Gloria* within the solar disc. In the centre is . On the altar is a chalice inscribed *Et sanguis meus vere est potus*, completing the sentence on the Sacred Host raised above the chalice—i.e. *Caro mea vere est cibus*, surrounding a crucifix. A solar glory encompasses Host and Chalice, while a Dove—sign of the Holy Spirit—is

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It is necessary at this point to make an apparent digression and to establish in the first place—as we shall see at length in the next chapter—that when the FAMA FRATERNITATIS first appeared at Cassel in 1614 it was described on the title-page as *Fama . . . des löblichen Ordens des Rosenkreuzes*, otherwise the Honourable Order of the Rosy Cross.<sup>1</sup> It follows that there was no mistake possible from the beginning as to the name of the Brotherhood or the significance of the letters R : C :, when such an abbreviated form was substituted in later reprints. This notwithstanding, in the year 1618, the German alchemist Michael Maier, who became a chief spokesman of the Order, affirms as follows: (1) that when the Society first became known in writing the letters R : C : were taken to signify Rosy Cross; (2) that this is erroneous and, as explained by the Brethren themselves, the said initials denote the name of their founder. Where such an explanation is given I do not claim to know, but it is said to be in “subsequent writings.” The contention is entirely hollow, for it transpired so early as 1616 that—mythical, traditional or historical, as the case may be—the name of the “careful and wise father” and founder was Christian Rosencreutz. *Ab origine symboli* therefore the Order was either that of the Rosy Cross or of the traditional person who was said to bear the name. It needs only to be above the glory, amidst a radiant cloud. I have mentioned this emblem at length because late Rosicrucian Doctrine connotes a very high aspect of the Eucharistic Mystery. Another device is called *Symbolum Sanctæ Crucis*, and shews a pelican in its piety on the summit of a Calvary Cross, thus corresponding by antithesis to the Masonic Rose-Croix jewel, which has a pelican at the foot of the Cross. It is a well-known symbol of our Saviour, and the doctrinal reason is given in literal form in the Ritual of the Eighteenth Degree. The pelican has been described as an early Rosicrucian symbol, but I have not found the evidence.

<sup>1</sup> The fact disposes of a favoured thesis advanced by Mrs. Henry Pott in Baconian interests, namely, that “the title Rosicrucian was . . . never given or adopted until after the publication of the CHYMICAL MARRIAGE OF CHRISTIAN ROSENCREUTZ, in 1616.”

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added that Maier proceeds forthwith to stultify his correction by giving a personal interpretation of the letters R : C :, but it is unintelligible in the absence of a key.<sup>1</sup>

After an interval of some ten years Michael Maier was succeeded by a French writer, Petrus Gassendus, who in certain strictures on the philosophy of Robert Fludd, the

<sup>1</sup> See Maier's *SYMBOLA AURÆ MENSÆ*, 1617. It affirms: (1) that R=Pegasus and C=Lilium, which appears nonsense, and the *LEXICON ALCHEMIÆ* of Rulandus, 1612, knows nothing of such terms. It is not till late in the eighteenth century that Antoine Joseph Pernety hazards a Hermetic interpretation of the winged offspring of Medusa and the Fountain of Hippocrene on Helicon, produced by a stroke of his hoof. He also explains *Lilium* as Philosophical Tincture, otherwise the Perfect Elixir of Hermetic Art. See *FABLES ÉGYPTIENNES*, *Livre III*, c. 14, §3, and *DICTIONNAIRE MYTHO-HERMÉTIQUE*, p. 249. (2) That the arcanum of the name reposes in the formula: d. wmmē. zii, w. sqqq hka. x. It is concerned with the hoof of the Red Lion—i.e., the matter of the Mastery in the fixed or prepared state, "or the drops of the Hippocrene Fountain." This is the language of cipher: it is neither of Alchemy nor of the Rosy Cross. There was presumably a key to its meaning, but the keeper of that key was Maier and with him it was buried at Magdebourg. The antiquarian scholarship of 1836, represented by our old friend Godfrey Higgins, was cryptic after another manner on the same subject, as a characteristic specimen will shew. "Nazareth, the town of Nazir or *Ναζαρηθ*, the flower, was situated in Carmel, the vineyard or garden of God. Jesus was a flower; whence came the adoration, by the Rosicrucians, of the Rose and Cross, which Rose was Ras, and this Ras, or knowledge or wisdom, was stolen from the garden, being also crucified, as he literally is, on the red cornelian, the emblem of the Rosicrucians—a Rose on a Cross. This crucified flower-plant was also LIBER, a book, a letter or tree, or Bacchus or IHΣ. This IHΣ was Logos, Linga, letters, LTR=650. The God was, moreover, called Rose or Ras, because he was R || 200, O=70, Z=90=360, or Rose=365; RS=RST=600; the Rose of the Water, or Water-rose, as it is termed to this day. But this Rose of Sharon, this Logos, this word, was called in Arabic and Chaldæan *werta* and *werd*, the same as our word. Thus it was both the Linga, the generative principle, and Lingua, a word, or words, language."—*ANACALYPSIS*, Vol. II, p. 240. Here is cipher also, but it can be decoded by going through the two quarto volumes. It is sufficient for my purpose to say that all these instituted analogies and identities between things lying far apart in myth, symbol and old religion, rest on etymologies as they stood at the Higgins period, with himself as chief mouthpiece, and for us at the present day they read like records of nightmare.

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English Rosicrucian,<sup>1</sup> affirmed (1) that the name of the Order is not compounded of *Rosa* and *Crux*; (2) that this and other interpretations have been put forward “by the chemists themselves” for the sake of imposing on others; (3) that it is composed in reality of Ros=Dew and Crux=Cross; (4) that Dew is the most powerful of all natural dissolvents; (5) that the figure of a Cross exhibits the letters of the word Lux=Light, at a single view; (6) that *Lux* signifies in alchemy the seed or menstruum of the Red Dragon, otherwise that “crude and corporeal light which, if properly concocted and digested, produces gold”; (7) that a Rosicrucian is therefore a philosopher who seeks for light by means of dew, or otherwise for the substance of the Philosopher’s Stone. There is nothing in antecedent Rosicrucian literature to sustain this statement and it must be placed in the same category as that of the alchemist Maier. The original manifestoes are against it. I do not pretend to understand how Gassendus proposed to revise the Rosicrucian name, so that it should tolerate his rendering and yet be intelligible Latin. Possibly his emendation would have been *Fratres Roratae Crucis*. His criticism is, however, so obscure upon this point that yet another writer came forward and making short work of the Cross in previous symbolism, as well as of the evidence offered by Rosicrucian documents, substituted *Fratres Roris Cocti*, though I am not aware that alchemy had a process for the philosophical coction of dew.<sup>2</sup> The Rosicrucian SECRET SYMBOLS of the eighteenth century are an eloquent commentary unawares upon all these reveries, with which it has been necessary to deal and which may be set aside

<sup>1</sup> The tract was published in 1630 under the title of *EPISTOLICA EXERCITATIO in qua præcipue principia philosophiæ Robert Fludd deteguntur*. It was reprinted in the collected works of Gassendus as *EXAMEN PHILOSOPHIÆ FLUDDANÆ*. See *OPERA*, III, especially p. 261.

<sup>2</sup> Eusebius Renaudot : *CONFÉRENCES PUBLIQUES*, IV, 87.

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once and for all, though two of them have held the field since they were popularised by Arnold and Mosheim.<sup>1</sup>

When a day came for the sacramental and mystical title of Rosicrucian and Rosy Cross to be explained in intelligible terms, the task—as already intimated—was undertaken in a treatise which Robert Fludd most certainly inspired and which embodies all his views, though it was not the work of his hand. The various propositions may be brought thus together: (1) The Cross is the sign or symbol of Jesus Christ, of the Brotherhood in its inward dedication, of pure mystical wisdom. (2) Its red colour represents the mystical and divine blood of Christ, which—according to the Apostle—cleanses from all sin. (3) It was borne on the breasts of Christian Chivalries in the wars against Turks and Saracens. (4) This red Cross is adorned with roses and lilies, because He unto Whom it refers is “the Rose of

<sup>1</sup> See G. C. A. von Harless: *JACOB BÖHME UND DIE ALCHYMISTEN*, 1870, pp. 114–16. Mr. Harold Bayley, *op. cit.*, is another who elects to derive the name Rosicrucian from “the words dew and cross,” which he interprets cryptically by alluding to “the honey-dew of knowledge rising and falling again on the souls of men in odourous showers from the well of Truth.” Where the Cross enters into this scheme of explanation does not appear. However, the Rosicrucians—understood as “a very secret society of learned men”—are described as “physicians in the highest sense of the term, because they aim at restoring the bodily powers of man through the action of the soul, fed by Divine wisdom and knowledge.” This is Rosicrucianism as it is remade in the mind of reverie. It is to be understood that writers who reproduce the views of Gassendus derive their knowledge from Mosheim, whose *ECCLESIASTICAL HISTORY* became known widely through an English translation. We may account in this manner for the cipher F.:R.:C.: being rendered *Fratres Roris Cocti* in Howard’s *NEW ROYAL CYCLOPÆDIA*, 3 vols., n.d., but *circa* 1830. See s.v. Rosycrucians. The misstatements are scandalous even for that period. The Order is said to have been first heard of in Germany at the beginning of the sixteenth century; Fludd, Maier and Jacob Böhme are placed at its head. There is finally Mr. A. G. Mackey, a famous American Mason, who rejects the *Ros* explanation and suggests tentatively that “the Rose being a symbol of secrecy and the Cross of light” their combination was “intended to symbolise the secret of the true light, or the true knowledge, which the Rosicrucian Brotherhood were to give to the world.”

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Sharon and the Lily of the Valley.” (5) Moreover, there is placed in its centre a Rose “of the colour of blood” to indicate the work of Sacred and Divine Alchemy in the purification of that which is unclean, the completion and perfection of which is “the full Rose on the Cross,” as this is “offered and transfixed in the centre.” The Brotherhood of the Rosy Cross is therefore *Fraternitas Christiana*, constituted by seekers for the Tree of Life in the Paradise of God, an incorruptible seed of the Spirit. In fine, their head is Christ, as “the head of Christ is God.” The essential Rosicrucian symbol is therefore a Red Rose centred in a Red Calvary Cross, at the meeting-point of the arms.<sup>1</sup>

It may be urged with considerable force that Fludd as reflected in Fritz—was spiritualising the Rosy Cross; but if it be said that he advances a purely personal understanding, one answer to this would be that he may have been working from within. We shall see later on that he speaks with an authority which either connotes membership or is inexplicable, having regard to his known character. Moreover, he did not stand utterly alone: there was more than one Rosicrucian document in circulation on the Continent about the same period which suggests a similar concern, though they are not so lucidly worded. Our recurring source of reference, the SECRET SYMBOLS, is so much a witness in the same direction that it might be a collection bequeathed by Fludd himself to Rosicrucian

<sup>1</sup> See SUMMUM BONUM, published at Frankfurt in 1629, under the name of Joachimus Frizius. Also the Ven. Archdeacon Craven's DR. ROBERT FLUDD, pp. 142, 143. Elsewhere I believe that Fludd speaks of the Order symbol as “the Cross of Christ dyed by his rose-red blood.” As regards No. 3 in the text above, this statement may account for Dr. Alexander Wilder in his usual state of confusion affirming that the “Rose upon a Cross” was a badge of the Knights Templar. See THE METAPHYSICAL MAGAZINE, Vol. III, pp. 417 *et seq.*, 1896. The reference of Joachim Fritz is to a cross of crimson colour, which was the Templar Cross. The allusions of SUMMUM BONUM to the Rosicrucian symbol are drawn from several places of that work.

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posterity, though it is actually a work of the late eighteenth century. In and about the year 1650, the alchemist Thomas Vaughan, debating Rosicrucian theosophy, may obviously have reflected his precursor, the man of Kent; but it is a point to observe that he interpreted the claims of the Order, in the sense of that Holy Quest which is the Quest of Christ in God. And though others may have prompted his views, he was much too individual to reflect merely like a glass.

Among recent writers, Mr. Wigston, whom I have quoted previously, says that the crucified Rose of the Rosicrucian "hints at the entire Logos legend in a mystical sense."<sup>1</sup> Mr. W. S. Hunter, whom I have also cited, is a stultifying person, even for a Masonic Rosicrucian of the "Metropolitan College." After the manner of one who makes a personal discovery, he mentions that the Rose was "applied" to Christ, but the Rose on a Cross signifies "the secret of Immortality."<sup>2</sup> Why and after what manner he omits to explain. So also John Yarker affirms "a Masonic tradition," not otherwise specified, "which says that the first drop of blood which fell from our Lord's wounds was miraculously converted into a Rose," adding with inscrutable logic: "Hence the union of the Rose and Cross."<sup>3</sup> We may question others who pass as Masonic *literati* to the same or as little purpose. Reghellini, in

<sup>1</sup> It may be mentioned in this connection, apart from Rose-symbolism, that the word *Ros* = Dew—but no doubt in its Greek form—was a Gnostic emblem of Christ. The Ophites, moreover, held that the Dew which "fell from the excess of light was"—? represented—"Wisdom," understood as a Hermaphroditic Deity. Mr. Wigston alluded presumably to another Logos philosophy. W. F. C. Wigston: *THE COLUMBUS OF LITERATURE*, p. 195. See also B. Theodreti *QUÆSTIONES IN GENES.*, *Cap. XXVII*, p. 91, edition of 1772, and the same in *HÆRETICORUM FABULORUM COMPENDIUM*, *Liber I*, *Cap. XIV*, p. 307.

<sup>2</sup> *ROSICRUCIAN AND MASONIC RECORD*, 1898.

<sup>3</sup> *NOTES ON THE SCIENTIFIC AND RELIGIOUS MYSTERIES OF ANTIQUITY*, 1872, p. 31.

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comparatively early days, fulfils his duty towards the symbol by presenting the Cross as a sign of union and the Rose of Secrecy.<sup>1</sup> On the other hand, Marc Saunier, writing in 1911, is not alone assured that the secret science of Christian Rosy Cross was a synthesis of all accepted knowledge, but presents its characteristic symbol in terms hitherto unknown. It was a star of twelve points, on which a triangle was inscribed within a circle. A Cross within the Delta was emblazoned with a Rose in full flower, and beneath the Rose was a Pelican in its piety. The whole symbol was further decorated by five stars, each of five points, while a star of seven points was placed at the apex of the Triangle. It is possible that such an emblem is a Continental and probably French variant of the jewel worn by Masons of the Scottish Rite in the Eighteenth Degree of Rose-Croix, but it has certainly no connection with German Rosicrucianism of 1614 or any later period.<sup>2</sup>

A word may be said in conclusion as to the present theosophy of the symbol within the circle of initiation, it being understood that I speak under certain reserves, as the case demands. In its primary sense the Rose-Cross is the typical Christ-emblem, exhibiting the Divine Part in manifestation, not in immanence. A Calvary Cross bearing a Rose of five petals is the Mystery of the Incarnation. The

<sup>1</sup> Reghellini da Schio: *LA MAÇONNERIE considérée comme le résultat des Religions Égyptiennes, Juive et Chrétienne*. We may compare the anonymous *MAÇONNERIE PRATIQUE*, 2 vols., 1885, which says that the Cross on the Rose (*sic*) typifies human reproduction, understood as the only mode of creation admitted by something termed "pure reason"—not otherwise defined. The Rose signifies *genitalia mulieris*, while the point of intersection of the four arms of the cross represents *membrum virile*. The authority is J. M. Ragon: *RITUEL DU GRADE DE ROSE-CROIX*, 1860, pp. 29 *et seq.*

<sup>2</sup> *LA LÉGENDE DES SYMBOLES PHILOSOPHIQUES, RELIGIEUX ET MAÇONNIQUES*. Deuxième édition. Paris, 1911. The symbol is interpreted as follows: (1) Star of Twelve Points=Signs of the Zodiac and their correspondences in humanity. (2) Triangle=the immutable Trinity, which Saunier understands in his folly as force, matter and movement. (3) Cross=the crucifixion of movement in matter; involution of the soul in the four elements;



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Macrocosmic Cross bearing the same symbol in its centre signifies the Grace and Power of the Word ruling the whole creation. The Calvary Rose-Cross also represents man in the manifested state, having the soul abiding in the four parts of personality. When a certain sacramental sign is placed in the centre of the Rose, it is an allusion to the Christ-Spirit dwelling in the soul and also declared therein. When this sign is replaced by Dew, the *Ros Rosaceæ Crucis*, it conveys the same notion, and that also of the Spirit fructifying the soul. The most secret key is: *Angelus Domini nuntiavit Mariæ, et concepit de Spiritu Sancto*. It is the key also of that which out of all hymns and canticles is termed CANTICA CANTICORUM, the great Song of Espousals and of Solomon. After this manner is the pregnant and truly sacramental symbol elevated, as with great reverence, out of the hands of the honourable and Christian gentleman Robert Fludd. It is elevated also, as if above official altars, and exposed like a monstrance wherein is the Mystery of Christhood, "the truest and holiest that is in this world." We shall find the Rosicrucian Order among the purlieus of Protestant sects, among the money-changers of spurious alchemy; but we know antecedently in this manner that it is called and chosen for great transmutations to come, and that

incarnation and death; resurrection and immortality. (4) Rose = that which is born from the corpse and exhales itself in sweet odours. This Rose blossoms by following the example of the Bird, i.e. nourishing its starving young with its own blood. (5) Pelican = Infinite Love = the Phœnix, setting and rising Sun, Osiris and Horus, Christ accepting death for the weal of man. The young which it feeds are body, soul and spirit. (6) Star of Five Points = symbol of will transmuting passions and emotions. (7) Star of Seven Points = the seven rungs of that ladder which the sage must ascend if he would know the Holy Spirit—understood here as the Light in all its splendour. It is seldom that any canon of interpretation betrays its own invalidity so completely. Movement is not crucified in matter, which itself is a mode of motion; there is no analogy in symbolism between the Rose and the Pelican; while to speak of a Rose nourishing its starving young is to confuse the images concerned.

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those among whom it originated knew not what they did.

The conclusion meanwhile to be drawn from the findings of this summary research is that if our first knowledge of the Rose and Cross in union comes to us from Simon Studion it brings with it an irresistible inference—but apart from any direct evidence—that it was suggested to his mind by the arms of Luther. Beyond doubt he dreamed, speculated and theosophised thereon, but the fact remains that there was no other antecedent source from which he could have drawn his symbol. On the other hand, it is not less certain that at an early period of Rosicrucian literature and history the symbol was changed over and became a Calvary Cross, emblazoned with a Rose of five petals at the meeting-point of the arms. By a process of exhaustion it is to be inferred that Robert Fludd was the author of this conversion, because he is the sole extant witness who describes the Order-symbol, awaiting that time when the authors of the *SECRET SYMBOLS* at the close of the eighteenth century presented the emblem pictorially, and they followed Robert Fludd—as John Heydon had done previously in England. Rose-Croix Masonry had taken a lesson from him also some thirty years previously. It should be noted in this connection that the allegations of Michael Maier are not concerned with the Rosicrucian symbol but with the style and title of the Order. As there is no suggestion at his period that the members wore jewels or badges, it may not have entered into his thought that any symbol was implied. Outside perhaps *NAOMETRIA* it is mentioned nowhere in the early documents, and Maier had passed from earthly life when Joachim Fritz testified in *SUMMUM BONUM* on the part of Robert Fludd.

## CHAPTER V

FAMA FRATERNITATIS R . : C . :

IT has been shewn that for any vestige of Rosicrucian history and symbolism at the dawn of the seventeenth century we depend upon the fact of a document which has been described by at least four writers who unquestionably had it in their hands. The most extended account is anonymous, though the author may have been identical with Petersen, whose name transpires as editor of the WÜRTEMBERG REPERTORIUM LITERARIUM. About the location of this document—so long uncertain, so long, it would seem unsought by those who speculate about the Rosy Cross, and even now uncatalogued—we have at length obtained a settlement. Behind it lies the convocation of a MILITIA CRUCIFERA EVANGELICA, which has been called an assembly of Rosicrucians by various fools of research, who find anything that they want among the dubious memorials of the past. The more dubious apparently, the better is their purpose served. There is not the least reason to suppose that the *Militia* was other than a sect of Second Adventists, whose connection with the occult reveries and Paracelsian atmosphere of NAOMETRIA is borne out by no evidence. The all-important fact is not, however, the *Militia*, but the Studion document. I have summarised fully the extant descriptions and there seems no question—broadly speaking—that we can accept their evidence implicitly in respect of spirit and content. It follows in this case that Simon Studion made use of

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symbolism in which there was effected possibly a conjunction of the Rose and Cross. The casual reference to Tobias Hess by C. G. von Murr seems also to indicate a fact, and this is borne out by J. V. Andreae's allusion to NAOMETRIA in his Latin memorial. It is certain, moreover, that prior to 1614 the peculiar set of notions and the prevailing atmosphere which characterised Rosicrucian documents are to be found in the writings of Valentin Weigel and Ægidius Gutmann.

We are now on the threshold of the time when official publications of the Rosicrucian Society began to appear in Germany, whether it was actually incorporated or had been devised by a few persons as what is termed an experiment on the mind of the age. The FAMA FRATERNITATIS was first printed probably in 1614,<sup>1</sup> but the bibliographical

<sup>1</sup> Professor John Ferguson states—BIBLIOTHECA CHEMICA, 2 vols., 1906, Vol. I, p. 27—that the UNIVERSAL REFORMATION was printed at Cassel by Wilhelm Wessell in 1612, together with the FAMA FRATERNITATIS and Haselmeyer's RESPONSIO, in small 8vo, pp. 147. Compare Dr. Begemann: COMENIUSMONATSHEFTE, 1899, p. 165. Ferguson says also that another edition was printed in 1614, with an EPISTOLA added. This was in sm. 8vo, pp. 152. There seems to be a mistake here. Kloss, the German bibliographer of Freemasonry, knows nothing of a 1612 edition, though it would help to explain a letter cited by Lenglet du Fresnoy as appearing in 1613 and also the testimony of Haselmeyer, if his possession of a manuscript version were not otherwise certain. In THE ROSICRUCIANS, by H. C. and K. M. B., it is said that the FAMA FRATERNITATIS was originally a Latin pamphlet of 33 pages, implying that it appeared by itself. As usual the authority for the statement does not emerge, and it is contrary to all bibliographical records. Du Fresnoy mentions COMMUNIS ET GENERALIS REFORMATIO TOTIUS MUNDI, ET FAMA FRATERNITATIS ORDINIS DE ROSEA-CRUCIS, in 8vo. Casselii, 1614. There is obviously no reason why the manifesto should not have appeared originally in Latin like the CONFESSIO. Kloss catalogues (1) ALLGEMEINE UND GENERAL REFORMATION DER GANZEN WEITEN WELT. *Beneben der FAMA FRATERNITATIS des Löblichen Ordens des Rosenkreuzes an alle Gelehrte und Häupter Europä geschrieben. Auch einer Kurtzen RESPONSION von dem Herrn HASELMEYER gestellt, etc.* Cassel, 1614. (2) FAMA FRATERNITATIS R.: C.: . . . *Benebst derselben Lateinischen CONFESSIO, welche vorhin in Druck noch nie ausgegangen, nunmehr aber auff vielfältiges anfragen, zusamt deren beygefügeten Teutschen version.* Cassel, 1615. (3) FAMA FRATERNITATIS R.: C.: *Beneben*

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side of early Rosicrucian literature is full of pitfalls, and we shall see later on that the question is complicated, not alone by the errors of bibliographers and the conflicting statements of writers who did not know their subject<sup>1</sup> but by the fact that one important subsidiary text is introduced by a preface which is dated some years prior to the actual time of publication. As regards the FAMA it is known to have been issued originally accompanied by a reply thereto on the part of Adam Haselmeyer, who has been described as notary public of the Archduke Maximilian and subsequently as Imperial Judge in ordinary. He bears witness that he saw and read the FAMA FRATERNITATIS in the year 1610, when residing at la Croix, a small village near Hal, in the

*der CONFESSIO oder Bekantnuß derselben Fraternitat, an alle Gelehrte und Häupter in Europä geschrieben*, etc. Frankfurt am Mayn, 1615. Among other editions the British Museum has FAMA FRATERNITATIS *oft Onideckinge van het Broederschap des loflijcken Ordens des Roosen-Cruyces*. Followed by the CONFESSIE *van der Broederschap des Roosen-Cruyces ; Antwoordt van ADAM HASELMEYER ; Send-brief Aen de Christelijcke Broderen van den Roosen-Cruyces ; Discours van de alghemeyne Reformatie des ganschen wereldts*. *Sine loco*, 1615. A Dutch edition. There has been cited also FAMA FRATERNITATIS ET CONFESSIO FRATRUM ROSEÆ CRUCIS. Ratisbon, 1614. It would not follow that the text itself was in Latin, though the title was in that language, but I think that this edition is mythical. In 1615 the FAMA FRATERNITATIS appeared at Marburg, *ohne die Reformation*, as the title says. It should be added that my information is at second hand and that no copy seems extant. The COMMUNIS ET GENERALIS REFORMATIO would seem also to have been issued by itself in 1614, but at what place I am unaware. A complete bibliography is beyond the pretensions of the present note. A Frankfort edition of the FAMA appeared in 1617, together with the CONFESSIO, the SENDBRIEFF of Julianus de Campis and a FAITHFUL HISTORY of an unknown Brother of the Order of the R. : C. : . It has been suggested that the FAMA of this edition has been largely rewritten, but according to its title-page the text and that of the CONFESSIO are only purged from errors and restored to their genuine sense. There is no question that this connotes important alterations. Finally, the FAMA and CONFESSIO appeared at Dantzic in 1618.

<sup>1</sup> There is, for example, the statement of Claude Jannet that the first work relating to the Rosicrucians appeared at Venice in 1612 or 1613, no title being given. On the authority of an obscure writer named Whythted, concerning whom no details are given, he affirms that the FAMA FRATERNITATIS belongs to the year 1615—which is manifestly contrary to fact—and that its author was a citizen of Hamburg, named Jung—presumably Joachim

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Tyrol. He seems to have been drawn towards the Order because he regarded it as a school of Paracelsus. There is no question that he was a personality of the period, and according to Semler he was a Knight of the Holy Cross.<sup>1</sup> The only difficulty respecting his testimony at the date in question is that it is practically borne by one witness only, unless we are willing to accept that of Julius Sperber—writing in 1615—who says that what is stated in the FAMA was known otherwise for over nineteen years before it was first printed.<sup>2</sup> Among the letters cited

Junge, of whom we have heard previously. Solomon Semler himself, though a patient and laborious investigator, contrived to create unawares numerous pitfalls of erudition in addition to those which opened naturally in the middle night of his subject. He says that between the years 1612 and 1615 the first writings bearing the name of *Fraternitas Crucis Rosaceæ* were printed several times in different languages and sent to all Europe. But the last point is the testimony of FAMA FRATERNITATIS on its own part, and it is not borne out by fact. I suppose that I need not mention seriously THE THEOSOPHIST—Vol. I, No. 5, February, 1880—which has an article on the Brethren of the Rosy Cross, by Alexander Wilder, M.D., described as Vice-President of the Theosophical Society—presumably in America. After a characteristic rhodomontade on blasphemy, iniquity and persecution, he proposes that a DISCOVERY OF THE HONOURABLE ORDER OF THE ROSY CROSS appeared in 1604, the result being war and massacre for thirty years. He belongs to that obscure Borderland where mendacity and mania meet.

<sup>1</sup> He is said by Sédir—on I know not what authority—to have suspected the hand of Jesuitry in the Order. The Responson of Haselmeyer was printed by itself in 1612 and is attached to most editions of FAMA FRATERNITATIS. As regards Sédir, see HISTOIRE DES ROSE-CROIX, p. 51.

<sup>2</sup> The statement occurs in that ante-dated preface to which I have referred already, and it introduces a famous tract called ECHO FRATERNITATIS, to which I shall recur later. Publication took place anonymously and the authorship is not certain. Under the name of Julius Sperberus, Lenglet du Fresnoy catalogues otherwise two works having an identical title-in-chief with variant sub-titles, but they are really successive editions of the same tract, dated respectively 1672 and 1674. In 1728–32 it was translated from Latin into German by Friedrich Roth-Saholtz in DEUTSCHES THEATRUM CHEMICUM, Vol. II, and appeared as ISAGOGE *das ist Einleitung zur wahren Erkenntniß des drey-einigen Gottes und der Natur; worinn auch viele vortreffliche Dinge von der Materia des philosophischen Steins und dessen gar wunderbaren Gebrauch enthalten sind. Aus dem lateinischen ins deutsche übersetzt*, p. 119 *et seq.* The Latin titles were ISAGOGE, *in veram Triunius Dei*

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by Böhle there is one also by I. B. P., which states that the writer had seen the manifesto in question on June 28, 1613, his own communication being dated January 2, 1614.<sup>1</sup>

I have said that the *RESPONSIO* of Haselmeyer appears as a supplement to the first traceable printed edition of *FAMA FRATERNITATIS*, and the latter is preceded by a tract longer than itself, entitled *AN UNIVERSAL REFORMATION OF THE WHOLE WIDE WORLD*, which was accepted at the beginning as an official document of the Brotherhood. As a fact, it offers us spontaneously an useful criterion of distinction between the essential and accidental connection of works that pass as Rosicrucian. The mode of publication adopted was calculated to deceive at the period, and people were deceived accordingly, especially aspirants to the Order, and that considerable class which was prepared to find alchemy anywhere. In the case under notice they saw it to some purpose by writing Hermetic commentaries thereon.

However, in the year 1618, when Michael Maier published a treatise concerning the Laws of the Brotherhood, he explains that the *COMMUNIS ET GENERALIS REFORMATIO* was not a Rosicrucian manifesto but a work translated from the Italian which the booksellers bound up with the *FAMA*, as would seem to have been their frequent practice where small pamphlets were concerned. We shall see that something of the same kind happened in respect of the *CONFESSIO*, though it may not have been a bookseller's device. In this

*et naturæ cognitionem*, 1672, and *ISAGOGE, de materia Lapidis Philosophici, ejusque usu*, 1674.

<sup>1</sup> The title given by Böhle is *SENDSCHREIBEN AN DIE CHRISTLICHE BRÜDER VON ROSENCREUTZ*. I do not know whether this writer is identical with J. B. P., described as a physician writing from the Kingdom of Bohemia on June 12, 1614, and expressing the desire to become a member of the Order. But see Chapter IX of the present work for a fuller account of the testimony borne by the *ECHO*.

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manner it transpired presently that the author of the Reformation tract was Trajano Boccalini, an Italian satirist of inconvenient opinions who was broken on the wheel in 1613.<sup>1</sup> It is conspicuously misplaced as preceding and apparently introducing the concise history of a Secret Society which had proposed *ex hypothesi* to effect a reform in science and art, if not also in religion, for it is a general and entertaining travesty of reformation schemes. It claims to have been issued by the Seven Wise Men of Greece, acting under orders of the god Apollo, to whom the Emperor Justinian had presented a plea for the promulgation of a new law against suicide, which his deposition affirmed to be on the increase. Apollo took pains to inform himself respecting the position of affairs in the world, and made such lamentable discoveries that he charged the Seven Wise Men, assisted by other *litterati*, to produce a scheme. They gathered together in conclave and the tract furnishes a report of their debate at large, which took place in the Delphic Palace and may be summarised under the following heads.

- (1) Hidden vices and perfidy in the cloak of simplicity being palmary causes of corruption, it was proposed by Thales that a window should be placed in the breasts of all human beings, exposing the heart and its workings and making concealment impossible. This scheme was abandoned ultimately because it would deform the microcosm.
- (2) Solon considered that disparity of means and the custom of *meum* and *tuum* accounted for hatred, envy and

<sup>1</sup> GENERALE RIFORMA dell' *Universo dai sette Savii della Grecia e da altri Litterati, pubblicata di ordine di Apollo*, being Advertisement No. 77 of Boccalini's RAGGUAGLI DI PARNASSO, Centuria Prima, 1612. There were two Centuries in all, and they were thrice translated into English—by the Earl of Monmouth in 1656 and anonymously in 1704 and 1706. The ignorance of Kieswetter is exhibited by his statement that J. V. Andreae wrote the UNIVERSAL REFORMATION, the mendacious bibliographer of fraudulent or imaginary documents being unaware that whoever put this satire into German only translated from the Italian.



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all uncharitableness, while an equal division of goods would remove prevailing disorders ; but this opinion was set aside because fools would receive too much and the wise too little. (3) Chilo suggested the perpetual banishment of gold and silver ; but it was pointed out that they would be replaced by substitutes. (4) Cleobulus appealed for the extradition of iron because it was maliciously applied to the forging of swords, instead of ploughshares ; but it was agreed that force would be necessary to effect such a reformation, involving weapons of destruction and defensive armour, so that iron would be used to procure its own banishment and maintain its exile, or in other words, it would not be banished at all. (5) Pittacus appealed for the reservation of supreme dignities to those who sought them by the path of desert and under the guidance of virtue ; but (6) Periander pointed out that these dignities were not conferred by princes on able and deserving men. (7) Bias regarded the evils and disorders of the times as materially referable to the fact that people were not content to live in their own countries, but were ever—as individuals and nations—exceeding their allotted bounds. The remedy of present disorders was to return every man forthwith to his native land and destroy thereafter all modes of communication between country and country. This having been rejected because the enmity of nation towards nation was due to the ambition of princes and not to national causes, while travel was necessary for those who would attain wisdom, (8) Cleobulus intervened a second time, demanding that the proposed reformation should be limited to the compensation of the good and the punishment of evil persons, since it was obvious that previous schemes were sophistic and chimerical fancies. (9) This enraged Thales, who demanded a canon of distinction as to those who were perfectly good and utterly evil, with another for the separation of counterfeits. (10) Periander

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affirmed that ambition and usurpation on the part of princes have filled the world with hatred and transformed human beings into beasts of prey. Their ambitious lust must be bridled and the extent of their principalities limited, since no overgrown kingdom could be ruled with care and justice. (11) Solon opposed this because it was too late in the day to root up so old an evil, while they were called to consider the disorders of private men and not those of princes. The faults of rulers should be corrected by the godly lives of their subjects. (12) The commendation which this speech elicited meant anything but practical assent, and thereafter Cato rose up, with much praise in his mouth for all the previous speakers, but so far the field of debate was rather for those who are acute in the diagnosis of disease than for those who prepare a medicine. He affirmed that the maladies which molested the age were like the stars of heaven in number and adjudged the case desperate. There was no cure possible except by another deluge, in expectation of which there should be built a new ark for the salvation of boys not above twelve years old, women being utterly destroyed, leaving only their unhappy memory and kind heaven being adjured to grant men the power of procreation, like bees and beetles, without the female sex. (13) The discourse of Cato was hated by the whole assembly, which prayed earnestly to be saved, alike from cataracts of heaven and the loss of womankind. Seneca came forward to deprecate extremes and violence but regarded all the schemes of reformation as paths travelled in darkness, for it was obvious that the assembled *literati* might be qualified by acquaintance to deal with the evils and vices which were common in their own class, but they were neither safe guides nor doctors for those of other walks in life. Persons of probity and worth should be told off therefrom to correct and purify the other trades and professions, in which manner there

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might be produced a reform worthy of the present deputation and of existing needs. (14) This proposal fared worse than Cato's because of its reflection on themselves and the dishonour which it did to Apollo, who had deemed them sufficient for the business. Seeing that he was only a novice, there was little hope to be placed in Mazzoni, but he spoke out unabashed and brought the subject in hand to a focus-point. The business was to cure the present Age of its many and foul infirmities; they must therefore examine the Age *in corpore vile*. (15) The proposition was acclaimed by all; the Age was commanded into the presence of the Reformers and was brought in a chair to the Delphic Palace by the Four Seasons. He was stripped of the gay vestures which concealed his real condition and was found to be encrusted beneath with a thick scurf of appearances, which had moreover eaten into the bones, so that in all the huge colossus there was not an inch of healthy flesh. Struck with horror and despair, they huddled on his garments and dismissed him. (16) Convinced that the disease of the time was indeed past cure, they shut themselves up and resolved to provide for their own reputations, to which end they prepared a manifesto, testifying to the solicitude of Apollo in respect of his faithful *literati*, and their own pains in compiling this General Reformation. Descending thence to particulars, they fixed the prices of sprats, cabbages and pumpkins, adding—at the request of Thales—a caution respecting false measures in the sale of peas and cherries. (17) The gates of the Palace were thrown open, the General Reformation was read to the people assembled in the market-place and was so ardently applauded that all Parnassus rang with shouts of joy. From this the author concludes that the rabble are satisfied with trifles, while men of judgment know that *vitia erunt donec homines* and that the height of wisdom lies in the discretion of those who are content to leave the world as they find it.

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A very curious commentary in advance, lampoon and judgment by satire, on the pretensions of the FAMA FRATERNITATIS is this derisive pronouncement on the general advisability of letting ill alone, since it may be made worse by the meddling. It has been worth while to summarise it, that we may appreciate its complete distinction from the text which follows and estimate the intelligence of a bookseller who married such irreconcilables together.<sup>1</sup> For in the FAMA FRATERNITATIS the "Most Laudable Order of the Rosy Cross" (1) makes boast of the happy time—namely, that present age—in which all things hidden heretofore are being manifested and made known; (2) certifies that men are raised up, endued with great wisdom for the renewal of all arts, their exaltation and perfection; (3) looks to the realisation by man of his own worth and nobility, and of the measure of his knowledge in Nature; (4) cites "the most godly and highly illuminated Father, our Brother C .:R .:C .:," the "chief and original of our Fraternity," as one who laboured long in view of a General Reformation; (5) affirms that a Reformation is to come, that Europe is with child, that it will bring forth a strong child, and that a door shall open—as "already is expected by many with great desire"; (6) distinguishes the matter of reform into things human and divine; and finally (7) regards it as fitting that before the Sun uprises an Aurora should break forth, or some clear light in the sky—meaning the manifestation of the Brotherhood, as of those who have

<sup>1</sup> A few hostile writers of the past have regarded the Rosicrucian manifestoes as *jeux d'esprit*, mere hoaxes and camouflage. Had the notion come into their minds, they might have argued that the COMMUNIS ET GENERALIS REFORMATIO was joined to FAMA FRATERNITATIS not by a publisher's blunder but as a derisive challenge to the stupidity of the German mind. It did not so occur, and it is time—for the rest—to abandon the hoax hypothesis, which—in so far as it has any basis—rests only on alleged hedgings and insincerity of J. V. Andreæ, as we shall ascertain in the proper place.

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made themselves ready against the coming of the New Age and hold the keys thereof.

The story of the FAMA FRATERNITATIS is that of the mythical founder of the Rosy Cross and of the circumstances under which the Order came—by its hypothesis—into being.<sup>1</sup> A mythical personality implies a mythical foundation, in the sense that it is falsified historically. The Legend of the Rosy Cross is in rigorous analogy with the Masonic Legend of Hiram Abiff, and the respective institutions are accounted for in both cases by invention instead of by history. The position of the FAMA, as regards the world and its learning, at the period<sup>2</sup> to which it is referable, locates it at once as belonging—somewhat late in the day—to the old encampment of revolt against Aristotle and Galen. It is at issue not only with the schools which held from these masters but with men of learning in general, because of their pride and covetousness. They are as a house divided against itself, but in union they might develop a perfect method of all the Arts. In respect of religion it allows that “the Church has been cleansed”<sup>3</sup>

<sup>1</sup> THE ROSICRUCIANS, by H. C. and K. M. B., describes the founder as sent forth with the warrants of a messenger by what is called the Grand, otherwise the Great White Lodge, a statement fully in accordance with the common habit of theosophists in presenting what they would regard as evidence.

<sup>2</sup> It was the eve of the Thirty Years' War—i.e. 1618-48.

<sup>3</sup> In the year 1900 Dr. W. Wynn Westcott published a pamphlet entitled A SHORT HISTORY OF THE SOC. ROSIC. (*sic*, i.e. SOCIETAS ROSICRUCIANA) IN ANGLIA, which contains several notable errors. It is affirmed, for example, that “if there is one thing clear it is that in the FAMA there is no reference to the Reformed Church, while in the CONFESSIO the whole tone is Lutheran.” Hence it is inferred that the author of the one tract was not responsible for the other, and that presumably between the two there was precisely that lapse of time which must separate a pre-Reformation document from one that contrasted Lutheran views “with those of Roman Catholicism.” It is said that this point has been missed by all writers. The answer is that Dr. Westcott—although a Supreme Magus of the so-called Rosicrucian Society—had failed to read the FAMA. What are the affirmations on the subject made therein? In addition to the clear statement quoted in my

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and affirms that the Order confesses Jesus Christ, according to the faith maintained at that time in Germany and certain other countries. It makes use of two Sacraments, as instituted "with all forms and ceremonies of the first and renewed Church." In political matters it acknowledges "the Roman Empire and *Quarta Monarchia* for our Christian head," though it knows that there are alterations to come.

On the subject of occult science and philosophy it is to be inferred from the text at large that the Fraternity was versed—by its claim—in Higher Magic, pure Kabalism and a hidden art of healing.<sup>1</sup> Moreover, it had the secret of transmuting metals, and this is asserted expressly, though the text states that true philosophers—among whom they are presumably to be included—esteem little the making of gold, "for besides that they have a thousand better things."

text above, they may be taken out as follows: (1) That "in these latter days"—or when the document was written—God was pouring out His mercy and goodness so richly that the faithful were attaining "more and more to the perfect knowledge of His Son Jesus Christ and of Nature," whence the putative Dark Ages were over. (2) That Christian Rosy Cross returned from the East with a process for amending the Church. (3) That the world in those days was already "big with commotions" and was bringing forth worthy men—e.g. Paracelsus—"who broke with all force through darkness and barbarism." (4) That "if our Brethren and Fathers had lived in this our present clear light, they would more roughly have handled the Pope, Mahomet, scribes, artists and sophisters, and would have shewn themselves more helpful, not simply with sighs and wishing of their end and consummation." (5) That in respect of the religion professed by the Brethren, it was that which I have cited in my text—namely, Lutheran or Protestant, as proved by the "use" of two sacraments only. These are gleanings made from a small pamphlet, not from a considerable treatise, in which it might seem excusable for an undiscerning criticism to miss important points. The *congregatio omnium stultorum*—otherwise the "*Soc. Ros.*"—whom Dr. Westcott addressed in his pamphlet, were unqualified to correct their Magus, and this monument remains therefore, an unchallenged memorial in their archives. It should be added that the FAMA stultifies its own chronology by making C. . R. . C. . a contemporary of Paracelsus.

<sup>1</sup> Kieswetter speaks of "magico-magnetic healing" as one of the chief studies of original Rosicrucians, as if the FAMA FRATERNITATIS were a post-Mesmer document. The expression was unknown at the period.

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They do not rejoice therein, but rather—in the words of Christ—that they behold the Heavens open, the angels of God ascending and descending, and their own names written in the Book of Life. It is testified also that “under the name of *Chemia* many books and pictures”—meaning the symbolical designs which figure in the textbooks of Hermetic literature—“are set forth *in contumeliam gloriæ Dei*.” It is prayed that all learned men will take warning against them, “for the enemy never resteth, but soweth his weeds till a stronger one doth root them out.” Elsewhere it is said plainly that “we promise more gold than both the Indies bring to the King of Spain.” The Order had therefore the Medicine of metals—as it is called in alchemy—but as regards that of men, even the early Brethren, who lived in the light of their founder, could not “pass their time appointed of God,” though they were free from all diseases. Finally, they could behold, “the image and pattern of all the world,” as discovered to them by one of their secret books; but they had no glass which shewed to them their future misfortunes or their hour of death, the latter in particular being known only to God, “Who would have us keep in continual readiness.” Astrology was not included therefore among their keys of science.<sup>1</sup>

Though qualified in this manner, the claims advanced on behalf of the Order were considerable enough within the measures of occult adeptship, at the time when the FAMA was published. The root of all was in certain written memorials, which were a heritage from the past. We hear of (I) THE BOOK M., which does not seem to have been

<sup>1</sup> The position of the FAMA on the subjects of alchemy and astrology is of a certain importance, in view of later Rosicrucian developments. It puts open a door for the spiritual understanding of the Hermetic work on metals which was adopted by Fludd prior to 1630, and it does not exclude what may be termed a national astrology—or the witness of the heavens to coming events and epochs in human history at large.

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identical with (2) ROTA MUNDI; (3) THE BOOK T.:<sup>1</sup>; (4) PROTEUS; (5) Certain AXIOMATA; (6) THE BOOK H.:; and (7) A Philosophical BIBLIOTHECA, which seems to have included an account of the first Brethren. These things notwithstanding, it was not known certainly whether the second line of adeptship, according to the succession of time, were of the same wisdom as the first and whether “they were admitted to all things.” The deponents of the FAMA were of the third line, as the text states explicitly, and as would follow otherwise in the logic of the case.

That “high-illuminated man of God,” Christian Rosy Cross, “the chief and original of our Fraternity,” (1) had learned the lore of the East and was (2) in possession of “true and infallible” *Axiomata*, “out of all faculties, sciences and arts,” directing to the middle point and centre, for the restoration of all things; (3) he had also the art of transmutation; and (4) acquaintance with the Elementary Dwellers—i.e. Elementary Spirits—“who revealed unto him many of their secrets.” The manner in which he attained this occult knowledge constitutes the Legend of the FAMA and the traditional history concerning the Rosy Cross. It is said of him that he was descended of noble parents, or, in the words of a Latin *Elogium* purporting to be inscribed at the end of the Book T, *ex nobili atque splendida Germaniæ R.:C.: familia oriundus*. It would appear to have fallen upon evil times, and in the fifth year of his age he was placed in a cloister because of his poverty. There he learned Latin and Greek,<sup>2</sup> and “being yet in his growing years” accompanied one of the monks on a

<sup>1</sup> Kieswetter claims to be in possession of a BOOK T.:—namely, TESTAMENTUM FRATRUM ROSEÆ ET AUREÆ CRUCIS.

<sup>2</sup> By the hypothesis of CONFESSIO FRATERNITATIS, C.:R.:C.: was born in the second half of the fourteenth century, or at a time when the monasteries where it was possible to learn Greek were few and far between.



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journey to the Holy Land.<sup>1</sup> This monk died at Cyprus, and though not possessing as yet the purse of Fortunatus, C. : R. : C. : decided to continue his pilgrimage alone. With such object in view, he shipped himself over to Damascus, from which he proposed to reach Jerusalem. He remained, however, at Damascus, owing to "the feebleness of his body." Whether he was able or not to heal himself, he obtained "much favour with the Turks" by his skill in physic. Meanwhile a report reached him concerning (1) the Wise Men of Damcar,<sup>2</sup> in Arabia; (2) the wonders which they wrought; and (3) "how Nature was discovered unto them." The hope of reaching the Holy City now faded from his mind, and—being unable to "bridle his desires"—he "made a bargain with the Arabians that they should carry him for a certain sum of money<sup>3</sup> to Damcar." Notwithstanding his "debility of body," he was "of a strong Dutch constitution" and though only sixteen years old he accomplished this adventure happily.<sup>4</sup> The Wise Men welcomed and received him, not indeed as a

<sup>1</sup> According to Westcott, C. : R. : C. : left Europe "with a member of a Christian Fraternity," thus suggesting that he was taken East by an initiate. The original says that he "was associated to a Brother P. : A. : L. : ." This was of course a monastic brother, and the pair were on a pious pilgrimage.

<sup>2</sup> A Rosicrucian secret Ritual of the nineteenth century affirms that Damcar is a Hebrew word, signifying Blood of the Lamb—i.e. דם = Blood and כר = Lamb. In Talmudic Hebrew כאר denotes an ass and therefore the alleged signification might be as reasonably Blood of the Ass. Damcar is an invented name for a fabulous city and there is not the least reason to suppose that it has any derivation at all, while that which is offered is in no relation to the city or to anything that is said concerning it. The name seems later to have been regarded as a misprint for Damas, meaning Damascus, which, obviously, stultifies the story.

<sup>3</sup> After the common manner of the old romances, a fairy-gifted hero is provided with funds invariably, no one knows whence or how. Possibly C. : R. : C. : earned fees by his "skill in physic."

<sup>4</sup> According to Westcott, he visited "the Sanctuary of Mount Carmel where he studied with the wise men," a peculiarly gratuitous substitution for the mythical Damcar, presented, however, as if there were no question on the subject, or as if the authority of the FAMA were behind it.

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stranger but as one whom they had long expected; and in this Hidden City of Adeptship (1) he improved his knowledge of Arabic, (2) translated the Book M.: into "good Latin," and (3) learned "his physic and his mathematics."<sup>1</sup> At the end of three years he "shipped himself over *Sinus Arabicus* into Egypt, carrying the Book M.:; but it was only for a flying visit, during which he noted "the plants and creatures." Afterwards he sailed the Mediterranean Sea and arrived at Fez, as directed by the men of Damcar, and there apparently he was taught how to communicate with Elementary Spirits. Though he learned their secrets—as we have seen otherwise—it is not perhaps surprising that in the opinion of C.:R.:C.: the *Magia* and *Kabalah* practised by the people of Fez "was defiled with their religion," which notwithstanding he was able to adapt them, so that they served his purpose. He stayed for two years in Fez and then "sailed with many costly things into Spain,"<sup>2</sup> hoping that the learned in Europe would meet him with open arms and "order all their studies according to those sure and sound foundations" which he had reached in his travels. But the *literati* of Spain and also of other nations would have none of his new philosophy, his "sure and infallible *Axiomata*," or his reform of the arts and sciences. They had too much business in hand.

C.:R.:C.: is said to have loved Germany, for which reason he betook himself to his native land, where he erected a "neat and fitting habitation," and "ruminated on his voyage and philosophy," reducing them into a

<sup>1</sup> Not—as Dr. Westcott suggests—"the old philosophies of Alexandria, and the Hebrew *Kabalah*, and the remains of the ancient Egyptian Mysteries." That is the *suggestio falsi* which abounds in the records of the *Societas Rosicruciana in Anglia*, and in records of kindred dreamers.

<sup>2</sup> C.:R.:C.: came back like Noah in an ark, with growths and fruits and beasts, as if his proposition was to found a herbarium and zoological gardens.

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true memorial.<sup>1</sup> He is said also to have made many instruments—*ex omnibus hujus artis partibus*—but few of them had come into the hands of the third line of succession. In this manner some five years passed away, and as will happen to *adepti*—so placed in a solitude—he began to “remember of this unstable world” and his desired reformation. He had been read a severe lesson, and it appears to have been a little in dejection that he decided to resume his work. This time, however, he set out from a different basis and selected three monks or friars from his ancient cloister, whom he bound to himself in fidelity, diligence and secrecy. Their business was to write as he might dictate or direct for the benefit of those who were to come. “After this manner,” says the FAMA, “began the Fraternity of the Rosy Cross, at first by four persons only, and by them was made the magical language and writing”—presumably meaning a cipher—“as well as a large dictionary which we yet use daily to God’s praise and glory, and find great wisdom therein.” With the inevitable stultification of itself which characterises this kind of document, they made also the first part of the Book M.—which had been compiled long ago in Arabia, had been translated by C : R : C : and carried by him to Europe.<sup>2</sup> It proved notwithstanding a heavy labour, while, albeit there were four only, abiding in secret, an “unspeakable concourse of the sick hindered them.” Finally, C : R : C : had been occupied in erecting

<sup>1</sup> Compare De Quincey: HISTORICO-CRITICAL INQUIRY INTO THE ORIGIN OF THE ROSICRUCIANS AND THE FREEMASONS. LONDON MAGAZINE, Vol. IX, Jan. to June, 1824. After his travels C : R : C : is said to have “established himself in a grotto of his native country.” See also William Hurd, D.D.: UNIVERSAL HISTORY OF THE RELIGIOUS RITES, CEREMONIES AND CUSTOMS OF THE WHOLE WORLD, pp. 699-701, circa 1794. The grotto story occurs herein, probably for the first time.

<sup>2</sup> The Book M : has been identified with *Minutus Mundus*, about which we shall hear shortly, but the latter is distinguished expressly from certain MSS. of the Order, as if it might be an arcane instrument rather than a written volume.

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a *Domus Spiritus Sancti*.<sup>1</sup> It came about therefore that when the last undertaking had been brought to a successful completion "they concluded to draw yet others into the Fraternity," making eight together in all. They were "bachelors and of vowed virginity, by whom was collected a book containing whatsoever can be desired or hoped for by man." In other words, the textual part of the scheme was at length finished, after which—as agreed, it is said, at the beginning—they separated into several countries, that their *Axiomata* might be examined by the learned in secret. Five of the Brethren departed and two remained with the Founder; but in accordance with another undertaking, they gathered each year together "and made a full resolution of that which they had done."

It came about in the course of the years that one of the travelling Brethren died in England, and this caused

<sup>1</sup> According to Kieswetter, the House of the Holy Spirit was probably situated somewhere in Southern Germany. The suggestion is of course rubbish, an invention without a reason. More serious writers have discovered to their own satisfaction its analogy with a mysterious building erected at Cairo, our knowledge of which is clouded by myth and fable. It is said that Hugo of Cæsarea and Geoffrey, a Knight Templar, visited Cairo and the Sultan on Templar business. They were led by that potentate himself to the Palace Kashef and taken through various courts of very rich architecture, full of strange birds and beasts, and to an innermost chamber, where the Sultan invoked the Unseen Master. The curtains of gold and pearl were then drawn back suddenly, and they beheld that being seated in unspeakable glory on a golden throne, encompassed by his chief officers. This story is fathered on William of Tyre. An actual source of information is Von Hammer, who says that a Secret Society was founded at Cairo in the tenth century by a person named Abdallah, who divided it into seven classes or degrees of knowledge. The last and highest of these taught the vanity of religion and the indifference of all actions, because they were not visited with punishment or crowned by reward, either here or hereafter. The Society continued to exist and to develop its doctrines. In process of time it divided into two branches, otherwise Karmathites and Ishmaelites, the first of which was destroyed by fire and sword, for making war on the caliphate. The second was content to pursue its designs in secret and one of the members was placed at length on the throne of Egypt. After this piece of signal statecraft, the Society erected at Cairo that great palace described in this note and called it the House of Wisdom. It was provided with

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Christian Rosy Cross to call the rest of them together. Ultimately he himself passed away, though those of the third succession knew not when nor how, for a hundred years and more had already elapsed.<sup>1</sup> There came, however, a novice—the pupil of one who had died *in Gallia Narbonensi*. Having taken “the solemn oath of fidelity and secrecy,” he said that his spiritual father “had comforted him in telling that this Fraternity should ere long not remain so hidden,” but should be helpful to the whole German nation. He completed his novitiate, and being then inclined to travel had been “provided with the Purse of Fortunatus.” But seeing that he was “a good architect”—he proposed, before setting out, to alter and improve “his building.” The intimation is curious because the sequel shews that no tenement personal to himself is really intended but a Hidden House of the Order, whether we

teachers, servitors, instruments and books. Von Hammer tells us that men and women were admitted on equal terms, without fees of any kind, and that the caliphs took part in the debates. I resume these points at their value, but some of them look dubious, and dubious is also the statement that behind this public institution there lay the mysteries of that Secret Order which has been mentioned, developed by the process of time into nine grades and unfolding finally the great arcanum of atheism, though it was political above all in its objects. These included the permanent overthrow of the caliphate race of the Abassides in favour of the Fatemite dynasty. There came a time when the Society was itself broken up, but a resurrection took place under the denomination of a New House of Science. C. W. King—in *THE Gnostics and Their Remains*—and George Soane—in *New Curiosities of Literature*—were both disposed to think that the College of Adeptship at Damcar was borrowed or reflected from the House of Wisdom at Cairo. It is not a very important question and may be dismissed as unproven. In any case, it is not worth debating. I do not remember that the House of Wisdom is supposed to have been the depository of a secret tradition connected with the Higher Magia and Hermetic Mysteries. According to the thesis of Von Hammer, it developed into the sect of Assassins, and I question whether the writers of the FAMA would intentionally have referred their theosophy to such a source, whatever may have been known or misknown concerning this sect at that period.

<sup>1</sup> *Vide* Westcott: “In 1484 the Founder and Imperator C. R. died.” There was no such title as Imperator at that time in the Order, according to the records.

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choose to understand it as that “fitting and neat habitation” in which Christian Rosy Cross “ruminated his voyage and philosophy,” or the alleged “new building” which was *Domus Spiritus Sancti*. In the course of his labours—which were not pursued alone—he came upon a Memorial Tablet, inscribed with the Roll of the Brotherhood, and it was decided that this should be transferred to a more appropriate place. But it was affixed to the wall by a great staple, which had to be withdrawn forcibly and brought with it “an indifferent big stone.” A secret door was uncovered partially in this manner, to the joy of those who were present, and when it was cleared completely they found thereon, written in great letters :

POST CENTUM VIGINTI ANNOS PATEBO <sup>1</sup>

“with the year of the Lord under it,” but this is not given in the text. The Operative Lodge of these Emblematic Masons was then called off for the night, in order to consult the *Rota*. Their work was resumed next morning, and it came about that they opened the door, discovering a Vault or Sanctuary of seven sides and seven angles, every side of the width of five feet and eight feet in height. The sun never shone therein, but it was enlightened by another luminary in the middle place of the roof. On the floor was a circular altar, covered with a plate of brass, variously engraven as follows within concentric circles : (1) A ∴ G ∴ R ∴ C ∴ (2) *Hoc universi compendium unius mihi sepulcrum feci.* (3) *Jesus mihi omnia.* In the middle part of the altar were four small circles enclosing figures and about them the respective inscriptions : (1) *Nequaquam Vacuum.* (2) *Legis Fugum.* (3) *Libertas Evangelii.* (4) *Dei Gloria Intacta.*

Architecturally speaking, the interior of this Vault is

<sup>1</sup> A Rosicrucian Ritual of *circa* 1890 connects the 120 years with the number of Princes whom Darius set over his people, which is symbolism in a bankrupt state as regards meaning.

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not described intelligently : it is, however, an emblematic story and in the secret circles has long since been rectified. In the present place it is sufficient to say that each of the seven walls was parted into squares, while each square contained figures and sentences. There was a luminous triangle in the ceiling and another—presumably dark—on the ground or floor. In this latter were described “the power and rule of the Inferior Governors.” The seven walls had seven doors, behind which chests were stored containing (1) all our books ; (2) the VOCABULARIUM of Paracelsus, an ITINERARIUM and VITA ;<sup>1</sup> (3) looking-glasses of “divers virtues,” bells, burning lamps ; and (4) “chiefly wonderful artificial songs.”<sup>2</sup> In a word, everything was so arranged that if in the years or the centuries “the Fraternity should come to nothing,” it might be restored again by the contents of this Vault alone.

The text proceeds to state that they “had not yet seen the body of our careful and wise father,” so they placed aside the altar and raised up a plate of brass. In this manner they came upon “a fair and worthy body, whole and unconsumed,” clothed in ceremonial vestments and holding that Book T, “which next to the Bible is our greatest treasure.” Of this disinterment, which in better hands might have passed into an important figurative mystery, we find no further particulars. The narrative affirms

<sup>1</sup> The FAMA adds, “whence this relation is taken for the most part.” The VOCABULARIUM, ITINERARIUM and VITA are of course imaginary texts. According to Westcott, the two last were those of Christian Rosy Cross, which is borne out by the Frankfurt edition of 1617 but not by earlier texts.

<sup>2</sup> Wynn Westcott makes the brilliant suggestion that the artificial songs were *mantras*. Having regard to his views as an occultist on the occult knowledge and science of the early Rosicrucians, I fail to understand why he should shrink from proposing that they were really phonographic records, in which case the mysterious *Minutus Mundus* might well be a phonograph itself—a little world indeed, full of expatiation and tales of little meaning, though occasionally “the words seem strong,” like the depositions of Metropolitan Chapters of a “Rosicrucian Society of Freemasons.”

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further that there was another and smaller altar—"finer than can be imagined by any understanding man," and it is said to have contained MINUTUS MUNDUS, not otherwise described at the moment.<sup>1</sup> Elsewhere in the Vault there were also some further books—which were made by one of the sodality "instead of household care."

As regards the BOOK T.:<sup>2</sup>, it contained at the end thereof the following

### ELOGIUM :

#### GRANUM PECTORI JESU INSITUM.

C.:R.:C.: ex nobili atque splendida Germaniæ R.:C.: familia oriundus, vir sui seculi divinis revelationibus, subtilissimis imaginationibus, indefessis laboribus ad cœlestia atque humana mysteria, arcanave admissus postquam suam (quam Arabico et Africano itineribus collegerat) plus quam regiam, atque imperatoriam Gazam suo seculo nondum convenientem, posteritati eruendam custodivisset et jam suarum Artium, ut et nominis, fides ac conjunctissimos heredes instituisset, mundum minutum omnibus motibus magno illi respondentem fabricasset hocque tandem preteritarum, præsentium et futurarum rerum compendio extracto, centenario major, non morbo (quem ipse nunquam corpore expertus erat, nunquam alios infestare sinebat) ullo pellente sed Spiritu Dei evocante, illuminatam animam (inter Fratrum amplexus et ultima

<sup>1</sup> There is no warrant for identifying it with the Book M.:, which C.:R.:C.: translated into good Latin, unless we elect to do so on the ground that the latter was otherwise absent from the vault or sepulchre. According to the ELOGIUM which follows immediately, *Minutus Mundus* was either a prophetic book or a divinatory instrument.

<sup>2</sup> This has been explained as *Torab*, the Book of the Law, perhaps a hidden understanding of Holy Scripture. The Hebrew word is תורה. In such case it would connote an interpretation like that of Ægidius Gutmann on GENESIS. Another speculation has referred it to the ancient Tarot cards, considered as a Book of Divination, but this is idle speculation. In 1620, however, there appeared LIBER T.:, *id est, Portus Tranquillitatis ejus*, to which I shall refer later.



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oscula) fidelissimo Creatori Deo reddidisset, Pater dilectissimus, Frater suavissimus, Præceptor fidelissimus, amicus integerrimus, a suis ad centum viginti annos hic absconditus est.<sup>1</sup>

Beneath this inscription appeared the following initials, by way of signatures.

1. Fra.: I.:A.: Fra, Ch.:, *electione Fraternitatis caput.*
2. Fra.: G.:V.: M. P. G.
3. Fra.: F.:R.:C.:, *Junior Hæres S. Spiritus.*
4. Fra.: F.: B.:M.: P. A. *Pictor et Architectus.*
5. Fra.: G.:G.: M. Pi. *Cabalista.*

### Secundi Circuli

1. Fra.: P.:A.: *Successor Fra.: I.:O.:, Mathematicus.*
2. Fra.: A.: *Successor Fra.: P.:D.:.*
3. Fra.:R.: *Successor Patris C.:R.:C.:, cum Christo triumphantis.*

Beneath these names was written :

*Ex Deo nascimur, in Jesu morimur, per Spiritum Sanctum reviviscimus.*

<sup>1</sup> It will be seen that this notable inscription constitutes a single sentence, and those who have affirmed that the early Rosicrucian manifestoes are the work of J. V. Andreae have produced as part of their evidence an argument that their style is his style and their Latin is his Latin. I leave it to them, confessing on my own part that it would cost me considerable pains to express the ELOGIUM in reasonable translated form. But for the benefit of the English reader the heads of its instruction may be scheduled briefly thus : (1) That C.:R.:C.: came from a noble and illustrious family of Germany bearing that name ; (2) that on account of his subtle conceptions and untiring labours he became acquainted with Divine and human mysteries by way of revelation ; (3) that he collected a royal and imperial treasure in his journeys to Arabia and Africa ; (4) that the same was serviceable not only to his age but to posterity ; (5) that he desired to have heirs of the name, faithful and closely joined ; (6) that he fabricated a little world corresponding to the great one in its movements ; (7) that it was a compendium of things past, present and to come ; (8) that after living for more than a century he passed away at the call of the Holy Spirit and not by reason of disease, yielding his illuminated soul to its faithful Creator ; (9) that he was a beloved Father, a most kind Brother, a faithful Preceptor and an upright Friend ; and (10) that he is hidden here from his own for one hundred and twenty years.

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I have compared all available German and Dutch editions with the English translation edited by Eugenius Philalethes, but owing either to original typographical errors or other reasons it is difficult or impossible to harmonise this Roll with the initials of Brethren about whom we hear otherwise. The original Brethren, taken out of his cloister<sup>1</sup> by Christian Rosy Cross, were *Fratres G.:V.:, I.:A.: and I.:O.:.* The last died in England,<sup>2</sup> and—according to the story—it was subsequently to this that the mausoleum was erected, perhaps by the Founder himself, as intimated by one of the Latin inscriptions. The next recruits of the Order were *R.:C.:,* a first cousin of the founder, and described on the Roll as *F.:R.:C.:,* the “younger heir of the House of the Holy Spirit”; *Frater F.:B.:,*<sup>3</sup> who signs, however, as *F.:B.:M.:,* a skilful painter, according to the text of the FAMA, and *Pictor et Architectus,* according to the Roll; *Frater G.:G.:,* signing as *Cabalista;* and *Frater P.:D.:,* who was *cancellarius,* according to the FAMA, but does not appear in the document attached to the *Book T.:.* These were the First Circle. In what sense *Frater C.:H.:* was *caput electione Fraternitatis* in the lifetime of the founder and in a circle of eight persons remains an open question, but he is implicitly excluded from the First Circle by the text of the FAMA. He was not a chief appointed on the decease of Christian Rosy Cross, because it is stated expressly in the Roll of the

<sup>1</sup> It is obvious that this statement belongs to the region of romance, a layman having no title to remove monks from their monastery.

<sup>2</sup> His death is said to have been foretold to him by *Frater C.:—*presumably *Junior Hæres—*but unfortunately such prevision, as we have seen, has been expressly denied to the Brotherhood in a previous part of the text. *I.:O.:* is said to have earned fame in England “because he cured a young Earl of Norfolk of the leprosy.”

<sup>3</sup> We have seen that the Baconians have claimed this signature as representing Francis Bacon, ignoring (1) that according to the *Book T.:* he signed as *B. M.* and (2) that the first circle were all Germans, except *I.:A.:* whose nationality is not disclosed.

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Second Circle that *Frater R.:* was successor to Father C.:R.:C.:<sup>1</sup>

It will be seen that as an historical memorial, the FAMA FRATERNITATIS is a confused and contradictory account. It is indeed so gravely at fault in this respect that it looks almost too bad to be regarded as a matter of invention: one would have thought that the concealed artist must have taken a little more pains. On the other hand, it is precisely in this manner that fictitious documents making mythical claims on the past invariably betray themselves, in accordance with a very wise, if hidden law which appears to protect history: in this case the manifold undesigned exposures constitute only a signal instance of the providential rule in its operation.

There are two other points which call to be mentioned briefly. It is stated expressly that the FAMA has been "sent forth in five languages," presumably that the "learned of Europe," to whom it was addressed more especially,<sup>2</sup> might have no difficulty in forming a judgment

<sup>1</sup> In his DATA OF THE HISTORY OF THE ROSICRUCIANS, second edition, 1916, said to be "revised," Dr. Westcott has the temerity to suggest that *Frater D.:* was "chosen to be Magus"—a title unknown in the Order Manifestoes—after the death of C.:R.:C.:, and after his own death was succeeded by *Frater A.:*, on whom followed *Frater N.:N.:*, who, however, was a novice, according to the text and originally a pupil of A.:. The same spirit of incautious speculation expressed in terms of historical certitude characterises the so-called data throughout. There is, however, a *Frater D.:* mentioned in the memorials. P.:D.:, according to Westcott, died after I.:O.:, in the lifetime of C.:R.:C.:. But the authority for this seems in the reverie of the Supreme Magus of the *Soc. Ros.*

<sup>2</sup> I have said that the FAMA was addressed to the learned in particular, as appears indeed by its title, but the following sentence is added as a kind of colophon to the discovery of the tomb of Christian Rosy Cross: "And so do we expect the answer and judgment of the learned and unlearned." One of the amazing suggestions put forward by Kieswetter is that the fact of the FAMA being translated into so many languages "shews that many persons possessed a key to its symbolism." It shews obviously nothing of the kind, and that the tract in question was so translated we have seen to be very doubtful.

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concerning it in their own vernaculars ; but so far as can be determined by the negative results of research, and so far as all records are concerned, the affirmation can represent a matter of intention only. The editions were German, Dutch and perhaps Latin ; there is no trace of a concurrent French version, and nothing appeared in England till 1652. As the statement is repeated in the CONFESSIO respecting that manifesto, one would have expected the design to have been fulfilled, at least in the second case, but I have found nothing. However, the only real research on the bibliographical side of the Rosy Cross has been done in Germany and France, and it is not beyond possibility that something may have been produced in Italy, perhaps even in Spain. This is the first point, and as regards the second it should be mentioned that, while inviting answers and judgments, the FAMA FRATERNITATIS provided no means of communication except through the public press—e.g. by the voice of memorials and letters in printed form—as it did not disclose any place of convocation and the manifesto was quite anonymous. While the only courses open were adopted freely enough, the appearance of the CONFESSIO—recognising that it was of subsequent publication—must have been expected with much anticipation by a great many eager hearts, in the hope that it would provide more definite means of access. The assurance given in the first manifesto was perhaps a preliminary test applied by the Order to those whom it would call in good time to its service ; but it could scarcely go on for ever. The covenant was expressed thus : “ And although at this time we make no mention of our names or our conventions, yet shall every one’s opinion come into our hands assuredly, and those who give even but a name shall not fail to speak with us, either by word of mouth or—if there be some hindrance—in writing.”

Such is the first and only historical account of the Order

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which was issued—so to speak—officially. Many apologists came forward in the early seventeenth century to espouse its cause, and other documents appeared, speaking with authority concerning it; but the story of its foundation and the myth of its sacred sepulchre stood high and clear above all. It is more especially in the eighteenth century that we meet with other claims concerning its antiquity and consequently with other personalities—for example, the sage Ormuz—as connected with its origin.

The one point of importance which emerges in the FAMA is the tomb of Christian Rosy Cross and the fact of its discovery. This is either an imaginative device to indicate the supposed or pretended age of the Society, or it contains a deeper meaning. It is difficult, from my point of view, not to take the legend seriously, but of course as an emblematical story. As such, it is in analogy with the finding of that temporary grave in which the body of Hiram Abiff had been laid hurriedly by his murderers, according to the traditional history of the Masonic Craft Degrees. The exhumation of that body is the central point in the myth of the Master-Builder, and about it the whole symbolism revolves. There is, however, no Raising in the Rosicrucian legend, and nothing follows apparently on that which is seen and done in the Vault. In the end it is testified (1) that the narrators replaced the altar, together with the plate of brass beneath it; (2) that they came forth from the heptagonal chamber; (3) that they shut the door and placed seals thereon; (4) that they departed one from another; and (5) that they “left the natural heirs in possession of our jewels.” The last statement is inscrutable, but I conceive it to be simply one of those banalities of expression which abound in Rosicrucian as in Masonic documents. The “natural heirs” were certainly not the worms of the graveyard, for the body had remained *ex hypothesi* “whole and unconsumed” during one hundred

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and twenty years. Nor can it be intended to suggest that the freeholders came into possession, following the ordinary course, or that the goods were estreated because *Frater N.: N.:* had omitted to pay the rent of his "building."

In concluding this chapter it ought, I suppose, to be mentioned that a few egregious persons, remanents of occultism as it was preached in Victorian days, maintain that the emblematical and symbolical myth of Father Rosy Cross represents literal history. They believe in "everburning lamps" because so much has been written on the subject that there must be something in it; <sup>1</sup> they regard the contradictions and stultifications in the FAMA and other texts as "blinds," meaning devices to mislead critical persons <sup>2</sup>; they are satisfied that if unique works of Paracelsus were not discovered in the Vault it had treasures of equal or greater value, which notwithstanding they were probably there in fact; they are convinced that the tomb of Christian Rosy Cross exists somewhere in Germany, and there is one favoured individual who knows where it is and could lead an earnest student to the hallowed spot, though he is not prepared to specify the place otherwise. <sup>3</sup>

<sup>1</sup> "There is a very large mass of references to such an invention to be found in old Latin literature, and there must have been some foundation for them."—Westcott: *HISTORY OF THE SOCIETAS ROSICRUCIANA IN ANGLIA*, 1900, p. 2. It is regrettable that radium had not been discovered at the date of the memorial.

<sup>2</sup> Compare Westcott, however, in his *Rosicrucian DATA*, 1916, p. 5. "It should be noted that although the FAMA and the CONFESSIO gave to the world a knowledge of the existence of the Rosicrucian Fraternity, there is no evidence that these publications were authorised; . . . certain discrepancies . . . in these tractates bear internal evidence that they were not written by anyone who had accurate historical information." But in the previous *HISTORICAL NOTICE* he sees "nothing unreasonable" in supposing that some "mystic student" should have been admitted "into the Order, should have written the CONFESSIO, and "should have been told off" to publish the FAMA.

<sup>3</sup> The favoured individual is not Dr. Westcott, who, however, testifies as follows: "It has been stated that this Tomb still exists, but its situation is only revealed to high Continental adepts."—*DATA*, p. 5.

## *Fama Fraternitatis R. : C. :*

They are a mad world, my masters, but they are *Magi*, *Magistri* and *Adepti*, *sub umbra alarum tuarum*, O *Societas Rosicruciana in Anglia*, and more especially under the zany's cap of the Metropolitan College.

There is one thing more: it is to be observed that FAMA FRATERNITATIS offers a clear issue in respect of its story and the claims connoted thereby. If it is not without discrepancies they belong to the *minima*. It is evident that the opening of the Tomb led, by the implied hypothesis, to the greater discovery, being that of the Rosy Cross, making an appeal in public to the mind of gentle and simple in the German world.

It seems evident also, at least to my own mind, that the text is typical of inventions which came into existence by scores, as from *circa* 1723 to about the same date in the nineteenth century. I refer to the fabulous histories of certain Rites and Orders, Masonic and super-Masonic. They were devised to justify the existence and pretensions of their particular institutions, and however fraudulent in fact were serious by intention. I shall indeed indicate later that there was from time to time a background of mental sincerity in those who made them. In some cases, moreover, as in the Third Craft Degree, they were parables as well as myths and were then comparable, within their proper measures, to the Mystery Legends of Eleusis, the Dionysiacs and Samothrace. The FAMA story is a legend which accounts, after its particular fashion, for the hypothetical transmission of secret knowledge from East to West, and there are many others in its likeness. There is not the least reason on the surface to assume that it was not intended seriously. There were numbers at that period and before it who believed themselves to have acquired an occult *theosophia*, *philosophia* and even *scientia*, drawn by their studies from various quarters and valuable in their own eyes. It is an arguable proposition that in

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the case with which we are concerned a few dreamers of this kind accounted in the FAMA by a fiction for that which they believed themselves to possess and thus drew attention to the fact, that they might extend their circle. The charge against them is not so much the figurative fable concerning C.:R.:C.:, as the mendacity which led them to claim the secret of transmuting metals.



## CHAPTER VI

### CONFESSIO FRATERNITATIS R. J. C. J.

THE FAMA FRATERNITATIS makes several references to a forthcoming CONFESSIO of the Order, in which things left over by the original manifesto or treated shortly therein were to be communicated with a certain fullness. It would furnish (1) further information concerning the Book M. J. ; (2) a Table of thirty-seven reasons for making known the fact of the Fraternity and for offering such high mysteries without constraint or reward ; (3) an elucidation on the subject of the *Rota*, which is mentioned twice in the FAMA as something to be consulted, but it is left uncertain whether it was a method of divination or a set of rules for guidance ; and finally (4) a catalogue of sophistic works on *Chemia* which came under the sentence of having been written *in contumeliam gloriæ Dei*. The last point is only a matter of inference : the list in question is promised, but whether to appear in the CONFESSIO or in a separate form is not determined. It is affirmed also that the CONFESSIO, like the FAMA, would be "sent forth in five languages."

The bibliography of the second document is similar to that of the first, a matter of considerable confusion. We have seen that according to Lenglet du Fresnoy there was a Latin edition of the FAMA in 1614, but it seems unknown to other bibliographers, and I have failed to trace it, though I am satisfied as to the antecedent probability of such a Latin text, whether it was printed or not. In a Latin

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edition of the FAMA ET CONFESSIO, published together at Ratisbon in 1614, I must confess that I do not believe.<sup>1</sup> The internal evidence of the FAMA is against the simultaneous issue of these documents.<sup>2</sup> There was something to follow the FAMA, and it was described as "our Confession," while—uncritical as it was—the interest taken in the COMMUNIS ET GENERALIS REFORMATIO from the beginning

<sup>1</sup> It does not appear in the great bibliography of Kloss, but he is said to have heard of it by report, though the actual content of the alleged Ratisbon edition is not clear by his allusion. I find nothing to confirm this anywhere in his notes. When the FAMA was circulated in MS., as affirmed frequently, it is likely to have been in Latin and may have been read in this form by Haselmeyer, who had, however, no knowledge of the CONFESSIO at that time. Nicolai speaks of the FAMA and NUPTIÆ CHYMICÆ being reprinted at Ratisbon in 1781.

<sup>2</sup> Hereinafter follows a summary account of the texts with which I am acquainted at first hand and by report: (1) Philippus a Gabella: SECRETIORIS PHILOSOPHIÆ CONSIDERATIO, CUM CONFESSIONE FRATERNITATIS ROSEÆ-CRUCIS EDITA. *Francofurti*, 1615. This is in quarto, and is unquestionably the first edition of the text with which we are concerned. (2) The same in octavo, 1616, also issued at Frankfurt. (3) APOCRISIS, seu *Responsio ad Famam Roseæ Crucis, cum Confessione et Litteris quorundam, Fraternitatem se dare volentium. Francofurti*, 1615, 4to. (4) FAMA FRATERNITATIS ROSEÆ CRUCIS, CUM EORUM CONFESSIONE, *Latine et Germanice a Friedens Begierigen Philomago. At Cassel* in 8vo, 1615, and in the same year at Frankfurt, in 12mo. (5) CONFESSIO ET LITERÆ QUORUNDAM FRATERNITATI R.:C.: SE DARE VOLENTIUM. *Francofurti*, 1615, 4to. Probably identical with No. 3. (6) FAMA FRATERNITATIS R.:C.: *Das ist Gerücht der Brüderschaft des Hochlöblichen Ordens des Rosen-Kreutzes an alle Gelehrte und Häupter Europä. Benebst derselben lateinischen CONFESSION, welche vorhin in Druck noch nie ausgegangen, nunmehr aber auff vielfältiges anfragen, zusamt deren beygefügeten Teutschen Version. In Druck gegeben von einem . . . Philomago. Cassel*, 1615. This was in 12mo. The statement that the CONFESSIO had never been edited previously would be exceedingly valuable, on the assumption that it could be taken literally, meaning that there had been no earlier Latin text. It would put an end to the fable concerning a Ratisbon edition in 1614 and give this publication a priority over that which is connected with the name of Philippus a Gabella. But the text of the CONFESSIO certifies that it was written in Latin, as we have seen. The edition under notice may be identical with No. 4, which I owe to Lenglet du Fresnoy, who in this case has shortened the title and turned it into Latin, justifying my opinion that Latin titles in old Rosicrucian bibliographies do not mean of necessity that the works were also in Latin. (7) FAMA FRATERNITATIS, *oft ontdeckinge van der Broederschap des loflijcken Ordens des Rosen-Cruyces. The Dutch edition*

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of the Rosicrucian debate offers a presumption that they appeared together, and this is confirmed by the preponderating evidence of all bibliographical research. However this may be, there is and can be no question that the CONFESSIO itself was produced originally in Latin, for the text says: "It is no wonder that we are not so eloquent in other tongues, and least of all in this Latin." The year 1615 saw it translated into German,

noted previously as published, *sine loco*, 1615, in 8vo. (8) FAMA FRATERNITATIS, oder Entdeckung der Brüderschaft des löblichen Ordens des Rosenkreutzes. Francofurti, 1615, 8vo. (9) FAMA FRATERNITATIS, beneben der CONFESSIO oder Bekannntniß derselben Fraternitat, an alle Gelehrte und Häupter in Europä geschrieben. Auch etlichen RESPONSIONEN und Antworungen, von HERRN HASELMEYERN . . . Sampt einem DISCURS VON ALLGEMEINEN REFORMATION DER GANZEN WELT. Nebst 4 SENDSCHREIBEN darzugesetzt, von vielen Erraten entledigt, verbessert und gedruckt zu Cassel. 8vo, 1616. See my bibliographical note on editions of the FAMA, c.v. of the present work. (10) A reprint of No. 9, without the UNIVERSAL REFORMATION and the 4 SENDSCHREIBEN. Frankfurt, 1617, 8vo. (11) FAMA FRATERNITATIS, oder Entdeckung der Brüderschaft dess löblichen Ordens des Rosen Creutzes. Beneben der CONFESSIO, oder Bekannntnuß derselben Fraternitat . . . . . Jetzt . . . zum andern mal in druck verfertiget. Sampt dem SENDTSCHREIBEN JULIANI DE CAMPIS und G. MOLTHERI . . . Relation, von einer dess Ordens gewissen Person. Frankfurt am Mayn, 1617, 8vo. It is possible to extend this continental list, but my purpose has been served sufficiently, and so also, as I think, the requirements of any literate reader. It remains, however, to add (12) the FAME AND CONFESSIO OF THE FRATERNITY OF R. . C. ., commonly of the Rosy Cross. With a Preface annexed thereto, and a Short Declaration of their Physical Work. By Eugenius Philalethes. London, 1652. The publisher's Advertisement to the Reader explains that the translation "belongs to an Unknown Hand." See my WORKS OF THOMAS VAUGHAN, 1919, p. 490. This edition is misdescribed by Lenglet du Fresnoy as LA CONFESSIO DE LA CONFRAIRIE DE LA ROSE-CROIX, par Eugenius Philalethes, in 8vo. London, 1652. The size is small 12mo. (13) There is also Ashmolean MS. No. 1459: THE CONFESSIO of the Laudable and Honest (*sic*) esteemed Order, or Fraternity of the Rose-Crosse, written to the learned in Europe, with a preface to the wisdom-desirous reader. It occupies fols. 300, 301-11 of the volume cited, and is believed to have been transcribed from No. 1478, a folio volume divided into six parts, described as closely written in the time of James I or Charles I. According to Nicolai—who said that it had passed through his hands—the edition of Eugenius Philalethes was reprinted in 1658, but I find no evidence otherwise. See Kloss, *s.v.* No. 2435, p. 176.

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and how frequently afterwards my note on the subject shews.<sup>1</sup>

The CONFESSIO FRATERNITATIS was introduced by a short preface addressed to “the reader who is desirous of wisdom,” and it calls his attention to the “thirty-seven reasons of our purpose and intention” which had been promised in the FAMA and are contained in the new manifesto.<sup>2</sup> It will be as well at the outset to clear the issues by mentioning that we learn nothing whatever concerning the BOOK M.:., nothing as regards the *Rota*, and that in place of a catalogue of sophistic books we have only a further diatribe on “the worthless works of pseudo-chemists,” with particular reference to one writer only, and he is not mentioned by name. Moreover, the thirty-seven reasons are not set out in an ordered manner—or indeed after any manner at all—but are left for extraction by the reader from the text itself. There was never a document pretending to advance further considerations in the matter of an important claim which has exhibited a greater want of method, not to speak of those difficulties and objections which will be dealt with as we proceed. The alleged reasons may be collected tentatively as follows: (1) The FAMA FRATERNITATIS is not to be believed hastily nor suspected wilfully. (2) Notwithstanding this counsel of caution, it is referable to the will of Jehovah, Who observes that the decaying world is now near its

<sup>1</sup> I may observe here that Claudio Jannet, who wrote *LES PRÉCURSEURS DE LA FRANÇAISONNERIE* in 1887 and is an authority among French anti-Masons, because he is one of them, is in singular confusion on the Rosicrucian class of supposed precursors. He does not seem to have heard of CONFESSIO FRATERNITATIS and suggests that the manifestoes began to appear at Venice. He refers the FAMA to 1615.

<sup>2</sup> In the first edition it is also introduced or preceded by a Prayer, placed immediately after the text of Gabella's *CONSIDERATIO* and signed PHILEMON PHILADELPHIÆ, followed by the initials R.:C.:. The Order is mentioned also in Gabella's dedication to Uffel. The *CONSIDERATIO* itself is not of our especial concern.

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end,<sup>1</sup> and therefore lays open that which heretofore has been sought with great pains and labour. (3) It will smooth the ways of the good and augment the punishment of the ungodly. (4) As regards the nature of the Order, it cannot be suspected of heresy or of schemes against the commonwealth, since it condemns the East and the West—meaning the Pope and Mahomet—and “offers the head of the Roman Empire our prayers, secrets and great treasures of gold.”<sup>2</sup> (5) As regards the amendment of philosophy, which is altogether weak and faulty,<sup>3</sup> the way of its renovation in a new and renovated world is offered in the place of its disease—meaning Germany. (6) The philosophy of the Rosy Cross is the head of all the faculties, searching both heaven and earth. (7) It manifests the *microcosmus* or man. (8) It unfolds also the wonders of the sixth age. (9) If all books shall perish, “the meditations of our Christian father . . . are so great” that “posterity will be able thereby to lay a new foundation of sciences and erect a new citadel of truth.”<sup>4</sup> (10) It must not be expected that new-comers shall attain forthwith the possession of all “our secrets”: it will be a graduated process, from small beginnings to greater ends. (11) It is God Who has decreed at this time an increase in the number of our

<sup>1</sup> This is the NAOMETRIA formula and the accredited expectation of the MILITIA CRUCIFERA EVANGELICA; but it is connected by the fifth clause with the notion of a renewal to come, as if the Order of the Rosy Cross had a mission to restore all things, coincidentally with the Second Advent, or as if its own manifestation were a kind of spiritual return of Christ.

<sup>2</sup> It is possible that this mendacious generosity was a device adopted to secure for the Order a certain State toleration, so that it might proceed on its path in peace. We shall see that in Holland at a later period there was a proposal on the part of the Magistrates and of a Theological Faculty to suppress what was called “the new sect.”

<sup>3</sup> Compare the UNIVERSAL REFORMATION: (1) “The maladies which molest our age equal the stars of heaven”; and (2) “our business, gentlemen, is to cure the present age of the foul infirmities under which it labours.”

<sup>4</sup> Compare the analogous statement in FAMA FRATERNITATIS, as noted in my previous chapter.

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Fraternity: the task has been undertaken with joy and will be put in practice faithfully; but the good things can neither be inherited nor conferred promiscuously. (12) "The worth of those who shall be accepted into our Fraternity will not be measured by their curiosity but by the rule and pattern of our revelations." (13) The unworthy may clamour, but such is the Ordinance of God that we shall "hear none of them," and—encompassed by His clouds—no violence can be done "to us, who are His servants." (14) As only men of understanding rule in Damcar, so shall a government be instituted also in Europe, "according to the description set down by our Christian father."<sup>1</sup> (15) Whosoever can see and read "those great characters which the Lord God hath inscribed upon the world's mechanism . . . is ours already"; and (16) assured that such an one will not neglect our invitation, "we promise that no man's uprightness and hopes shall betray him who shall make himself known to us, under the seal of secrecy." (17) But those who look for other things than wisdom shall be partakers of that terrible commination announced in the FAMA, and their designs shall fall back upon themselves.<sup>2</sup> (18) God has decreed an influx of truth, light and splendour before the end of the

<sup>1</sup> It was therefore a bid for empire, brought about *ex hypothesi* by a conquest of science and wisdom. Compare the fourth clause, which affirms that there are no schemes against the commonwealth. *Ex hypothesi* also it would redound to the good of the commonwealth, and the head of the Roman Empire was offered a share in the supposed secrets. In this respect at least the CONFESSIO strikes a new note on the subject-matter of reform.

<sup>2</sup> The "commination" of the FAMA is perhaps more banal than terrible: it threatens false-hearted and covetous aspirants with "utter destruction;" but one would have thought it sufficient punishment for them to be left in the outer darkness, which of course also befel them, by the claim of the text. The CONFESSIO adds in the same connection that the treasures of the Order shall remain unrifled by such till the Lion shall arise and demand them, to aid in the foundation of His Kingdom—another Second Advent reference.

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world,<sup>1</sup> so that darkness and bondage shall cease in the arts and governments of men. (19) A single and self-same rule shall be instituted.<sup>2</sup> (20) The Order by no means arrogates to itself the glory of this work, as if it "were imposed only on us"; but "we testify, with our Saviour Christ, that sooner shall the stones rise up and offer their service than there shall be any want of executors of God's counsel." (21) He has sent His messengers already, namely, new stars in *Serpentarius* and *Cygnus*, the same being potent signs of a great council, for the Book of Nature stands free to all eyes, though few there are to read it. (22) The eyes and the ears have been opened for some in the ages going back, but there is a time coming when the tongue shall be loosened; the world will then have slept away the effects of her stupefying chalice and will go forth joyously to meet the sun in the morning. (23) There are secret characters and letters in the Sacred Scriptures, and they are inscribed also on all the works of creation, the heavens, the earth and beasts. (24) "From these letters we have derived our magical writing," making a new language, in which the nature of things is expressed: it is the tongue of Adam and Enoch, contaminated subsequently by the confusion which came upon man at Babel, and very different from languages which have prevailed

<sup>1</sup> The NAOMETRIA formula, which recurs in this text, is found nowhere in the FAMA. It constitutes another distinction between the two works.

<sup>2</sup> Compare the fourteenth clause.

<sup>3</sup> The "new star in *Serpentarius*" was that of 1604 and was observed and described by Kepler. *Serpentarius* is known by its Greek equivalent *Ophiuchus* in modern maps of the heavens. The star in *Cygnus*—A.D. 1602—was brighter than that in *Serpentarius* and is said to have been visible in daylight. A *Stella nova Cygni* was seen in the same celestial region on November 24th, 1876. There was also the famous star which was described by Tycho-Brahe and appeared in 1572-4, as it had done previously in A.D. 945 and 1264. It was called the Star of Bethlehem. See Humboldt's *COSMOS* for the account by Tycho-Brahe. This was in *Cassiopeia*. A full account of it by William Hutton will be found in *Zadkiel's ALMANAC* for 1879.

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since, wherein we lay no claim to eloquence.<sup>1</sup> (25) An excellent way to the Order is by the study of the Holy Scriptures, because these are “the whole sum of our laws.”<sup>2</sup> (26) The Bible indeed is the rule of life, the end of all studies and the compendium of the universal world: its true interpretation should be applied to all ages. (27) No more excellent and admirable book has been given to man from the beginning of things. (28) “Blessed is he who possesses it; more blessed is he who reads it; most blessed of all is he who understands it truly,” while whosoever understands and obeys it is one who is most like unto God. (29) Whatever was said in the FAMA against “the transmutation of metals and the supreme medicine of the world” was actuated by hatred of impostors and does not signify disdain for these great gifts of God. (30) There are, however, many other *magnalia*, while the observation of Nature and the knowledge of philosophy are preferable to the tincture of metals. (31) The worthless books of pseudo-chemists must be rejected; they profit by the curiosity of the credulous, deceive men by monstrous symbols and enigmas, and apply the Most Holy Trinity to vain things. (32) The Order offers participation in its own treasures, putting forward no lying tinctures and seeking no goods of others. (33) It extends to those whom it invites within its penetralia the means of co-operating in the work of

<sup>1</sup> Compare Menken: *DE LA CHARLATANERIE DES SAVANTS*, 1721. He says that among the “admirable gifts” ascribed to the Brethren of the Rosy Cross the most remarkable was that of speaking perfectly the languages of the different countries through which they were dispersed. They shewed that kind of facility which would suggest that they were native-born. A writer named J. Berger is quoted as remarking that this aptitude is characteristic of Jews, which does not appear especially or generally accurate at least as regards the present day.

<sup>2</sup> According to Mrs. Constance M. Pott “one great work of the Society was the publication and dissemination of Bibles,” and this is said to be shewn by the testimony of Rosicrucian books, though not by the first manifestoes. As usual, there is no reference.



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God, of being serviceable therefore to the age, having regard to the imperfection and inconsistencies of all the arts. (34) In this manner those riches of Nature which lie scattered everywhere on the earth will be gathered together, *tanquam in centro solis et lunæ.* (35) The things which obscure human knowledge and hinder human action will then be driven out of the world. (36) But those whom God wishes either to test or chastise will never be helped by opportunities extended from within the circle of the Order, even though there may be a Medicine which cures all diseases; and finally, says the official document (37), “we shall never be manifested to any man” except with God’s concurrence; on the contrary, “he shall sooner lose his life in seeking us than attain his bliss by finding.”

Here, then—duly drawn forth—are thirty-seven considerations or reasons of purpose, intention and what not imbedded in the CONFESSIO FRATERNITATIS, and they fairly exhaust the sense of that second discourse which claims to be addressed by the Order to the learned of Europe. It must be admitted that they could have been otherwise divided—at least here and there—as some few of them might have been drawn together and a few others split up.<sup>1</sup> There are

<sup>1</sup> In an ANALYSIS CONFESSIO FRATERNITATIS DE ROSEA CRUCE, Andreas Libavius made an extraction after his own manner of the thirty-seven reasons, and I will present them in summary form for purposes of comparison. They are termed *Argumenta* by Libavius, and it is to be understood that his examination is hostile to the claims of the Order, both general and particular: (1) The promised restoration of this world to the state of Paradise before the Fall of man. (2) The defects in Art, Science and Religion. (3) The free offering by Divine decree of those things which have been attained previously by great toil alone. (4) The possession by the Order of a healing balm for human trouble. (5) The Order can open a true medial way, by which the ills of our country may be healed and things can be made anew. (6) It knows the wonders of the sixth age. (7) It proffers great secrets and sets open a house of treasures. (8) And yet its arena can be in no wise made common or familiar. (9) It shews forth new truth and the building of an ark of truth. (10) The truth is to be found only in the Rosy Cross. (11) It is an asylum for those who would escape hunger, disease and old age. (12) It is the place also of those who would so live as if they had been from the

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certain extraneous matters which are not in the nature of “ reasons ” and have not appeared therefore in the enumeration given above. (1) The CONFESSIO is a scurrilous and blatant document on the subject of Latin Christianity. One would think that its author had reflected on a remark of the FAMA concerning the original “ Brethren and Fathers,” who if they had lived in the “ clear light ” of the post-Lutheran period would have handled the Pope more roughly. And thus reflecting it was concluded, one might think also, that the time was ripe for *illuminati* of the third circle to give samples of their mettle, seeing that—according to the Advertisement—it was now quite safe to call the Pope Antichrist, and to say what they would do with him, if only he came into their hands. The valour of Alsatia and Whitefriars broke out accordingly in the

beginning and should prevail even to the end. (13) While remaining in that place in which it has pleased God to set them, the Brethren know things which occur at a distance, even by the Ganges and in Peru. (14) The Order promises the coming destruction of the Pope. (15) It seeks no man’s money. (16) It would make others partakers of its own great goods. (17) It does not create deceptions by false tinctures and does not speak in enigmas. (18) It leads to a full and simple explanation of secrets and invites to royal palaces. (19) It has come forward by the impulsion of the Holy Spirit. (20) It communicates the good things which Nature scatters over the world at large. (21) It removes that which darkens and hinders human minds. (22) It confesses Christ sincerely. (23) The Father of the Rosy Cross lived for 106 years and saw many changes in the world. (24) Darkness and falsehood involve all arts and works of man. (25) Those who are desirous of light and truth in experience should seek within the Order. (26) It is in possession of a right and certain rule. (27) The happiness of the present age inheres therein, and this should not be neglected. (28) Many excellent men have promoted rapid reformation by their writings, and it behoves others not to be behindhand in respect of the Order. (29) The counsel of God is to raise up the humble and abase the proud. (30) He sends His angels to those who are secret and silent. (31) He abandons babblers to their own devices. (32) Be ye carriers of that which is noble unto all mankind. (33) Chrysopœa is the gift of God and is not to be spurned or rejected. (34) But it does not always give the knowledge of Nature. (35) Nature also proffers not only medicine but innumerable other secrets and wonders. (36) The first need is to follow after the knowledge and understanding of philosophy. (37) Great treasures are ours, and these we offer : come therefore to us.

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terminology of Colonel Blood. The Pope was found guilty of blasphemies against Jesus Christ ; it was proclaimed, in hot-gospel derision of merely historical fact, that—" after many chafings in secret of pious persons "—he had been " cast down from his seat by a great onset " and nobly " trodden under foot." But as he was enthroned actually at St. Peter's, or holding royal court in the Vatican, hearing nothing of these gutter-born ravings, the aspirations of the *adepti* went further, and they expressed three hopes for the future : (a) that his utter destruction was in reserve ; (b) that he would be " torn in pieces with nails " ; and (c) that a " final groan " would end his " asinine braying." <sup>1</sup> It may have been the manner born of the Holy Mysteries, as understood by the German mind in the early seventeenth century, and it may have breathed all the loving spirit of our highly " illuminated," " loving " and " Christian Father " ; but to us at the present day it seems redolent of stables which have not been built in Bethlehem and in which Christ was never born. (2) The CONFESSIO parades that " unhoped for graciousness " which has led the Fraternity to come forward ; seeks to reassure those who have been overwrought by " the surprise of our challenge " ; assures all and sundry—in extension of Consideration X—that such as are received will be taken " step by step " <sup>2</sup>

<sup>1</sup> It is said also that the " Roman impostor," notwithstanding the full light which has been cast by Germany upon his doings, " will not abstain from lying," but is fulfilling " the measure of his sin," that he may be " found worthy of the axe." On a day to come, " the mouth of this viper shall be stopped." It is registered finally that Rosicrucians " execrate the Pope "—a redundant statement after all that has been mentioned previously. The text reads like a postscript to NAOMETRIA, added after 1612, when the crucifixion of the Sovereign Pontiff had failed to take place.

<sup>2</sup> It is said further on that the Fraternity is " divided into degrees," which has led the authors of THE ROSICRUCIANS to suppose that the Order worked in Ritual from the beginning ; but the reference is to modes of government, questions of power and influence. It is pointed out, for example, that " those which dwell in Damcar have a different political order from that of other Arabians and that they make " particular laws " by

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through the great mysteries which await them and will not be made free at once of the whole Pandora's box; comforts those who may "complain of our discretion, that we offer our treasures so freely"; repeats over and over that "the unworthy may clamour a thousand times" in vain; reiterates the assurance that God has decreed a numerical expansion of the Brotherhood; and yet appears to intimate that there are certain hindrances, some things which call to be removed, "some eagle's feathers in our way," as though people must be content to wait if they continue to hear nothing in respect of their chief desire.

(3) As regards sophistic books on the subject of alchemy, it is said with great truth that "our age produces many." The CONFESSIO has also a notable personal statement, that one of the "pseudo-chemists" is a "stage-player" and "a man with sufficient ingenuity for imposition." The original Latin version calls him an "Amphitheatral Comedian," which I have compared carefully with available German and Dutch texts, as also with the English translation edited by Thomas Vaughan. The last renders as follows. "There are nowadays too many such books set forth, which the enemy of man's welfare doth daily—and will to the end—mingle among the good seed, thereby to make the truth more difficult to be believed, which in herself is simple, easy and naked."<sup>1</sup> It is hopeless at this day to speculate on the

the King's permission. It was not so in Europe at the period of the CONFESSIO, but a change would come about herein at a due time. There is no trace of Ritual procedure till 1710, and then it is a mere vestige. The second half of the eighteenth century saw great developments. Meanwhile it is clear from the FAMA that individual Brethren appointed their individual successors, who repaired subsequently to the place of convocation and took "the solemn oath of fidelity and secrecy."

<sup>1</sup> I do not know how the translation "stage-player" arose, but it is exceedingly loose, seeing that the Latin description is almost certainly figurative. The original, in the German CONFESSIO of 1617 reads: *unter welchen der Amphitheatralische und zum verfabren genugsam sinnreiche*

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question of identity, about which great nonsense has been talked, both here and in Germany. (4) The CONFESSIO FRATERNITATIS furnishes the first date in the history of the Rosy Cross, when it says that "our Christian father" was born in 1378. According to the FAMA, he reached Damcar at the age of sixteen years. On the basis of the same document, Michael Maier computes that he was absent for a period of six years from Europe and then proceeds to speculate that he "ruminated" in his "neat and fitting habitation" for thirteen years, at the end of which time, or in 1413, he began to recruit his disciples. He certifies that this is conjectural, and it is obvious that it contradicts the FAMA, which says that after five years "there came again into his mind the desired reformation," as a result of which he decided to "have out of his first cloister . . . three of his brethren."<sup>1</sup> According to CHYMISCHE HOCHZEIT, he was present at the Hermetic Wedding of the King and Queen in 1459, being therefore aged eighty-one years. By the hypothesis of the FAMA,

*Histrio und Comediant ein furnemer ist.* In BACONIANA, Vol. I, No. 3, May, 1893, a German writer—Dr. Georg Cantor—affirmed that the whole passage was an allusion—as I have mentioned previously—to Heinrich Khunrath, which appears improbable and has no better basis than the connection between *Amphitheatralische* and the AMPHITHEATRUM of Khunrath's *Magnum Opus*. The Hermetic theosophist had been dead—as we have seen—for some twelve years before the CONFESSIO appeared, and I should say that his work had made no particular mark on its period. Dr. Cantor seems to have held that the CONFESSIO was written by Dr. Dee, who had certainly met Khunrath in his travels abroad. The Baconians of 1893 and onward fell upon the allusion and at once attributed it to Shakespeare, as in their view the Rosicrucian documents were all written by Bacon. It may be left as an insoluble problem why the author, in such case, should have reviled himself in the person of his literary mask.

<sup>1</sup> According to the FAMA, he remained for three years at Damcar, thence proceeding to Egypt—"where he remained not long"—and afterwards to Fez, "where the Arabians had directed him." There he stayed two years and thence sailed to Spain, where we have seen that he, his discoveries and spoil of quest were flouted. The same experience awaited him from "other nations." According to this itinerary, he must have been absent from Germany for much more than the six years specified by Maier.

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his tomb remained undisturbed for one hundred and twenty years, he having died—according to another speculation—at the age of one hundred and six, in which case the sepulchre was unsealed in 1604,<sup>1</sup> being the date borne on the title-page of Simon Studion's *NAOMETRIA*. It may appear illogical to debate the chronology of a legend or—more correctly—of a devised mythos; but the dates are not without consequence for the subject under other aspects. There is no doubt, for example, that on more than a single consideration the year 1604—or round about that period—is important for origins in respect of the Rosy Cross, while the two years by which it was immediately preceded will come before us in another unexpected connection in the next chapter but one.

I have now exhausted the content of the *CONFESSIO FRATERNITATIS R.:C.:.*, and it will have been seen that it is not a satisfactory document, as produced in support of a considerable and ambitious claim. It dwells like the *FAMA* on a reformation other than that of Luther and yet scarcely apart from religion in the sense of Bible Christianity. As such, it offers, as we shall find, a marked contrast to the opinions and large-hearted sentiments of Robert Fludd, who held through all his days with zealous affection to the Church as established in England, and yet the Pontiff on the Throne of Peter is mentioned with respect by him, even when disallowing his claims. But Fludd's was no voice of an anonymous, without local habitation or

<sup>1</sup> The speculation seems based on the hypothesis that the *centum viginti anni* did actually end in 1604. The schedule may be taken out as follows: Birth-date=1378; age on reaching Damcar=16=1394; time at Damcar=3 years=1397; time at Fez=2 years=1399; speculative period spent in visiting European nations=5 years=1404; speculative "rumination" of Maier=13 years=1417, being date of recruiting disciples. C.:R.:C.:. was then 39 years old. But this allows nothing for time spent in transit from place to place after leaving Damcar. An alternative schedule is as follows: Birth-date=1378; Chemical Marriage=1459=81 years old; date of death=1484=106 years old; Opening of Tomb=1604=lapse of 120 years.

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name. He graduated at St. John's College, Oxford, under influences in opposition to those of the Puritans and Calvin,<sup>1</sup> and during his travels abroad he made acquaintance with the Guise and Papal families. In conclusion, the CONFESSIO FRATERNITATIS follows logically at its value from the preceding manifesto and corresponds more or less to the actual document which is promised therein, though it does not include all that was announced in the FAMA. It is antecedently reasonable to suppose that there was something behind the texts, namely, a group of persons actuated by a certain motive and serious to that extent, precisely as Masonic Rites innumerable had Masonic personalities at their back, concerned seriously enough with the varied interests and schemes which are embodied in the Rites themselves.

<sup>1</sup> See Craven : DR. ROBERT FLUDD, p. 20.





## CHAPTER VII

### THE CHEMICAL NUPTIALS

THE third and most singular in several respects of early Rosicrucian documents—issued, so to speak, *ex officio*—is called THE CHEMICAL MARRIAGE—OR NUPTIALS—OF CHRISTIAN ROSENCREUTZ.<sup>1</sup> In a kind of romance or vision, it gives account at full length of a reception into the Greater Mysteries of Alchemy, presented as a dramatic pageant, in which the founder of the Rosy Cross took part, as one who mingles with a crowd, uncertain for a long time whether he is there by election or by a sufferance which may turn against him. The date assigned to this event is 1459, when—according to the mythical chronology of the

<sup>1</sup> There are no bibliographical confusions and no other difficulties respecting this text, for the editions are not numerous, and there was no pretence of its being translated into five languages. It will be sufficient to mention (1) CHYMISCHE HOCHZEIT CHRISTIANI ROSENCREUTZ, *Anno* 1459. First printed at Strasbourg and sold by the successors of Lazarus Zetner, *anno* 1616. (2) The same, but printed by Conrad Scher, 1616. (3) The same, under the same auspices, being a third edition at Strasbourg, 1616. (4) The same, according to Kloss, 1617. So far as I have been able to trace, there were no other German editions. There are reports of a French translation published in 1600, or alternatively at Ratisbon in 1603, both of which dates are impossible and blunders of a catalogue-maker. I question whether such a version was ever made, as there is no trace of it in any authoritative bibliography; but nothing attaches to the question in either case. (5) THE HERMETIC ROMANCE, OR THE CHYMICAL WEDDING. *Written in High Dutch* by CHRISTIAN ROSENCREUTZ. Translated by E. Foxcroft, late Fellow of King's College in Cambridge. Licensed and entered according to order. Printed by A. Sowle at the Crooked Billet in Holloway Lane, Shoreditch, and sold at the Three Keys in Nag's Head Court, Gracechurch Street, 1690. The British Museum has a curious transcript in manuscript of this English version, and I shall recur to it at a much later stage.

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literature—the first Master of the Order was more than eighty years old. So far as it is possible to judge, the same hand never reappears in the documents.

We have seen that THE UNIVERSAL REFORMATION is more or less literally translated from an Italian author, Boccacini, and that it has no title to count as a Rosicrucian publication. It differs in every respect from the FAMA and CONFESSIO, the latter of these being written in a stilted style, devoid of any literary method: it is noticeable also as the work of a militant partisan of the Reformation inaugurated by Luther. THE CHEMICAL NUPTIALS, regarded from a literary standpoint—and also in other respects—differs from all three, irradiating a rare splendour of seeming Hermetic parable. With its innumerable quaint devices, its trumpets of beaten gold, its spangled and sky-robed dames, its doves and ravens, its badges of symbolic roses, its banners, wreaths and scarves, its pages and maidens, its mighty palaces, having rare halls and bedchambers, its wonderful adventures and dramatic mysteries, it is rare reading even at this day, independently of any possible hidden meaning.

The motto on the title of THE CHEMICAL NUPTIALS is—

*Arcana publicata vilescunt et gratiam profanata amittunt :  
Ideo ne margaritas objice porcis, seu asino substerne rosas.*

But the author of these lines—whom I do not claim to identify—had forgotten Apuleius and his GOLDEN ASS. The great parable of the Hermetic Marriage is divided into seven books, representing seven days in the dramatic development of its mysteries. It should be noted that—according to the title—the wedding which is celebrated in the story was that of Christian Rosy Cross: CHYMISCHE HOCHZEIT CHRISTIANI ROSENCREUTZ; but seeing that the Master of the Rosy Cross is telling that which he witnessed in a Secret Palace, it is understood to be his marriage in

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the sense only that he has written the minutes of the spectacle. If I happened to be an occultist, seeing greater things behind the written word than any of those who wrote, I should call this title the veil of a singular mystery and should remind readers that French bibliographers always speak of LES NOCES CHIMIQUES DU PÈRE CHRÉTIEN ROSEN-CRUZ and not THE CHEMICAL WEDDING, written by him in High Dutch—as Mr. Foxcroft put it. It would follow that the Teutonic Master was recounting in a figurative form the adornment of his own spiritual espousals, his own golden marriage. But—not being an occultist—I know that Mr. Foxcroft was really right in his rendering, and that, by the hypothesis of his story, Christian Rosy Cross beheld in pictured symbols the accomplishment of the *Magnum Opus*, as the marriage of a King and Queen. My readers may judge for themselves.

The Master at that time was tarrying in a little house upon a hill, and on the eve before a certain Easter he was—according to his own symbolism—preparing unleavened bread in his heart and in the presence of the Paschal Lamb. In the midst of meditations he found, unawares, behind him “a fair and glorious lady,” wearing a sky-coloured vestment bespangled with golden stars. She was a winged woman of the height, and her wings were full of eyes, like the cherubim. In her right hand she carried the fame of a golden trumpet and in her left a great garner of letters in all languages, as one who is commissioned to make known in the four quarters the glory of the Rosy Cross. She kept the silence of the threshold, and in such reverence laid a letter on the table, departing thereafter and mounting upward, while the hill re-echoed with a mighty blast of proclamation from the golden clarion. The Master fell upon his knees and so examined the letter, on the seal of which was a cross—not, apparently, a Rosy Cross—and the inscription: *In hoc signo vinces*. Within he discovered

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an invitation to the Royal Wedding, about which he had been told in a vision some seven years ago and had awaited it with great earnestness. The missive was written in golden letters on an azure field, and beneath it stood *Sponsus* and *Sponsa*,<sup>1</sup> by way of signatures. Over this he prayed fervently and had mystic visions in the night. In the morning he prepared himself for the way by putting on a wedding-garment, binding a blood-red ribbon, cross-wise—upon his shoulder and setting four red roses in his hat. Here ended what is called the First Day of the CHEMICAL NUPTIALS.

Provided with bread, salt and water, Christian Rosy Cross left his humble habitation and entered a forest, observing that heaven above, the earth beneath, and all that lived thereon were adorned against the coming marriage. He went singing through the woodland till he reached three cedars, on one of which was a tablet of welcome in the name of the King and Bridegroom.<sup>2</sup> It contained an inscription which told him of four ways to reach the Royal Court. The first was short, dangerous and led through a region of rocks; the second was long and circuitous, while he that travelled it must turn neither to right nor left, for there were many bypaths; the third was a royal road and a journey amidst joyful pageants, but it was scarcely for one in a thousand; the fourth and last could no man take because it was a consuming way, encompassed

<sup>1</sup> In this manner the form of invitation determines the personalities of the marriage and reduces Christian Rosy Cross to his proper status as a guest and witness thereof, or coadjutor therein. The celebration, by the wording of the message, was to take place on a mountain, where stood "three stately Temples." The fact is forgotten, however, in the general development of the romance, part of which takes place in a palace on the sea-shore, or actually within sight of a harbour, and partly in a tower on an island. The letter is in rhymed verse, and the sign of Philosophical Mercury appears in the margin of the text.

<sup>2</sup> The tablet is described in the margin as *tabella mercurialis* and the cedar to which it is affixed is termed *arbor mercurialis*.

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by fire and cloud : it was reserved for incorruptible bodies. Christian Rosy Cross was now in no little perplexity, and being seized with hunger and thirst he had recourse to his bread, which a white dove came down to share. The dove was attacked by a raven, also in search of food, and took refuge in flight, whereupon the traveller pursued the one in order to deliver the other. In this manner he found himself entered unawares into one of the paths, leaving the rest of his food behind him. A great wind made any return impossible, but the road was clear in front, and was that of the second or circuitous path. With the help of a compass he kept to the meridian line, and at the hour of the setting sun he beheld a stately portal far off on a high hill. It was reached by expedition before night set in, and he found it enriched with noble figures and devices, while a tablet thereon was inscribed with the warning words : *Procul hinc, procul ite, profani*. He was greeted by a porter habited in sky-blue, who demanded his letter of invitation, and on receiving it bade him welcome as an acceptable guest. He asked also for the wayfarer's name, when C.:R.:C.: described himself as a Brother of the Red Rosy Cross. He was invited finally to purchase a golden token, in exchange for which he delivered his flask of water. In fine, he received a letter for delivery to another porter, who was keeper of a second gate, and under the light of a flaming beacon—put up unawares as a guide to those on the way—he drew to the end of his journey.

The tablet on this second gate was inscribed with the words : *Date et dabitur vobis*. A chained lion was on guard, but he was put back by the second porter, who received the traveller's letter and afterwards saluted him with marked respect, even in the Name of God, as one whom —“ of long time ”—he would have seen gladly. It was evident—except to himself—that Christian Rosy Cross was coming unto his own in the Hermetic Palace of the

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King, as he did—in the other legend—among the wise men of Damcar. The porter required, however, that he should purchase a further token, and when it proved that the postulant had nothing but salt to offer, it was received with thankful heart. The first token was inscribed with the letters S.C. and the second with S.M. among the respective meanings of which were *Sponsus carus* and *sal mineralis*.<sup>1</sup> But that which remained to be done he was warned that he should do quickly. He made speed therefore and having entered, the door shut so suddenly behind him that part of his wedding garment stuck fast therein and he was forced to tear it away. On the further side of this portal he was given a true guest-token, inscribed with the letters S.P.N., signifying *sponsi præsentandus nuptiis*<sup>2</sup> and also a pair of new shoes. He was presently within the castle, where two pages led him to a small room, and his grey head was tonsured. A bell rang without and he was again led forward, but this time through man, corridors and up winding stairs into a spacious hall, wherein was a great multitude, not alone of emperors and kings, princes and lords, but all sorts of people, poor and rich, including persons of his own acquaintance, otherwise those sophisters in alchemy who are denounced in FAMA and CONFESSIO. His presence on such an occasion was a matter of great mirth among them, and when trumpets sounded to the table they scrambled for the highest seats, so that Christian Rosy Cross “and some other sorry fellows” found room hardly at the lowermost end. A goodly feast followed, and when they were warmed with wine the babblers grew louder in their boasts and contention, till the stately musick of stringed instruments charmed all into silence. Thereafter opened a great door in the hall,

<sup>1</sup> Alternatively: *Sanctitati Constantia* or *Spes charitas* and *Sponso mittendus* or *Sal menstrualis*.

<sup>2</sup> Otherwise: *Salus per naturam*.

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amidst a blare of trumpets within ; a procession of tapers entered the banqueting-room, some thousands in number, but those who bore them went invisible. At last came the two honourable pages who had escorted C.:R.:C.: within the castle precincts. Their torches lighted in a radiant Maiden, drawn on a self-moving golden throne. She was clothed in a snow-white robe, sparkling with pure gold, and is described as *Virgo Lucifera*. The company at the board stood up, and she made her proclamation in the name of the Bridegroom and the Bride, who had witnessed the arrivals with joy. She reminded them, however, that none had been called to the nuptials but those who were prepared thereto, and that all the artists must be therefore weighed on the morrow. Those who misdoubted the ordeal might remain where they were and then be dismissed from the castle. The trumpets sounded again and the Virgin departed on her throne. The majority of the guests resolved to await the weighing ; but Christian Rosy Cross—convinced of his own unworthiness—held back with some others in the *Refectorium*, making nine in all. While the confidents were lighted to their separate chambers, those who had abased themselves were bound with cords and left in darkness to contemplate their presumption in coming to this amazing marriage.

The night-visions and vigils of Christian Rosy Cross attained their end in the dawn of the Third Day. The brave champions who had settled to withstand the ordeal now trooped into the hall, and beholding the nine in their bonds reproved their cowardice ; but there was no loud cry of the business, for the morning brought sober reflection. The trumpets sounded once more and *Virgo Lucifera* entered, crowned with laurels, arrayed in red velvet and girded with a white scarf. To those who had been bound she promised on behalf of her Lord that it should fare

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better than with many of the presumptuous who yet remained at liberty. Certain golden scales were now placed in position and the work of weighing began. Of emperors, kings and lords, few withstood the test, but there is particular mention of one who proved Imperator in the truth of the Rosy Cross, as in royalty of the world without: he was therefore given a gown of red velvet, a laurel wreath and a seat on the steps of the Virgin's throne. Of the gentry—both learned and unlearned—some two only were found in perfection; and then it was the turn of “those vagabond cheaters” and makers of false stones, to be jerked out of the scale with whips and scourges. It appears, however, that among this motley crew there were a few of another category, who earned their wreaths and robes. This business being also over, one of the captains of the castle demanded that the poor bound brothers who had “acknowledged their misunderstanding” should be set also on the scale, but without danger or penalty. The greater part miscarried and were placed peaceably on one side. One of the first seven held out bravely and received his reward. The ninth failed, but the eighth—who was C.:R.:C.:—“outstayed all the weights,” and when three men hung on the other side of the beam, nothing could prevail against him. Thereupon one of the pages stood up and proclaimed with a loud voice: “That is HE.” After such manner was the pious pilgrim honoured, and it was given him to release at will one of the captives. He chose the first emperor, who was liberated and seated among the victors. Meanwhile C.:R.:C.: had removed the roses from his hat, and while they were held in his hand the Virgin saw them and “graciously requested them of me.”

This ended the trial, about ten o'clock in the forenoon. But judgment had yet to be given and so a council was convened, with the Virgin as president, and it found as follows: (1) That the lords should be dismissed the castle,



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yet with befitting respect; (2) That some of the rest should be caused to run out naked; (3) That yet others, being stripped, should be scourged away from the precincts; (4) That those who had surrendered willingly should depart without blame; (5) That those who had misbehaved at the dinner should be punished in body and life. The candidates who escaped lightly were told that they had given credit to false books and had come uninvited to the castle. To others it was said that they had forged the false books, had befooled and cheated many, diminishing regal dignity, and seeking to ensnare the guests. In particular they had made use of "ungodly, deceitful figures . . ., not even sparing the Divine Trinity."<sup>1</sup> An unescapable execution followed all the sentences, and this took place in the garden about the castle, the King and Queen being present, in a curtained gallery, so that they sat and watched invisible.

When all was over, those who remained as guests ad-

<sup>1</sup> Compare the FAMA FRATERNITATIS R.:C.:., which says: "We must earnestly admonish you that you cast away . . . the worthless books of pseudo-chemists, to whom it is a jest to apply the Most Holy Trinity to vain things, or to deceive men with monstrous symbols and enigmas." This part of THE CHEMICAL NUPTIALS is important for the authorship of the early Rosicrucian documents. It provides, moreover, a graphic picture of the parlous condition into which German alchemy had fallen, or of the repute in which it was held at the beginning of the seventeenth century. For example, the makers of false books are compelled to affirm that their lucubrations "sold so mightily that whoever had no other means to maintain himself was fain to engage in this cozenage." As part of the sentence there is published also a proclamation of the King's Majesty, in the course of which it is stated that he has "resolved to communicate shortly" a "CATALOGUE OF HERETICS OR INDEX EXPURGATORIUS," recalling the promise of the FAMA, that the Brotherhood will "name in due season" those books and pictures which are "set forth *in contumeliam gloriæ Dei*" and "will give to the pure-hearted a record or register of the same." There is little need to say that no such Catalogue or Index is included among Rosicrucian publications at any period. It should be added that pictorial symbols abound in alchemical literature, including works of reputed Masters, like Basil Valentine.

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mitted to the marriage washed their hands and heads at a certain fountain and were led back into the castle. They had been invested already with the Golden Fleece and a Lion volant, being counselled to maintain the repute and dignity of that Order which royal favour had deigned to confer upon them. A page was set apart for each guest, and they were taken to visit various portions of the building. In this manner, by an apparent mistake of his guide, C.:R.:C.: was permitted to examine a certain royal sepulchre, and there it is claimed that he learned more than is extant in all books.<sup>1</sup> He was ushered, moreover, into a very noble library,<sup>2</sup> “as it was altogether before the reformation.” In fine he had experience in a kind of *camera obscura*, wherein he was able to contemplate the stars “glittering in an agreeable order” and “moving so gallantly” that—as it seemed to him—he could have looked for ever. It fell out for these reasons that he was almost the last at table when the party was called to supper, yet the waiters treated him with so much “reverence and honour” that he dared not look up for shame.

The Virgin presided,<sup>3</sup> and the discourse was cheered by enigmas and counter-enigmas.<sup>4</sup> The meat being finished and grace said in due order, the President asked whether they “desired to begin the wedding,” and there is no

<sup>1</sup> It is said that in contiguity to this sepulchre there stood a glorious Phœnix, about which Christian Rosy Cross had published a small discourse two years previously. There will be occasion to consider this testimony in my next chapter.

<sup>2</sup> The romance explains why there is no account of its contents—namely, because the “catalogue is shortly to be published.”

<sup>3</sup> *Virgo Luciferæ* is also described as the Lady Chamberlain. On this occasion she wore the insignia of the Golden Fleece and Lion.

<sup>4</sup> One of the riddles concerned the name of the Virgin and ran as follows : “My name contains six and fifty, yet has only eight letters. The third is a third part of the fifth, which added to the sixth will produce a number, the root whereof shall exceed the third by the first precisely, and it is the half of the fourth. The fifth and seventh are equal ; so are the last and first. These

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need to testify concerning their zeal. A page was therefore despatched and a procession of virgins entered with lights carried before them, chief among whom was one wearing a coronet and "looking towards heaven rather than earth." She was mistaken by all for the bride, whom it is said that she much surpassed in honour, riches and state. In a word, it was she who would rule the whole Marriage.<sup>1</sup> The company of guests fell on their knees before her, but she offered her hand to each, admonishing them to remember their Creator and so proceed in their enterprise. But to Christian Rosy Cross she uttered these memorable words: "Thou hast received more than others; make therefore a larger return." After this the procession turned about and the guests were so led into another chamber, but each in fine to his own apartment, that which was assigned to C.:R.:C.: being furnished royally with rare tapestries and paintings.

The proceedings of the Fourth Day began at a Fountain in the Garden. The Lion of the Garden was beside it and a tablet inscribed strangely recited the virtues of the water, which had become a healing medicine by the aid of Art. The counsel was therefore: "Let him drink of me who is able: let him who will, wash; let him trouble me who dares." And again: "Drink, Brethren, and live."

make with the second as much as the sixth has, and this contains four more than the third tripled." The hidden Name was

A= 1

L= 12

C= 3

H= 8

I= 9

M= 13

I= 9

A= 1

56

Three—as will be seen—is the value of the third letter, being one-third of nine, the value of the fifth letter. Add 9 to 13=value of fifth and sixth letter, and the result is 22=4, which exceeds the third=3 by the first=1. The fifth and seventh are both 9, while the first and last are one.

<sup>1</sup> She is called *Virgo præstans* in the marginalia of the romance and also the Duchess or Queen.

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The guests washed at this Fountain and drank also thereof out of a golden cup ; but it does not appear that any great renovation followed. Thereafter a certain door was opened, and the Virgin Guide of the Paths led them up three hundred and sixty-five stairs, following a band of musicians, till they paused under a painted arch and were joined by a notable train of maidens, apparelled richly. The musicians were dismissed ; a bell rang ; and another most beautiful virgin brought wreaths and branches of laurel, which were presented to the guests and the ladies by whom they had been joined—as it might be, unto each visitor his proper dedicated maid. A curtain was then drawn up, and they beheld the King and Queen, as they sat in their majesty in a room gleaming with gold and precious stones.<sup>1</sup> C.:R.:C.: bears witness that the Queen's robes were so radiant that he was not able to behold them. The *Virgo Lucifera*, who presided over the proceedings, presented the guests to that royal pair as those who had adventured thither “with peril of body and life.” They were received joyfully and grace was assured to all. As regards the royal persons, the description baffles the reader. We have seen concerning their state, majesty and in particular the vestment of the Queen. But we are told subsequently that at the western end of the room there were three thrones and two seated in each of them : in the first a very ancient king, whose consort was fair and young ; in the third a black king, of middle age, and by him “a dainty old matron, covered with a veil” ; but in the middle sat “the two young persons, wearing wreaths of laurel,” while “over them hung a great and costly crown.” These were the two lovers, and about them was a Cupid,

<sup>1</sup> The Latin marginalia of the text describes the vestibule of this chamber and the throne-room itself as *laboratorium*, to intimate that the whole pageant of the nuptials concealed—*ex hypothesi*—an experiment in secret chemistry.

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who also flitted from point to point, tormenting all and sundry.

The guests were led forth, after the formal presentation, and C : R : C : records that the youthful royal pair were not at that time so beautiful as he had imagined previously to himself. In a later period of that day the guests were present at a comedy—which was attended also by the royalties—in what is called the House of the Sun. There also was that “ unknown Queen ” who has been named previously and is to be distinguished from *Virgo Lucifera*. The latter was President and Guide of the guests at large ; the former ruled, as we know, over all that concerned the Hermetic Marriage.<sup>1</sup> The play-scene over, its spectators returned to the throne-room, where the evening feast was prepared, and the royal persons sat down to it in glittering, snow-white garments. Notwithstanding the sallies of Cupid, it was, however, a feast of sorrow, fulfilled for the most part in silence. When it was finished, a book—covered with black velvet and gold—was brought to the young king, and this he laid open. By the royal command, an elder of the castle demanded whether the guests were resolved to abide by the King, for better, for worse, and all consenting wrote themselves down in the book, after which the whole company—from the first even to the last—drank the Draught of Silence, like a pledge taken in any House of the Mysteries.

The cloud on the sanctuary of the festival was to be explained speedily, for a bell began to toll ; the royal personalities put off their white garments and assumed those of mourning ; the guests also were clothed in black ; and the room was draped in like manner. The tables were

<sup>1</sup> The House of the Sun was entered in processional form, thus : (1) The Unknown Queen ; (2) Six Virgins carrying “ the King’s jewels ” ; (3) the Three Kings, having the Bridegroom in the midst of them ; (4) the Three Queens ; (5) the Guests and their Virgins ; (6) One who is called “ Old Atlas ” and otherwise the Astronomer.

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removed and the place of banqueting was changed into a place of holocaust. The Virgin President of the Mystery bound the eyes of the six royalties with black taffeta scarves, after which six coffins were brought in and set down, with a low black seat in their midst. A giant negro entered with naked axe and proceeded in a solemn and reverent ceremony to decapitate the kings and queens—male and female indifferently. This terrific pageant began with the ancient monarch, who—so far as alchemy is concerned—may possibly have represented Saturn. The king, who was of a middle age, may correspond to Jupiter, and he suffered in the next place, each presumably with his royal consort. The king who was to come, for as yet he does not seem to have been crowned, must have represented Sol, and I take it that he was last in the sacrifice. The business had been done expeditiously but there was to be yet another episode, for when the headsman prepared to retire he was added also to the shambles. The blood of the kings was received in golden goblets, which were placed with them in their coffins, and these were duly covered. As regards the executioner, his head was deposited with the axe in a certain chest. Christian Rosy Cross adds—not without warrant—that it seemed to him a bloody wedding. But the Lady President bade her auditors rest content, for the life of the victims stood now in the hands of the guests and, if they followed her, “this death should make many alive.”

The guests meanwhile were counselled to seek their repose, for the business of the fourth day was over, and her own part was a vigil beside the bodies. Their respective pages conducted the visitors presently to their proper lodgings. The room of C.:R.:C.: had windows looking on to the lake, and about midnight—he being far from sleep—there was a great glow over the water, and he beheld from afar “seven ships making forward, all

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full of lights." Over each of them hovered a flame, which he judged to be "the spirits of the beheaded." When the vessels had come to land he saw the Queen-President<sup>1</sup> going towards them, bearing a torch and followed by the six coffins, as also the chest. Each of these was laid secretly in a ship; the lights were extinguished, save one for a watch on each vessel; and the spiritual flames "passed back together over the lake." It is said that there were hundreds of watchers encamped on the shore; but as for the Virgin she returned to the castle and carefully bolted up.

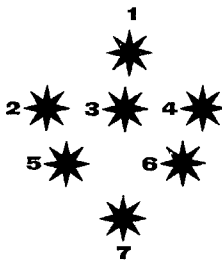
Very early in the morning, being that of the Fifth Day, C.:R.:C.: rose up, and—seeing that no one was stirring—he entreated his page to take him about the castle. In this manner he visited the Royal Treasury, in which—out of common expectation—he found a noble "sepulchre," or rather a triangular monument. "Here," said his page, "lies buried the Lady Venus, whose beauty has undone so many in fortune, honour and blessing." He led him therefrom, through a copper door, far down into the earth to another chamber, wherein was a rich bed, hung about with curious curtains. The page drew one of them, and—looking even beneath the coverlets—they saw the Lady Venus in the incredible beauty of her nakedness. This was a most secret visitation and there was trouble afterwards to keep it in the place of hiddenness, above all from Cupid, as jealous of his mother's honour. Indeed he heated his dart when he found Christian Rosy Cross in proximity to the so-called sepulchre and pricked him with it on the hand.<sup>2</sup>

<sup>1</sup> Alternatively, *Virgo Lucifera*. The text says merely "our Virgin."

<sup>2</sup> We hear also of an "unknown tree," the fruit of which fell into a copper kettle and was turned into water; but the heat of burning pyrites caused it to produce new fruit continually. It is said that when the tree is melted down, "then shall Lady Venus awake and become the mother of a King."

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But there was now other business to transact and the President appeared in black velvet with her virgins, whom the guests followed into the court before the Castle. They came upon six coffins, by each of which stood eight muffled men. The guests generally supposed that they contained the bodies of the kings and their consorts, but C.:R.:C.: remembered what he had seen upon the lake. The coffins were borne into the Garden, where a "wooden edifice" had been erected, standing upon seven columns and having "a glorious crown" in the roof. Within this structure were six sepulchres built over six graves, wherein the coffins were laid, the chest containing the head of the executioner being put in the middle of all.<sup>1</sup> After the interment was over the Virgin exhorted the guests (1) to keep their engagements faithfully; (2) not to repine at their pains; (3) to be helpful in restoring the Royal Persons to life; with which object (4) they must accompany her to the Tower of Olympus and bring thence the medicines required for this purpose. They repaired therefore to the shore and found the seven ships, in three of which the Virgin arranged her party; whereupon the voyage began, with the ships in due order, as shewn in the following diagram.



The distribution was as here follows, according to the numbers of the ships :

(1) The Moor or Negro, and twelve musicians ; (2), (3),

<sup>1</sup> "Herewith were my companions deceived," says the supposititious C.:R.:C.:, "for they imagined that the dead bodies were there."



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(4) the guests at the Wedding, Christian Rosy Cross being an occupant of No. 3, together with the Lady President; (5), (6) having no passengers, but “stuck about with many branches of laurel”; (7) Forty Virgins in all.

The ships sailed over the lake and then through a narrow arm into the open sea, amidst sirens and sea-goddesses, chanting the victories of Love. After some hours the voyagers reached a four-square island, on which was the Tower of Olympus, by wall within wall environed. They were greeted by the Warden, described as “a very ancient man,” and led into <sup>1</sup> a subterranean laboratory, where they extracted the essences from plants and precious stones, receiving at the end of these labours some scant refreshment, and a mattress laid on the floor for each to rest as he could. But Christian Rosy Cross went out to contemplate the stars, and from one of the walls he beheld not only a memorable conjunction of planets, but the Seven Spiritual Flames passing from over the sea to rest on the summit of the Tower. After this manner the fifth day came to an end in wonders.

Of that which followed on the Sixth it is scarcely possible to speak in a summary manner, as it is exceedingly involved. Above the subterranean laboratory the Tower of Olympus was raised in eight stages or storeys, and—so far as the Guests were concerned—access from storey to storey was through a trap opened in the ceiling. Some performed the ascent by the help of wings which the Warden fastened to their shoulders; to others ladders were given, e.g., to Christian Rosy Cross; while ropes were distributed to the rest and fastened on hooks in the ceiling.

To the seven floors there were allotted seven stages of work, the particulars of which follow: (1) The laborious experiment of ascent from the laboratory or first conclave

<sup>1</sup> In such a manner, says the text, that the coffins were brought in without observation on the part of the visitors.

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to the second or floor above. (2) A period of prayer therein for the life of the King and Queen, performed in separate oratories, after which a great oval chest was brought in, containing the six royal bodies, and was placed beneath a fountain, the waters of which were shut off at the beginning. The Virgin <sup>1</sup> entered, bearing a casket, in which was the Moor's head. Her attendants carried lamps, and torches were given to the Guests, all present being gathered about the chest. The Moor's head, covered with green taffeta, was placed in a kettle and the liquid essences prepared on the previous day from plants and precious stones were poured therein. The fountain played, and its water was delivered through small pipes into a smaller kettle, heated by the lamps of the attendants. So far as it is possible to understand a confused text, the contents of both kettles "fell in upon the bodies" and dissolved them. The liquid formed thus by the bodies was received in a golden globe, which became exceedingly heavy and was taken out of the chamber with great labour. Thereafter the Guests ascended as they could to the third conclave. (3) They found the golden globe suspended from a strong chain midwise in this apartment, which contained many windows, with polished mirrors between them, "so optically opposed" to one another that the image of the sun, shining through one window, was multiplied everywhere and refracted upon the golden globe, which was thus raised gradually to a desired state of heat. The mirrors were then shut off and the globe was left to cool, after which it was cut open with a diamond and a great snow-white egg was discovered therein. This was carried away by the Virgin, and after a certain space of time the Guests ascended in the same miscellaneous manner to the fourth floor. (4) They discovered herein a great copper kettle, exactly

<sup>1</sup> She is called "our Virgin," but was presumably the President of the Work and not *Virgo Lucifera*.

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square in shape, filled with silver sand, having the egg deposited therein, that it might be brought to perfect maturity by a gentle fire, kindled beneath the vessel. The said condition being reached and the egg removed, a Bird with black plumes broke through the shell and was fed with the blood of the beheaded kings and queens—but diluted with prepared water. It grew in the sight of all, the black feathers being replaced by others of snow-white, and afterwards by yet others, so curiously coloured that there was nothing like them for beauty. In this state the Bird was carried away by the Virgin, and the Guests ascended presently to the fifth floor. (5) The work was now concerned with the bath of the Bird. He was placed in a vessel of water “so coloured with a fine white powder that it had the appearance of milk.” The vessel was heated by lamps placed beneath till the Bird’s feathers came off and the water was turned blue, looking afterwards even as a blue stone. This stone was pounded and the Bird painted therewith, the head only excepted, “which remained white.” The Virgin departed with her Bird, and the Guests were thereafter called up to the sixth storey. (6) In this place the Bird was fed with the blood of a white serpent and then decapitated, the body being burnt to ashes, which were deposited in a box of cypress-wood. Christian Rosy Cross and three of the other workers were driven out at this stage by the door on the pretence that they had proved idlers; but in reality they were led up a staircase to the eighth floor, while those who were left behind ascended to the seventh. (7) The chosen three were welcomed by an ancient Warden of the Tower, to whom entered the Virgin and deposited the ashes of the Bird in another vessel, after which she departed to “cast a mist before the eyes of the remaining artists.”<sup>1</sup>

<sup>1</sup> They were apparently set to work in maintaining a furnace and believed that they were much preferred before the other ill-starred guests. A little

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The work of the triad was to moisten the ashes with prepared water till they became a thin dough, which was then heated over the fire and cast "into two little forms or moulds," where it was left to cool. Subsequently the moulds were opened, discovering "two bright and almost transparent little images, a male and a female, the like to which man's eye never saw." They were "limber and fleshy as other human bodies," but had as yet no life within them. Now, the blood of the Bird had been received into a golden cup, and the next duty was to instil it drop by drop into the mouths of the little images which, under this ministration, continued to increase in size; and when all the blood was exhausted, "they were in their perfect full growth, having gold-yellow curled hair." Their flesh was now of a lively, natural colour, though they were still "dead figures." They were veiled by command of the Warden, and in that which followed the Guests had no share. Moreover, the intention on the part of the official *dramatis personæ* was that they should see and understand little. The actors included the Virgin and her attendants. That which took place was the entrance of the souls into their bodies through tubes placed in the mouths, an event which was seen and understood clearly by Christian Rosy Cross alone. He testifies that the souls descended through an open space in the vaulted roof, after the manner of streams of fire poured through the tubes, and thence into the two bodies. This operation or ceremonial was performed three times, after which the now living bodies were placed in a "travelling bed" and curtains drawn about them. They were left to sleep in this manner for a considerable time, but were ulti-

later on, their satisfaction was increased because they had "to work in gold," of which it is said that it belongs indeed to the art but is not chief and most necessary therein. They had also part of the Bird's ashes and imagined therefore that the dead bodies would be raised up to new life by means of gold. Owing probably to a *lapsus memoriæ*, the story does not relate what happened when the two classes of artists were ultimately reunited.

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mately awakened by Cupid, were vested by the Virgin in white garments and seated in certain very curious chairs, where they received the congratulations of all present.<sup>1</sup> It is said that the young King and Queen “imagined that they had slept from the hour in which they were beheaded.” In fine the royal personages were escorted to the waterside, where a ship was waiting and presently put forth to sea, the guests proceeding to supper and thence to rest for the night, after their long toils.

On the morning of the Seventh and last day the guests were clothed in yellow garments and golden fleeces, the Virgin declaring that they were Knights of the Golden Stone.<sup>2</sup> Each of them received also a golden medal, bearing the following inscriptions: on the obverse—*Ars Naturæ Ministra*; on the reverse—*Temporis Natura Filia*. The company returned across the sea in twelve ships, under the care of the old lord. There were guards of honour on board, together with many musicians, and the ships’ flags carried the twelve zodiacal signs, the guests sitting under *Libra*. As they drew to the mainland a great fleet came out to meet them, including one vessel which sparkled with gold and precious stones: it carried the King and Queen, with many lords and ladies of high degree. All were brought to, and then Atlas—on the deck of the royal vessel—welcomed the arrivals in the King’s name. The harbour reached and all in fine landed, the King and Queen presented their hands; the guests were mounted on horses; the old lord and Christian Rosy Cross were caused to ride with the King, who saluted the latter as his father.<sup>3</sup>

<sup>1</sup> There is no suggestion that their extraordinary ordeal had transformed them in any visible manner, nor does any purpose appear to have been served thereby.

<sup>2</sup> Of which we were ignorant heretofore, says the text in its most banal manner.

<sup>3</sup> The reason not emerging in the course of the story, which indeed represents Christian Rosy Cross as chief and most observant, as obviously most favoured among the seven guests, but allocates the vital part of the work to the Lady-President and her coadjutors.

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They reached the first palace-gate, the keeper of which—with whom C.:R.:C.: had exchanged his flask of water against a golden token—now presented a petition, begging him to intercede with the King on his behalf. In this manner it transpired that he was a famous astrologer who had been guilty of a misdemeanour against Venus by beholding her in her bed of rest, as a punishment for which he had been put to serve at the door until such time as one who had transgressed in like manner should take his place. It follows that the petitioner was actually in the presence of his successor and appealing as if unawares to him. Moreover, when the document came to be read later on in the proceedings, it certified that “Venus was already uncovered” by one of the King’s guests. There was much perturbation in consequence, which notwithstanding a great feast followed in the palace, and then the new Knights of the Golden Stone were pledged to observe the following Laws of the Chivalry<sup>1</sup>: (1) That they should ascribe the Order only to God and His hand-maid Nature. (2) That they should abominate all uncleanness. (3) That they should be ready to assist all worthy persons who had need of them. (4) That the honour conferred upon them should not be applied to works of worldly pride and ambition. (5) That they should not desire to live longer than God willed. They were installed Knights thereafter, and “set over ignorance, poverty and sickness, to handle them” at their pleasure.

It is said that Christian Rosy Cross hung up his golden fleece and hat in the chapel of the Order, as an eternal memorial. Moreover, as each was required to write his name—in a register, presumably—he set down on his own

<sup>1</sup> It is obvious therefore that the romance is concerned with the Order of the Golden Stone and not of the Rosy Cross. It is merely incidental that the narrator happens—as his name suggests—to be already a Brother of the Red Rosy Cross. The distinction is important and will call for further consideration in the next chapter.

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part as follows: *Summa Scientia nihil scire*: FR.: CHRISTIANUS ROSENCREUTZ, *Eques Aurei Lapidis*. Anno 1459. In fine, a royal reward had been adjudged to each, and each was called upon to prefer his request in private. But Christian Rosy Cross decided on his own part to ask for the release of the doorkeeper, which involved a confession of his own vision of Venus on the fifth day of the Marriage. The King told him that he could not "transgress his ancient usage," which appeared to signify that C.:R.:C.: must take his predecessor's place at the gate, notwithstanding the intimations of the story, that it was chiefly through his offices that the royal personages had been brought again to life.

He was told, indeed, that this was the last time when he should see the King as he now looked upon him, meaning as a guest at the palace. The King took him in his arms and kissed him, and he was committed to the Divine Protection, all of which he regarded as a form of dismissal. However, the Lord of the Tower and he who bore the mythological title of Atlas, conducted him to "a glorious lodging, in which stood three beds." The last lines specify that "each of us lay down in one of them," at which point the narrative closes abruptly in the midst of a sentence, the following statement being added by way of colophon: "Here are wanting about two leaves in quarto, and he (the author hereof), whereas he imagined he must in the morning be doorkeeper, returned home."

The German occult mind of 1616 concluded that Christian Rosy Cross had attained the secret of the Hermetic *Magnum Opus*, had performed the transmutation of metals with his own hands and had elected to put on record the particulars, including the process, in the guise of an exceedingly picturesque allegorical romance. The promises of FAMA FRATERNITATIS had not been fulfilled in the CONFESSIO; but there is, I suppose, no question that the publication

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of NUPTIÆ CHYMICÆ must have raised expectation and desire to a fever-heat—at least on the part of the alchemists.<sup>1</sup> It did not go through so many editions as the two previous tracts, and there was no pretence—as we have seen—of its translation into other languages than the German in which it was written. I do not think—or at least have been unable to trace—that it had even the honour of a Dutch rendering; but more than one laborious commentary unfolded its hidden meaning. For reasons which will appear in the next chapter it is unnecessary to do more than specify therein by title one of these hermeneutical experiments. The question before us is not that of significance but of the tract in respect of its origin: it so happens that the settlement of this point will dispose effectually of the other.

For the rest, the position of NUPTIÆ CHYMICÆ on its open surface is—as I have indicated—that of an allegorical romance or parable woven about the legendary Founder of the Order, and it does not contain as such any further contribution to Rosicrucian history. At most it illustrates the alleged fact that C.:R.:C.: attained the ends of alchemy. In reality it embodies an exposition at length of the claim made in the two previous manifestoes that the Adept Brethren were in possession, through the work of their Master, of that Great Secret which is summarised in the CONFESSIO as “transmutation of metals and the supreme medicine of the world.”

<sup>1</sup> Compare Findel: HISTORY OF FREEMASONRY: “The beautiful embellishment of the subject in THE CHEMICAL NUPTIALS caused the desire for initiation to be increased everywhere, especially in the Rhine country, which was the chief seat of the Society.” Reghellini says also in his loose and inaccurate manner that “the taste for occult sciences and theosophy on the part of the R.:R.: $\times$ :. $\times$ :. is to be found permeating various German works, which made a considerable stir, especially in England.” The history of occult thought in England is against this view. Reghellini adds that the works in question were the CHEMICAL NUPTIALS OF ROSEN-CRUX (*sic*) and the UNIVERSAL REFORMATION OF THE WHOLE WORLD, by Valentine Andreae.





## CHAPTER VIII

### AUTHORSHIP OF THE CHEMICAL NUPTIALS

IN the year 1614, when the FAMA FRATERNITATIS created its first public sensation, a young man named Johann Valentin Andreae, who has been already the subject of more than a single allusion, had attained the age of twenty-eight years, having been born at Herrenberg in Württemberg on August 17, 1586. The family appears to have been rich in theologians and Lutheran pastors. His immediate progenitor belonged to the second category and his grandfather, Jacob Andreas, has been called famous in divinity, while an uncle James is said to have been known through all Germany as a second Luther. Johann Valentin received the elements of his education under a certain Michael Beumler<sup>1</sup> and afterwards at Tübingen, in connection with which we hear of Martinus Crusius,<sup>2</sup> the preceptor of Simon Studion, but without mention of the latter.<sup>3</sup>

According to Hofelius, Andreae fell into bad company at Tübingen, squandering some years of his youth and leaving the university in 1610, full of repentance and hoping to recuperate by travel. This stands at its value and is not exactly borne out in the confessions of his autobiography. In any case he travelled, in and around the year 1610,

<sup>1</sup> JOANNIS VALENTINI ANDREÆ VITA, AB IPSO CONSCRIPTA, 1849. Printed *ex autographo* in *Bibl. Guelferbyano recondito, adsumtis Codd. Stuttgartianis, Schorndorfiensi, Tubingensi*.

<sup>2</sup> *Ibid.*, pp. 8, 9.

<sup>3</sup> It seems possible that Studion was an assumed name, though I find no such suggestion in any of the past records.

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visiting Switzerland, France, Austria<sup>1</sup> and Italy. In 1614 he married Agnes Elizabeth, who was a daughter of Joshua Grüninger. The successive appointments which he held as a minister of the Lutheran Church need not detain us. In 1620 he became superintendent of Calva and filled this office for nearly twenty years. In 1654 he died at Stuttgart on the eve of accepting the post of prelate at Adelberg.

There is one other point only in respect of his external life. Having been accused of heresy and of defending the Rosicrucian Fraternity, he issued his profession of faith, certifying his detestation of papal tyranny, the pride of Calvinism, the hypocrisy of Anabaptists and registering his adhesion to the Confession of Augsburg. The Rosicrucian impeachment appears to have been passed over, but the connection with the Order which is implied in the charge against him happens to be our sole concern. It takes us at once to his literary output, which was large enough in its way, consisting of numberless little books written in Germanised Latin, with little grace of diction through all their pomp of pages.<sup>2</sup> I conclude that they have been praised in proportion as they have been read the less by those who have pronounced their panegyric. It has been said that he devoted his learning, talents and imagination to direct his contemporaries into the true path, being that of Bible Christianity. There is no room for doubt; but men of God or men of the Devil, they were one and all an impossible crowd—these *literati* and *theologi* and *philosophi*, in their sacrosaintly fatherland of the early seventeenth century, agaze

<sup>1</sup> This is the fact which lies behind the muddled thesis of Heckethorn, according to which Andreae established "Rosicrucian Lodges" in Austria in 1612.

<sup>2</sup> Compare De Quincey, following and reproducing Böhle: "Besides Greek and Latin, in which languages he was distinguished for the elegance of his style," etc. etc.

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and clamorous in the aftermath of the garish light of Luther. Whether it is possible or not to say anything in *la grande manière* of literature which shall take people who are disposed into a path of Bible Christianity I do not pretend to know: what is certain, however, is that it was never said by Andreaë. His books—with a single exception which is a thorn in the flesh of my subject—are dull with a dullness which surpasses all vexation.<sup>1</sup> One of them has been translated recently, and those who challenge my ruling are in a position to estimate for themselves the price they might be prepared to pay for deliverance from the yoke of his CHRISTIAN REPUBLIC, supposing that the world were debating its own reconstruction along such lines as his.

I do not question of course that in his day and generation he was a shining light in Lutheran letters and theology: it is the theology and the letters which no light can enlighten and no Confession can redeem—of Augsburg or elsewhere—either in this world or that which is to come. The sin of Luther and the rest of the German Reformers was not their revolt against the Papacy, but their substitution of a religion of lead. It was ingots of lead on the eyelids and lead in the heart and head for the generation which came after and held up cudgels of debate “as a challenge to all the field.” It follows that Andreaë *et hoc genus omne* were products of their period—*infelices theologi*—exponents of a chaotic reform. They are forgotten now, when there is no dew of Protestant praises to keep green their dejected memory. I am not suggesting that Andreaë fell below the better measures of his period: he may rank high in its classes; but there remains the irrepealable platitude of the

<sup>1</sup> Compare therefore *Bruckeri Historia Critica Philosophiæ, Tomus II*, p. 740. It registers that Andreaë was very learned and a very elegant genius. Other deponents speak of his satirical powers and even of his wit. I would persuade the modern reader to draw, if he dare, a few drafts from that Castalian fount in dereliction which is called VITA AB IPSO CONSCRIPTA.

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whole subject—that dullness is still dullness and that its deeps are still the deeps.

There must now be placed before my readers—I mean, those who are otherwise unversed in the subject—an almost incredible proposition, and it is one which cannot be dismissed, unhappily for the romance and mystery-side of the Rosy Cross. With all its banners and pennons, its virgins and light-bearers, its palaces and towers, its astrological ship sailing over Hermetic seas, its transformations and resurrections in parable, its *Equites Aurei Lapidis* and intimations above all concerning the Red Rosy Cross, the author of the CHEMICAL NUPTIALS was no other and more concealed genius than Johannes Valentinus Andreaë. It is true that the testimony is his own and is not only devoid of all contemporary support but—so far as I am aware—of all suspicion of the fact. But in *VITA AB IP SO CONSCRIPTA*, already cited, he registers the point, as one speaking in humility concerning a youthful indiscretion, of which he was almost ashamed.<sup>1</sup> He is reciting his early literary efforts belonging to the period *circa* 1602 and 1603, in which he had attained the respective ages of sixteen and seventeen years.<sup>2</sup> Though enumerated in Latin, it seems fairly certain that most of them were written in German, as their author's native tongue. They included (1) the Comedies of ESTHER and HYACINTH;<sup>3</sup> (2) THE CURSING OF VENUS; (3) certain Dialogues, to the number of three, under the title of TEARS;<sup>4</sup> and (4) THE CHEMICAL NUP-

<sup>1</sup> Solomon Semler did not know the *VITA*, which was still unprinted in his day. He affirms that the CHEMICAL NUPTIALS was written by Caspar Rosencreutz, a man of learning, otherwise unknown, but there was also a Christian Rosencreutz. *ELUCIDARIUS MAJOR* and *ELUCIDARIUS CHEMICUS*, 1617, were written to combine their legends.

<sup>2</sup> *Jam a seculo etate post millesimum sexcentissimum cæperam aliquid exercendi inergo rpgeniangre.*

<sup>3</sup> As to what remained of these at the time of writing, he says: *pro ætate non displicet.* They were imitations of English comedies.

<sup>4</sup> The description is: *LACHRYMÆ tribus dialogis satis prolaxis.* It is possible that these Dialogues were in Latin.

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TIALS. As to the DIALOGUES he says that *invito me perierunt*; but as to NUPTIÆ CHYMICÆ, the annotation is *superfuerunt e contra*. They perished but this survived, “with its foetus fruitful of monsters.” It is described as a jest—that is to say, *ludibrium*—and Andreæ supposes that his readers will be astonished to hear of its being esteemed by some and explained with subtle ingenuity.<sup>1</sup>

The autobiography from which these excerpts are taken was written late in life, and we cannot do otherwise than accept the statement made, for it might be unreasonable to suppose that Andreæ advanced a false claim, after the lapse of long years, were he even capable of such a dishonesty, which I am quite sure that he was not.<sup>2</sup> There would be nothing to gain by assuming such a mask, and, moreover, the publication of his memoirs during his life-time was probably not intended. As a fact they remained in manuscript for one hundred and forty-two years and were issued even then only in a German version.<sup>3</sup> The original Latin

<sup>1</sup> His note-books had records of yet other productions, e.g. JULIUS, otherwise POLYNYA, in three books, and ASTROLOGICAL JUDGMENT AGAINST ASTROLOGY, the latter indicating his bent against the occult sciences at that early age. They contain, however, no reference to a tract on the Phoenix. Had such a performance been included among his JUVENILIA, it would have helped us to understand the statement made in NUPTIÆ CHYMICÆ about a work on this subject having been published by Christian Rosy Cross two years prior to the marriage. Otherwise it remains inscrutable. The Phoenix is a familiar alchemical symbolism and has been said to recur frequently in Rosicrucian literature, which, however, is not the case.

<sup>2</sup> In my REAL HISTORY OF THE ROSICRUCIANS, 1888, p. 231, I indicated that NUPTIÆ CHYMICÆ was incredible as a boyish effort. The difficulties which I felt then remain now; but I am conscious at this day that it is at least equally difficult to suggest that Andreæ lied in his testamentary memoirs. I have taken therefore in the text above what seems to me the better part and have preferred the honour of a long departed theologian before the validity of a literary judgment, however strong in itself. I think also that the place of the romance in Rosicrucian debate can be assigned more easily by accepting its author's statement.

<sup>3</sup> They appeared in 1796 in Seybold's collection of AUTOBIOGRAPHIES OF CELEBRATED MEN.

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text did not appear till 1843.<sup>1</sup> Evidently he regretted the romance, as shewn by the allusion to a brood of monstrosities which were begotten thereby.<sup>2</sup> We have therefore to recognise that Andreae wrote in his 'teens a work called CHEMICAL NUPTIALS and in after years at least regarded it as a jest, unless I may venture to render *ludibrium* as a sufferable equivalent of "fantasy."<sup>3</sup>

We have seen that THE CHEMICAL MARRIAGE was published in 1616, and it goes without saying that it had all the appearance of a third Rosicrucian manifesto. There is no question that it was taken as such by the rank and file

<sup>1</sup> VITA AB IPSO CONSCRIPTA, already cited.

<sup>2</sup> In his PRONAOS OF THE TEMPLE OF THE ROSICRUCIANS, Dr. Franz Hartmann says that Andreae wrote THE CHEMICAL NUPTIALS at Tübingen in 1602 and (*read or*) 1603—or prior to the completion of NAOMETRIA—and states in his autobiography that "he intended to give a true picture of the follies of that time." No such testimony is borne. The full passage is as follows: *Superfuertunt e contra Nuptiæ Chymicæ, cum monstrorum fœcundo fœtu, ludibrium, quod mireris a nonnullis æstimatum et subtili indagine explicatum, plane futile et quod inanitatem curiosorum prodat.* This has been loosely translated: "After them"—i.e. the Dialogues of LACHRYMÆ—"came CHEMICAL NUPTIALS, teeming with fanciful monstrosities: a playful delusion, which you may wonder by some was esteemed truthful, and interpreted with much erudition, foolishly enough, and to shew the emptiness of the learned." It is obvious that an alchemical romance, whether written in jest or earnest, is not calculated to exhibit a picture of the time, though a romance written on the subject would indicate that alchemy was in vogue. I have rendered *cum monstrorum fœcundo fœtu* "with its fœtus fruitful of monsters," as one who offers a literal meaning crudely. "Teeming with fanciful monsters" is paraphrase rather than translation and inexact even as such. The meaning of the Latin clause is that Andreae's juvenile book of wonders proved a prolific source of other ridiculous inventions—e.g., alchemical commentaries thereon. The passage in any case does not signify an allusion to two works: (1) THE CHEMICAL MARRIAGE and (2) some other production, not named by its title but described as begetting a brood of nightmares—e.g., the FAMA. As one instance of the alchemical commentaries see the anonymous PRACTICA LEONIS VIRIDIS, published in 1619 under the initials C. V. M. V. S. For the rest, it is obvious that the MARRIAGE, published in 1616, did not produce the FAMA of 1614 or CONFESSIO of the following year.

<sup>3</sup> Compare p. 46 of the VITA and its reference *ad Fraternitatem Christi* as formulated in his INVITATIO and described as *Ludibrio illi Rosicruciano oppositam.*

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of enthusiasts who had received FAMA and CONFESSIO into their heart of hearts. Whether it was regarded seriously by the better class of expositors on the defensive side may be open to question. It is significant, at least, that it was never mentioned by Maier, among the fervent German apologists, and never by Robert Fludd. One must be cautious about definite statements, but I do not remember that it was a subject of either criticism or allusion on the part of hostile writers—for example, Libavius. Commentaries notwithstanding, it is probable that neither class knew how to regard it, and it was avoided prudently by both—notwithstanding the impression produced on the German world of alchemy.

It is, however, of palmary importance on the historical side. If it was produced by Andreae in 1602 or 1603 as an excursion in the world of fantasy, or otherwise as a kind of hoax, to palm off on alchemists a mere boyish invention as a thing of serious importance, it is to be observed that his production remained in manuscript till he was nearly twice the age at which it was written and that he published it in 1616, unquestionably as a contribution to the Rosi-crucian subject of debate. He did this either as one who was working from within the circle out of which the manifestoes came or as one who was without, acting on his own initiative. In either case—according to his personal testimony—it was jest, hoax or fantasy. I can understand the *ludibrium* designation more easily by supposing that he was without and that he issued NUPTIÆ CHYMICÆ to confuse the issues of debate. The internal evidence of the text lends colour to this speculation in a rather curious way. The honour conferred therein on those who attended the marriage was the Order of the Golden Stone, not of the Rosy Cross. To this they were bound, this and no other they were pledged to maintain inviolable, subscribing to its various laws. Nothing in the story itself arises out



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of the fact that it is told by Christian Rosy Cross ; nothing again follows from the fact that he called himself a Brother of an Order which bore his own name. So far as the story—under the circumstances of its production—can be said to have any sub-surface meaning, which is of course in presence only, it belongs to the literature of the Philosophical Stone and takes its place as such among alchemical texts. Supposing that Andreaë was not himself initiated—if I may use such a term—however well he may have been acquainted with those who were, and supposing that he regarded then, as he certainly regarded afterwards, the whole movement as a thing of folly, the fact that he had in some pigeon-hole his boyish fantasia may have prompted him to foist it on apologists and accusers as a priceless contribution to the story of the mythical R.:C.: founder. To the words CHYMISCHE HOCHZEIT—*id est*, NUPTIÆ CHYMICÆ—of the original title he added Christiani Rosencreutz, with a few lines in the text,<sup>1</sup> and the trans-

<sup>1</sup> I imagine that no one has realised previously the very slender connection between the CHEMICAL MARRIAGE and the Rosy Cross, outside the ascription of its title and its reference to ungodly alchemical books, making use of Divine Emblems. Let us see, however, what was actually done by Andreaë if, according to the hypothesis above, he converted it into a document of the Order. (1) He represented C.:R.:C.: as placing four roses in his hat when he set out to attend the wedding. (2) At the Portal of the Hermetic Castle he caused C.:R.:C.: to describe himself as a Brother of the Red Rosy Cross and to be greeted by his own name of Rosencreutz when his fellow-chemists accosted him. (3) Virgo Lucifera is made to ask C.:R.:C.: for the roses in his hat. (4) At the triumphal return to the Hermetic Castle on the seventh day, he and the Warden of the Tower ride with the young King, each bearing a white ensign embroidered with a Red Cross. (5) However, at the end of all C.:R.:C.: writes his name in the Chapel of the Knightly Order to which he has been admitted, the inscription being Fr.: Christianus Rosencreutz, not adding, however, *In Ordine Roseæ Crucis*, but—on the contrary: *Eques Aurei Lapidis*. It follows that THE CHEMICAL MARRIAGE is inwardly, outwardly and only as if a memorial extracted from the chivalrous archives of an Order of the Golden Stone, which was also arbitrarily connected by the fact of its badge with the Order of the Golden Fleece. The latter was instituted at Bruges in 1429 by Philip III, Duke of Burgundy, to commemorate his marriage with Isabella, daughter of John, King of Portugal.

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formation was complete for his purpose. My suggestion is that the original manuscript was interpolated to this extent, that the additions thus made were quite unnecessary to the text, the issues of which are indeed confused by the introduction of matter belonging to the Rosy Cross. If this hypothesis is justified, the later literary history of Andreae in connection with the Order falls into its logical place. It has been pointed out that he never denied his connection with the Rosy Cross, but his unwise act made him the author of its third presumed official document, being that also which was next to the first in apparent consequence. He could not therefore deny, and the whole truth he was apparently unwilling to tell; there were alchemists of the period who might have turned to rend him. Long after only—in the unpublished *VITA*—he registered the bare fact of authorship at a period when the subject seemed to all intents and purposes dead and done with for the time being in Germany. The subsequent publication of this memorial he bequeathed apparently to future generations and the care of time and circumstances. Meanwhile the issue of *THE CHEMICAL MARRIAGE* anonymously in 1616 was followed presently by tracts of identical authorship, whether issued or not under the name of Andreae, in which his hostile and derisive opinion of the Rosicrucian subject appears in unmistakable terms. The Rosicrucian who was not a Rosicrucian, the alchemist who was not an alchemist, the Lutheran theosophist who had no part in the sciences called occult, no doubt repented at his leisure of that which he had done in his haste.

It will be observed that my colourable hypothesis, thus tentatively expressed, accounts in a natural manner for the fact that *NUPTIÆ CHYMICÆ* was printed some thirteen or fourteen years after it was written. But I will now take the other side of the question and assume for a moment that Andreae was connected directly with the Rosicrucian

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movement, conspiracy or experiment, *ab initio*. He may have founded the Order or been connected intimately therewith as one of those who did; it may have existed on paper, or he and his coadjutors may have incorporated themselves. He may have written FAMA and CONFESSIO, or he may not; but if not he was one—let us say—of a close corporation from which those tracts emanated. For the moment at least, mere questions of detail do not signify. In any case he wrote NUPTIÆ CHYMICÆ when he was sixteen or seventeen, and as I am abandoning for the time being my previous speculation, I will set aside also for a moment that which belongs thereto, the alleged interpolation of this text for specific reasons on its publication in 1616. Now it is obvious that allusions to an “Order of the Red Rosy Cross” in a work of Andreaë belonging to the year 1602 or 1603 and written then as a *ludibrium* imply one of two things—either that having for the purposes of his romance invented an alchemical Order of the Golden Stone he added casually thereto, for no reason connected with the story, another fictitious fraternity and that, some ten or fourteen years later, it began to be heard of in the world, issuing manifestoes concerning itself and making great claims; or alternatively that such an institution was subsisting already in the hiddenness. On the side of the first proposition there is whatever we may choose to infer from the decorations which I have cited already as worn by Christian Rosy Cross when he started to attend the Marriage: (1) a blood-red ribbon, cross-wise upon his shoulder, and (2) four red roses in his hat.

Now it so happens that the arms of Andreaë, were a St. Andrew's Cross, having a rose in each of the angles.<sup>1</sup> There is nothing in the text to shew that C.:R.:C.: fixed any-

<sup>1</sup> Wigston points out, in BACON, SHAKESPEARE AND THE ROSICRUCIANS, that the name Andreas signifies Andrew, the patron saint of Scotland, to which also belongs the St. Andrew's Cross, embodied in the family arms.

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thing but an ordinary Calvary Cross to his shoulder, and if Andreae was borrowing from his own heraldic bearings it is difficult to see why he dismembered these by placing the roses in the hat of his hero, so the point stands at its value, with perhaps little therein. But if, on the other hand, in the year 1616 he added the Rosicrucian allusions to his original draft, it was natural that he should interpret the name of the Order in the light of his own armorial device. On the side of the second proposition there is whatever attaches to the symbolism of the Rose and Cross in the NAOMETRIA of Simon Studion, and we have seen that this work has certain points of correspondence with the FAMA and CONFESSIO. If, however, Studion can be said to have founded anything it was the *Militia Crucifera Evangelica* rather than the Rosy Cross, though the first may have developed into the second or given birth thereto. Now, there is evidence, as we shall see shortly, in Andreae's TURRIS BABEL that he did connect Studion with the Fraternity of R.:C.:, though the allusion is rather indefinite; and this being the case, it has to be remembered that we are not dealing with a casual deponent, putting speculations on record, but with one who had means of first-hand knowledge and unquestionably knew at first hand. He was either acquainted personally with Martinus Crusius, the preceptor of Studion at the University of Tübingen, or with survivors of that generation; he was acquainted with NAOMETRIA—completed subsequently to his own NUPTIÆ CHYMICÆ—though it existed only in manuscript; and he exhausted language in the laudation of Tobias Hess who was connected with *Militia Crucifera Evangelica* and was apparently joined with its activities. It was the comet of a season, for although the memorable REPERTORIUM says that it became a strong sect, we have no other record concerning it; but it is probable that Andreae saw it shine for its brief period in his precocious childhood and

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would remember 1604 when he was at Tübingen or in the society of Hess. In the last place, it is possible and not unlikely that he knew Studion himself, though perhaps under another and Germanic name. If the Rosicrucian claims and legend were hatched under the wings of the *Militia* he would be acquainted with the fact at least: he was sufficiently in the hiddenness of the fact for anything that was going on not to be veiled from him. But as there is nothing to shew that he belonged to the *Militia*, so there is no evidence that he was joined to any Rosicrucian activities which may have emanated therefrom. Were it otherwise, it would seem impossible to account on any colourable hypothesis for the alleged fact that he wrote *NUPTIÆ CHYMICÆ*, containing Rosicrucian references, as what he called a *ludibrium*, subsequently, or again for its publication in the high tide of Rosicrucian controversy, unless all the publications were part of a planned hoax.

Now this last thesis has been put forward, with much care and elaboration, by Professor Bühle, whose considerations on Simon Studion have been cited in my second chapter. Both in Germany and among English writers, here and in America, all hostile scholarship has followed the lead of Bühle; but my position is that everything which has been advanced under this aspect of the subject calls to be unsaid. The thesis—made familiar enough by De Quincey—can be summarised briefly thus. (1) That Germany was a prey to enormous evils in the first quarter of the seventeenth century—notwithstanding apparently the great light of Lutheran Reformation and the lifting of the Papal yoke. (2) That a cry for reform rose up therefore on all sides, as for a second and greater dose of the vaunted nostrum. (3) That in spite of his twenty-six years in 1610 and the unexampled precocity which produced *NUPTIÆ CHYMICÆ* in 1602-3, Andreæ was an inexperienced young man, on whom the fever of reform had

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fallen, and he imagined that it might be encompassed easily. (4) That he proposed to work towards it by means of a secret society. (5) That he travelled in search of like-minded enthusiasts, though it is not added that he found them. (6) That he decided on appealing to the follies and manias of the period, or the passion for occult sciences, especially the transmutation of metals and the elixir of life. (7) That he would collect zealots and enthusiasts in this manner and would select afterwards from among them those who might be fitted for his purpose, this being the quest after true philosophy and religion. (8) That to secure efficiency in his appeal he invented an Order drawing secret knowledge from the East and having already a respectable antiquity of more than one hundred and twenty years. (9) That he wrote FAMA and CONFESSIO, which were sent abroad into the world, but—for some obscure reason lying behind the hypothesis—without the author's knowledge. (10) That they produced an uproar of hostility, which convinced Andreae that he must renounce, disavow and discredit them, or imperil his ultimate schemes. (11) That being gratified, however, by the universal delusion which he had created, he cast more fuel on the flames by further publications—e.g., presumably THE CHEMICAL MARRIAGE. (12) That when he found the delusion growing and taking a firmer root it is said that he was shocked, but apparently all that he did was to satirize the Society in some of his later writings, which are like the tea-pot of De Quincey, unending, *a parte ante et a parte post*, or like a circle, without beginning or end, for their origin is in the cloud and darkness of VITA AB IPSO CONSCRIPTA, hinting at things *quae invito me perierunt*, and their term is in things unknown, which a branch of the Andreae descendants is said to preserve in its archives to this day. I was planning a quest of these once upon a time, but life is short and the art of this kind of research is long and wasteful. I made an end

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therefore by ascertaining that none of the unknown treasures were to the purpose of the Rosy Cross.

Such is the thesis of Böhle <sup>1</sup> in rough summary and I will take it clause by clause. (1) Let it be granted in the first place that evils of many kinds were rampant in Germany. The Church Catholic and Latin had been succeeded by a raging crowd of sects, mostly with knives in their boots and clawing at each other's throats; moreover, the Roman Empire was shaking on the threshold of the Thirty Years' War, so that there was worse to follow, all schemes of further reformation notwithstanding. (2) The schemes were many and were in harmony at one point only, that all of them came to nothing. (3) Perhaps also, whether the persons concerned were young or old, there may have been a general tendency to think that a reformation *coup* could be brought to pass easily: Martin Luther stood alone by his chained

<sup>1</sup> Dr. F. C. Held, the American translator and editor of Andrea's CHRISTIANOPOLIS, is not only entirely convinced that the FAMA was written by Andrea, but is either unaware that the allocation has ever been challenged or ignores it in his total assurance. He shews no knowledge of the literature or of the debates arising therefrom. The publication of the FAMA concurrently in five languages is mentioned as if these versions were ready to the hand of the student, whereas those alleged to exist in Latin, French and Italian are utterly speculative, or have been cited in any case by persons who have never seen them. That he should justify CHRISTIANOPOLIS itself is obvious and reasonable enough, but the alleged attempt to class it with the FAMA as to intent and scheme is a travesty on the serious criticism of a very difficult subject. CIVITAS SOLIS, the NEW ATLANTIS and CHRISTIANOPOLIS—with all their differences—abide on a common ground, being all philosophical, ideal commonwealths. Moreover, they share in common an atmosphere of utter artificiality, apart from a single gleam of likelihood. The least preposterous of all is possibly the imaginative excursion of Francis Bacon, which had the good fortune to escape completion. The prototype of all is the UTOPIA of Sir Thomas More. On the other hand, the FAMA relates the obscure beginnings of a supposititious secret society: it is neither of commonwealths nor empires, has no direct eye on the seat of government and no avowed concern with the body politic, except in so far as it might be ameliorated by the substitution of alleged Arabian occultism for the methods of art and science in the Holy Roman Empire. I should add that the ill-starred analogy is not instituted to sustain a claim of authorship, but as a literary point of view which has occurred to the translator.

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Bible and alone he shook the Papacy. (4) There is the fullest evidence in his writings that Andreaë saw the evils, with a great longing to reconstruct Society, German philosophy and even German religion, or at least its screaming sects : there is no evidence at all that he ever dreamed of doing so by means of secret societies. His projected *Fraternitas Christi* was neither to be a secret order like later Masonry nor an occult order like the Rosy Cross. (5) He did not travel in search of collaborators, for he was at the University of Tübingen till 1610, in which year—as we know quite certainly—Adam Haselmeyer already had a written copy of the FAMA, he being then in the Tyrol. On the contrary, Andreaë—as we have seen—travelled in search of health. (6) For his alleged decision to utilise the follies of the period there is of course no other foundation than the dream of Bühle. (7) It did not occur to this German Professor that the occult zanies and impostors whom Andreaë despised and denounced were neither likely to be sought by him nor to provide material for his purpose, at least by his own hypothesis. (8) Those who affirm, like Bühle, that Andreaë invented the legend of Christian Rosy Cross affirm obviously that he was a liar and a literary cheat. (9) They have never produced a single point of fact to support their hypothesis, the alleged similarity of literary style between the FAMA and acknowledged writings of Andreaë being precisely the kind of rock upon which many better theses have split before and since. It is the kind of likeness which is recognised by those who want to find it. For a person such as myself who does not, in the last resource, care two straws about the authorship of the early Rosicrucian manifestoes, the only similarity that I can see between FAMA and CHYMISCHE HOCHZEIT is that both are occult fables. Their distinction is that the latter is rich in episode, diversified in pageant and brilliant in colouring, while the former is tame and



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thin, the great allegorical opportunity offered by the opening of the tomb being missed completely. As to the CONFESSIO, which Böhle fathers also on Andreaë, the anonymous hand which emerges in that wretched performance is far worse than the German hand of the FAMA, and in its Latin I can see no likeness to the Latin of Andreaë—for what such a point is worth. (10) When Böhle dwells on the uproar of hostility caused by these pamphlets, he stultifies himself and the facts. There was hostility of course, but it was out of all proportion to their welcome, in view of the royal news which they brought to all concerned in their subject-matter. (11) They were received with open arms and, as Böhle shews himself, that which on his own hypothesis faced Andreaë was not the hostility but the universal delusion which he had created. (12) The suggestion that he was shocked thereby is assumed simply to account colourably for the fact of Andreaë's severity towards the Order when he wrote about it less or more openly in later tracts. I conclude, therefore, that so far as the Göttingen professor is concerned and so far as those are concerned who have followed him to the present day there remains nothing in our hands to justify or even excuse the alleged authorship of FAMA and CONFESSIO.

In presenting such a conclusion it is a satisfaction to know that it exonerates the memory of Andreaë from a charge which is not less disgraceful because it was preferred by a friend rather than an enemy, and was, on the whole, intended to glorify its subject, not to place a stigma upon him. Whatever our opinions concerning the occult sciences, whether we regard them as connoting a body of secret knowledge or as fantastic and illusory arts, there is no question that at the beginning of the seventeenth century they were pursued with the uttermost zeal by untold numbers who were in search of light and certitude on the mysterious relations between God, man and the universe.

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There is little question that at such a period the occult sciences were no manifestly impossible direction in which to turn for aid. Their position was not unlike that of modern spiritualism or psychical research of all grades at this day: (1) in respect of their attractions, (2) of their claims, and (3) of their distinguished exponents. Then as now there was a mass of deception and self-deception; then as now there were innumerable impostors pretending to dispense a knowledge which they did not possess—by means of books and otherwise. Little tracts on alchemy and magic were things of common colportage; needy authors and commercial booksellers lived by and because of them. But those on whom they lived were mainly genuine inquirers, however easy of belief, seeking a guide in the unknown darkness of chemistry and the yet more cimmerian gloom of the unseen side of things. There could be few conspiracies more villainous at that period than an attempt to mislead defenceless students further. If, therefore, Andreae put forward the FAMA and CONFESSIO, knowing them to be false in claim and fictitious in story, the act was scandalous, and furthermore, in so doing, he entered into distinct covenants for the communication of treasures of secret wisdom which he did not himself possess, and he was therefore like “the rogues and runagates” who are attacked in Rosicrucian manifestoes and in his *NUPTIÆ CHYMICÆ*. He would have known unfailingly that he was at work for the misery of many. I have indicated in no uncertain manner the very little use that I have for Johann Valentin Andreae in any of his moods or ways, but in his sincerity I believe at least.

Before, however, dismissing Böhle and his thesis it is desirable to add certain considerations which may tend to exonerate him, at least in part. He was by no means the first person who referred the early Rosicrucian documents

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to Andreae as their author. The argument from literary style seems to have been put forward originally by Arnold in the first years of the eighteenth century.<sup>1</sup> He affirms (1) that when Andreae was of "the ripe but ardent age of twenty-eight years" a book called *FAMA FRATERNITATIS* was published in 1614; (2) that this was followed two years later by *CHYMISCHE HOCHZEIT*; (3) that these are the first works<sup>2</sup> in which any notice is given concerning the Order of the Rosicrucians; (4) that they differ totally in character from anything produced by later writers, such as Maier and Fludd; (5) that they correspond so entirely with the acknowledged works of Andreae that, from internal evidence, they have been ascribed unhesitatingly to his pen.<sup>3</sup> To these opinions and impressions Arnold added an involved story which passed in his mind for evidence and which I will endeavour to elucidate as follows: (1) Among the contemporaries of Andreae was M. Christoph Hirsch, otherwise Hirschen. He has been identified with Joseph Stellatus, who published *PEGASUS FIRMAMENTI* during the stormy debate of pamphlets which followed the Rosicrucian manifestoes. (4) He was a pastor at Roba and Eisleben, and he left certain writings which were published posthumously. (3) In these, testifying at third hand, he mentions having learned in confidence from Johann Arndt how the latter had been told by Andreae—also *sub rosâ*—that he and thirty others, described as theosophists, had sent forth *FAMA FRATERNITATIS*, so "that under this screen they might learn the judgment of Europe thereupon, as also what lovers of true wisdom lay concealed there and here, and would come forward in consequence." This testimony must be left to stand at its value, seeing that I

<sup>1</sup> See the *HISTORY OF THE CHURCH AND OF HERETICS*, already quoted.

<sup>2</sup> It follows that Arnold did not know of the *CONFESSIO* and hence did not know his subject.

<sup>3</sup> He offers no means of identifying his precursors in this criticism.

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have failed to trace in this country a copy of the posthumous writings.<sup>1</sup> It is obviously not evidence that would be accepted in any court of law, and equally certain that a tract with pretensions like the FAMA could bring forward only lovers of occult wisdom or its substitutes, while the judgment of *literati* in Europe would be upon the validity of the claims advanced and—whether confirmatory or otherwise—little to the presumed purpose of Andreaë and his “choir invisible.”

I do not pretend to do more than report briefly respecting Johann Arndt and his vast array of volumes, with their loaded pages. He was assuredly a theosophist of his period and might well have been one of the thirty whose combined wits were necessary to produce a pamphlet of approximately as many pages. I imagine, however, that he was nothing of the sort in fact; but he wrote on Jacob Böhme, Valentine Weigel and earlier mystics than either. It appears, moreover, that M. Christoph Hirsch may himself have been a friend of Andreaë and might therefore have learned at first hand what he owed to a third party. There was, finally, another friend, to whom Andreaë dedicated Book III of MYTHOLOGIA CHRISTIANA in extremely laudatory terms, as to *clarissimo et consultissimo viro*. This was Christoph Besoldt, otherwise Besoldus, who wrote at large and too often for our patience in these days. He died in 1646, and is said to have left some record about the plain character of FAMA and CONFESSIO, a sufficiently oracular statement, though believers in the Andreaë authorship have found it plastic and have bent it accordingly to their purpose. But so far as I am aware no reference to the alleged source has been given by anyone. In the memorable year 1614 Besoldt was discoursing on SIGNS OF THE TIMES, but

<sup>1</sup> Or indeed anything in our public libraries under the name of M. C. Hirschen.

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the portents of the Rosy Cross do not appear among them.<sup>1</sup>

In the year 1619, and at Argentorati—that is to say, Strasbourg—there appeared *TURRIS BABEL*, being a judgment concerning the Brotherhood of the Rosy Cross, or otherwise the voice of Fame pronouncing against the *FAMA*.<sup>2</sup> The publication was anonymous, but it is certain, and there is no question, that it was the work of J. V. *Andrææ*, after whose familiar manner it comprises a series of dialogues, twenty-five in all, each having three interlocutors, who differ in every section. The seventh dialogue has reference to Alchemy, while the tenth denounces Necromancers, Kabalists, Chemists and other occult schools as plagues of the Republic. Fame, in the last of all, addressing *Obstinatus* and *Resipiscens*, exclaims: “Men have been deceived enough and indeed more than enough: it is time now to set free those who are bound, to confirm the wavering and make the sick whole. Woe is me, O Mortals, from this Fraternity there is nothing left to look for. The comedy is played. Fame erected, Fame demolishes; Fame asserted, Fame denies.” This has been quoted in part by nearly every critic, from Böhle downward: I give it for the first time in full. It is beyond question that the voice and witness of Fame—a play upon the title of *FAMA*—is the witness and voice of *Andrææ*. Otherwise, the allegorical persons of the sections—*Curiosus*, *Supinus*, *Solicitus*, *Scrupulosus*, *Securus*, *Prudens*, *Astrologus*, *Calculator*, *Conjectans*, several bakers’ dozens—represent various opinions, as on the main subject so also on subsidiary matters. A chief point of

<sup>1</sup> *SIGNA TEMPORUM, seu succincta et aperta, rerum post religionis reformationem, ad hoc ævi in Europâ gestarum, Dijudicatio. Auctore CHRISTOPHORO BESOLDO, Ic. Tubingæ, 1614.* It contains two tracts: (1) *De Reformatione Religionis, paceque religiosâ in Germania constituta*; (2) *De Rebus post pacem Religionis a Germaniâ ordinibus constitutam, in orbe Christiano gestis.*

<sup>2</sup> It may be said that in the first section there is an address to the Brotherhood on the part of *Fama* personified, but it is meant of course in mockery.

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interest centres in *Calculator*, who is actually Simon Studion, as appears by the text itself. One of the interlocutors has expressed admiration at the spectacle of heaven on December 20, 1603, to which Studion replies by citing *NAOMETRIA mea* and its deductions from mystical numbers concerning the restoration of Jerusalem and the fall of Babylon. For his companion the position of the stars certifies the solemn pledges and immunities of the Royal Fraternity, while according to Studion the Holy and Roseate Brethren are those whose advent was promised by Abbot Joachim, St. Bridget, Lichtenberg, Paracelsus, Postel and other *Illuminati*. As I do not suppose that Andreae would have foisted on the author of *NAOMETRIA* opinions which he was unlikely to have held, I regard as significant the statement thus put into the mouth of Studion. He appears only once in the recitals, and there is no means of identifying the other characters with living personalities of the period. The dialogues are dull and tiresome: they offer, moreover, very little to our purpose on either side of the debate. In the nineteenth section we hear about Fortunate Isles and places more safeguarded, like Fessa and Damcar; but the reference serves nothing. *Resipiscens* in the final colloquy, speaking after *Fama*, says that he dismisses the Fraternity, meaning as denounced by her, but that it is impossible for him to let down those who grow Roses under the Cross and keep themselves unspotted from the impurities, confusions, delirium and vanities of the world—namely: *vera Christiana Fraternitas*. He aspires to be joined therewith. The allusion is to a Brotherhood of Christ which Andreae proposed to form and which is here invested with the insignia of the Rosy Cross. It may have been a subtle device in his own view, but it may be questioned whether it recommended the new scheme to any side of the debate. For the rest, I conceive that the various colloquies might confirm in their scepticism

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those who were disposed to unbelief; but that one among hundreds who were drawn by the talismanic magic of Rosicrucian claims should have been directed into other courses by the declamations of TURRIS BABEL is a proposition which I reject utterly.

In conclusion, as to this text there are certain misstatements concerning it which have passed from hand to hand. (1) Reghellini mentions one, according to which it intimates that Andreae had demitted from the Rosy Cross, that he might join the Brotherhood of Christ. The French historian of Masonry thinks that the reference is vague, but no such intimation is found in TURRIS BABEL. (2) The English translators of Mosheim state, on the other hand, that it implies or admits that Andreae "was himself concerned" in spreading the reports concerning the Rosy Cross. It does nothing of the sort. (3) It has been said also to mention M. C. Hirsch, to whose story of the thirty theosophists I have referred already. It would be unnecessary, however, to point out that the name does not occur in TURRIS BABEL, had it not also been added that the mythical story itself is found therein.

A considerable tract, entitled THREE BOOKS OF CHRISTIAN MYTHOLOGY, is also referable to the year 1619, and though anonymous so far as the title-page is concerned, the dedication is signed by Andreae on October 18 of the previous year. It must be admitted that he who reads it from cover to cover is like a barefooted pilgrim treading a stony road; but in any other subject I should count it a strange thing that most of those who have cited it have gone so far astray. There is Nicholas Bonneville in 1784, who describes the Rosy Cross in all our Masonic symbols and claims to have discovered the characteristics of a Masonic Tracing-Board in CHRISTIAN MYTHOLOGY. Where he does not say, and I confess that his meaning eludes me, having searched in vain for these needle-points of supposed symbolism in the mytho-

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logical bundle of hay. There is also the Honourable Auberon A. Herbert, who is responsible for stating that the German *Illuminati* of St. Christopher Rosy Cross were a society founded by one faithful brother out of the ruins of the Knights Templar. The authority is MYTHOLOGIA CHRISTIANA, pp. 305, 306, and Herbert adds an explanatory suggestion that the *Frater fidelissimus* was one Sir Richard de Heredom, otherwise Brotocanus or Carbonatus, the last being an anagram of the second name. In his casual and trusting way Mr. Wigston quotes this statement without reference of any kind, it being only too evident that he has not gone back to the source. Andreaë says nothing of the kind at the place cited, or anywhere else in the volume. The section in question is entitled *Ordo Crucis*, and it speaks of the Church having created Christian chivalries—as, for example, the Templars, though none of them are mentioned by name. At the end, instead of an allusion to St. Christopher Rosy Cross, Andreaë speculates why “our elders”—*majores nostri*—attributed the stature of a giant to a certain martyr in the days of Decius who assumed that name which signifies *Christum ferens*, Christ-bearing, exoterically as if he were like unto the Cross of Calvary, but inwardly because he bore the Christ Mystical in his heart. It calls to be said that Herbert had no purpose to serve by wresting the remarks of Andreaë, so it follows either that he mistranslated incredibly or that he reproduced an anterior blunder which I have not been able to trace. These are the kinds of quest that one follows in Rosicrucian research, and this is the profit attached to them. I question whether the many makers of reverie who have quoted Andreaë in the particular connection can have read a single sentence from beginning to end—not to speak of the context.

THE THREE BOOKS OF CHRISTIAN MYTHOLOGY contain the now famous paragraph beginning *Planissime nihil*, which



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has been quoted everywhere as the final judgment of German good sense on the claims of the Rosy Cross, when the debate concerning it was beginning to manifest a certain sense of weariness. It has been favoured especially by those who regard Andreaë as author in chief of the manifestoes, whether as a *jeux d'esprit*, experiment on the mind of the age or planned imposture of a satirist ; but it has proved no less serviceable to those who regard the subject from one of these points of view apart from any definite thesis as to authorship. The observations are placed in the mouth of *Alethea*, the personified Spirit of Truth as conceived at the period by a spokesman of Württemberg theology under the ægis of the Confession of Augsburg. "Most indubitably I—*Alethea*—hold nothing in common with this Brotherhood. When it came about, no long time since, that some on the literary stage were arranging a play-scene of certain ingenious parties, I stood aside as one who looks on, having regard to the fashion of the age, which seizes with avidity on new-fangled notions. As spectator, it was not without a certain quality of zest that I beheld the Battle of the Books and marked also subsequently an entire change of actors.<sup>1</sup> But seeing that at this present the theatre is filled with altercations, with a great clash of opinion, that the fight is carried on by vague hints and malicious conjectures, I have withdrawn myself utterly, that I may not be involved unwisely in so dubious and slippery a concern."

The oration stands at its value, which is *nil* on the question of authorship, though presumably the Andreaë hypothesis would postulate that he, speaking in the person of Truth, certifies that he has washed his hands of the whole

<sup>1</sup> The meaning of this statement can be only that those who moved first in the foundation of the Rosy Cross—as e.g. Studion—found others intervening—namely, makers of later pamphlets, who will come before us in the next chapter.

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business. It is of course an impossible construction, the testimony being that *Alethea* has never had a hand in the business and now leaves the auditorium. In the address to the reader at the beginning of the third book there is a much more significant passage, which—so far as I am aware—has not been cited at all. The author appeals to God on the audacity of slander against him. He has been represented as a chemist, though he had no furnace; as a caster without brass; a brother, when he has no society; and as a prophet, though he is destitute of oracles. It will be seen that popular report has connected him with the Rosy Cross and has doubtless imperilled his position as an orthodox theologian and minister of reformed religion, and he intervenes to rebut the charge or appeal against it. If there is a halting accent in the process, as it will be seen, I think, that there is, we must remember that there was a skeleton in his cupboard, and the inscription thereupon was *NUPTIÆ CHYMICÆ*, written at sixteen and published at thirty years old.<sup>1</sup>

There is nothing further in *MYTHOLOGIA CHRISTIANA* which need, I think, detain us. The tract was followed by a century of “satirical dialogues” under the general title of *MENIPPUS*. It is supposed to be anti-Rosicrucian, but I do not find that the Order is mentioned by name, though it seems evidently the subject of reference in *Titulus XII*, which is called *BROTHERHOOD*. A later section is headed *AUTHORUM CATALOGI*, and alchemists are mentioned therein, but the allusions come to nothing. The last Title is *INSTITUTIO MAGICA*, and this is the longest of all; but again it is little to our purpose, except as indicating the unqualified disdain of *Andreæ* for everything—root and branch—which belongs to occult sciences. This is the prevailing

<sup>1</sup> This notwithstanding, the vital issue is simple: *Andreæ* denies categorically that he belongs to any Society, and he is lying if his testimony is false. He is guilty of *suggestio falsi* if he belonged to it once and left.

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characteristic of all his undoubted writings at this period, and it does not in my opinion connote a revulsion of feeling or a change of view. It is certain that he did not issue *FAMA FRATERNITATIS*, as one who wove a gracious and talismanic fiction about a circle of secret practices in which he believed and which it was his hope to elevate above the realm of mania and imposture. That is an impossible hypothesis. The alternative advanced by Böhle is merely ridiculous because it postulates *Andreæ* as imbued with an earnest zeal for reform and seeking to promote it by circulating fraudulent fictions for the advancement of beliefs which he hated, as if these would draw about him the right thinking, right acting and mentally qualified circle essential to his scheme in hand. According to one of his early biographers, he desired earnestly to infuse "a new life into the religious feelings of his age." What manner of new life would he draw from those whom he deemed to be either quacks or zealots, the knaves and fools of false science and false philosophy? But we have seen that, according to others, he, being a young man, a wit and satirist of his day, foisted a cruel hoax upon the German occult mind for the poor purpose of fooling it. This is a possible proposition, but I have shewn why it must be rejected. We may or may not admire *Andreæ* as a theologian and religious author of his period, but at the very least he was a man of blameless life, while as he understood and realised them he strove for the betterment of his land and period: it is intolerable to fasten a gross slander upon him in the absence of adequate as indeed of any evidence.

I conclude therefore that whether or not the House of the Holy Spirit—as the *FAMA* testifies concerning it—was built on sands, or was comparable to a house of cards, it was not built by *Andreæ*.<sup>1</sup> I have given, as it seems to me, the

<sup>1</sup> *MYTHOLOGIA CHRISTIANA*, Book III, even if it stood alone, is an adequate justification of this view.

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only possible explanation of his possible connection with it.<sup>1</sup> In his early life he was acquainted with Tobias Hess, whom he admired, respected and commemorated in glowing terms; he was almost certainly acquainted with Crusius, who did not die till Andreae was twenty-one, and may even have had a hand in his education; and it is by no means unlikely that he was acquainted with Studion himself. If the Rosicrucian claim and legend were hatched under the wings of the *Militia*, he would be familiar with the fact at least, and perhaps intimately. But as there is nothing to shew that he belonged to the *Militia*—though Tobias Hess presumably did—so there is no evidence that he was connected by membership with any Rosicrucian Brotherhood, either before or after the publication of the FAMA. If there is any one point which emerges with irrecusable clearness from the vast literary output of J. V. Andreae, it is that he had no concern with the occult sciences, except as a hostile satirist. It is true that he wrote *NUPTIÆ CHYMICÆ*, but that was a boyish romance, and he was not for such reason an “occultist,” any more than was William Godwin because he was the author of *ST. LEON*. When *VITA AB IPSO CONSCRIPTA* was penned in the old age of the Würtemberg theologian, the *ludibrium* description expressed his way of regarding it after the lapse of a lifetime: in reality it

<sup>1</sup> In this connection I should perhaps mention and dismiss the gratuitous hypothesis (1) that Andreae was not the founder but the spokesman of the Rosy Cross; (2) that he was appointed to issue the manifestoes; (3) that he restored the Order, this having existed previously. The first view is advanced by Sédir, the second by the authors of *THE ROSICRUCIANS*, while as regards the third it is to be met with in several quarters. No one has ventured to offer any evidence for these speculations. Compare Dr. Westcott, in the *Transactions of the Soc. Ros.*, on the subject of *NUPTIÆ CHYMICÆ*. He testifies to “grave reasons for believing that the kernel of the work, the original scheme and the mystical basis was derived from C. R. and his personal pupils in their Temple House of the Sanctus Spiritus one hundred and sixty years before the time of Andreae,” who may have published or edited it. The commentary on this farrago is *VITA AB IPSO CONSCRIPTA*.

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was *fantasia magna*, and it does great credit to his years, as yet untouched by the depressing spirit of homily, not overweighted as yet by the mill-stone clauses of the Confession of Augsburg. Moreover, he wrote in his own tongue and was not engaged, as subsequently, in the smartness of everlasting somersaults turned in the turgid Latin of the cumbersome German schools. As I intimated over thirty years since and have reaffirmed now, I believe that he dressed up his juvenile extravaganza with a few Rosicrucian tags and tie-ups, to express his detestation of the FAMA, its claims and all its ways, by making confusion worse confounded in respect of the debate, then raging at its highest. It is probable that he knew enough and too much of the zealotry and false enthusiasm which lay behind it. The fact of such detestation appears everywhere, in the important VITA, in the texts already cited, in CHRISTIANOPOLIS and in a comparatively obscure effort like DE CURIOSITATIS PERNICIE SYNTAGMA. The FAMA is always delusion and the Brotherhood always folly.

On the other hand, FAMA FRATERNITATIS is a purely occult document, based on an alleged secret knowledge brought from the Near East. The sole point at which the manifesto can suffer comparison with the aim of Andreae is over the question of reform. But that which FAMA desired was a better understanding of certain *Magnalia Naturæ*, especially the transmutation of metals and *elixir vitæ*. There is little to shew that it had any job in purely official religion, any more than in politics, being content with the German Reformation as regards the one, and on the other with the Roman Empire. Andreae, on the other hand, is reported by all his apologists and shewn in all his writings to have been out for religious reform, grounded on the Confession of Augsburg and directed against Calvinists and Anabaptists. There is no analogy between these things, except in the shibboleth of reform, while the answer to both

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on the plane of events was one—namely, the Thirty Years' War.

That which the FAMA offered was an open entrance to a House of Great Mysteries, an *aureum sæculum* in prospect, a medicine of men and metals, and yet these things were only *res minores* in the treasury, while it was indicated that they would be made available to those only whose hearts were fixed on some other and *majores res* which were kept in the hiddenness of the House. In this manner the document has the air of dealing in a veiled theosophy: I mean to say that a theosophy of the period seems to be at the back of its claims. We shall see how Fludd transmuted it in the limpid light of his own qualified mysticism, reposing under the wings of the Christian Church in England, as then by law established.

This is how the case stands in respect of all that arises out of the authorship of NUPTIÆ CHYMICÆ.<sup>1</sup> It takes us back to the fact of NAOMETRIA as the first intimation in symbolism concerning the Rose and Cross. Here is the direction to which we are justified in looking for the origin of FAMA FRATERNITATIS, either as we now have it or in its root-form. The text and its legend are to be judged by German occult thought of the period, by the influence of Paracelsus, by the apocalyptic astrology which followed in the wake of Reformation, by the expectation of the Second Advent.

<sup>1</sup> I set aside utterly an allegation reported by Miss Stoddart in her *LIFE OF PARACELSDS*, namely, that on his death-bed J. V. Andreæ made confession about certain "fictitious pamphlets" which were intended as satirical fables, but they had gone forth into the German world and Rosicrucian Societies had been founded at Nüremberg, Hamburg, Dantzic and Erfurt. The "infection" spread also to Holland and Italy—more especially Mantua and Venice. Miss Stoddart gives no authority, formulates her statement in a curiously confused manner and proceeds to describe the official clothing of Rosicrucians; but it happens to be that of the eighteenth century. In a word, she does not know the first elements of her subject. Pahl, who was one of Andreæ's early biographers, would have been acquainted with death-bed confessions—if any—but he sought to free his subject from the taint of

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Simon Studion and his *Militia* stood for these enthusiasms, which are reflected in the Rosicrucian manifestoes, and I should expect to find that these were descendants, lawfully begotten, of NAOMETRIA, were it possible to examine more fully that all-important text. Emanating from such a source in zealotry we need no longer regard them as products of conscious fraud, while we are also saved from accepting the alternative of modern occultism, that they were the work of veiled Masters. Their extravagant fixed beliefs were centred about a mythical or allegorical figure. The FAMA is, in fact, an early vestige of a design which developed subsequently under the ægis of the Rosy Cross—namely, the spiritualisation of alchemy, of which Jacob Böhme offers an independent and contemporary example. The treasures of gold which were offered to the Roman Emperor in the generosity of the CONFESSIO were in reality a wealth of doctrine, while its reformation of all the arts was an apocalyptic light on Scripture. I trace also a certain clouded reflection of old Lullian *philosophia*. It is precisely one of those cases in which a common accident of fortuitous analogy may be taken for something which had a purpose behind it, and I am by no means intending to suggest that the inventor of a so-called Universal Science or the traditional maker of the *materia aurea* of Rose Nobles by way of transmutation is the historical personality

Rosicrucian connections, either as founder or member of that mysterious body. He explains also how the supposed relation arose, namely, that Andreae conceived various projects for infusing new life into the religious feelings of his age by means of societies and when the Rosicrucians sprang up, claiming a similar programme, the projects were identified, the known personalities in the one case being held to stand behind the *anonymi* in the other. I set aside also an allusion in a letter written by Andreae to Comenius, date 1629, concerning his *Fraternitas Christi*; saying that it was planned "about eight years ago," *post famæ vanæ ludibrium*. It is quoted by Bege-  
mann and I know of it only through the good offices of Mr. F. N. Pryce. No special pleading can suggest that it throws light on the authorship of the Rosicrucian texts.

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which is clothed in the vesture of legend by FAMA FRATERNITATIS ; but Raymund Lully looks like a kind of prototype in the actual and outer world, as the following tabulation shews :—

(1) C.:R.:C.: acquired an *Ars magna*, as against the invention of one by the theosophist of Majorca. (2) It included the Secret Medicine of Metals and the Great Elixir. (3) But these, according to his legend, were possessed by Lully. (4) The Universal Science was a great scheme of reform to displace the systems and conventions of established authorities in seats of learning—Aristotle, Averroes and scholastic philosophy at large. (5) But C.:R.:C.: returned from *Arabia Felix* and the City of Dreams at Damcar on a quixotic mission expressible in the same terms, though the seats of intellectual thought in the German Fatherland had not exactly the same occupants when the FAMA passed into writing. (6) The reform of C.:R.:C.: was a laughing-stock to the learned of Europe, and Lully—notwithstanding life-long efforts—could gain scant hearing from Church Councils or the Papal seat of authority at Rome and Avignon. (7) The refuge of both was to reduce their systems to writing. (8) In this manner there emerged the Lullists in the one case and the Rosy Cross in the other. (9) Lully was tinctured with Kabalism and so also was the German Order, while the dream of both was to realise the unity of science. (10) In fine, at the period of Studion, the *doctor illuminatus*, Raymund Lully, was still remembered in Europe, his Universal Science was still extant and still had its apostolate. He has been classed among heretics, but he died a martyr at Bugia, preaching to the followers of Mahound, and the process of his beatification was begun. His proposed reformation was anti-scholastic but not anti-papal, and C.:R.:C.: was a reformer, by the hypothesis of his legend, mainly in the matter of arts and sciences. Lully became a centre of romantic



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myth—*il magico prodigioso*—a son of Hermes, with his life prolonged through centuries, at once a saint and an adept. Whosoever wrote the FAMA may have had his story in mind.

We have seen that according to REPERTORIUM the *Militia* became “a strong sect”—that is to say, of Second Adventists, hot gossellers, readers of celestial signs and calculators of mystic numbers. They would have represented as such a consensus of mania which must have been abominable in the sight of Andreae, for it has to be remembered that he was a man of clear and sane mind, holding to a reasonable mean in the matter of reformed religion, to that, in a word, which—as we have seen—is called Bible Christianity. *Cæteris paribus*, he is most comparable among modern types to Dr. Clifford, whose salient contrast was the Rev. M. Baxter, of THE CHRISTIAN HERALD and the number of the beast. Studion was the contrast of Andreae—on the one hand, theosophy in the tatters of Barnaby Rudge, and that, on the other, which is represented by THEOLOGIA GERMANICA. There was no sect at the period so likely to have produced the Rosicrucian claim as *Militia Crucifera Evangelica*, and no person so likely to have written the Rosicrucian manifestoes as Simon Studion or his immediate successor, if any, in the “strong sect.” I make this statement, remembering that Studion, according to one of my correspondents who speaks with official knowledge, is of serious importance for the history of antiquarian work in Würtemberg, and that his “epigraphical writings” have been carefully “worked through.” It is obvious that his qualifications as an antiquary are without prejudice to his extravagance as an enthusiast in sectarian religion. For the rest, and because it is important not to cloud the issues, we shall do well to remember that the manifestoes of the Rosy Cross are not to be judged out of hand and sentenced on the evidence of one of their aspects. When Éliphas Lévi had occasion to put on record that Khunrath was a zealous

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adherent of the reformed religion, he added—as we have seen—that in this he was “a German of his period, rather than a mystic citizen of the Eternal Kingdom.” The Rosicrucians were Germans of their period. But Khunrath was also a catholic and hierarchic mystic, dealing with spiritual mysteries under the veil of alchemy. The Rosicrucians, in like manner, had other doctrines than those of Protestantism and other aims than “the ungodly and accursed gold-making.” However vaguely, the fact emerges in the FAMA, amidst the pretence of its occult claim; it comes into full view not long subsequently to the publication of that document; and in fine, but after generations and centuries, it shines radiantly in *lumen vultus Christi*. I conclude that Andreaë, as one standing without, knew all the occult claim *ab origine symboli*, and that he loathed it—also *ab origine*.<sup>1</sup> I conclude also that after its own manner the Order was in earnest as was he himself: that it desired earnestly “the supreme medicine of the world,” those other *magnalia* of which the CONFESSIO speaks, the “amendment of philosophy” along the lines of its own zealotry, and a better government to come. There came a time, after many changes, when it began to understand these things in another and higher way.

<sup>1</sup> Compare the article on Andreaë in ALLGEMEINE DEUTSCHE BIOGRAPHIE, I, 441-6. It happens that I have consulted it only after this chapter was completed and am therefore the more gratified to find that it is in general agreement with my own conclusions, namely, that Andreaë was most probably acquainted with the entire “mystification” but was not the author in chief. The article suggests further that he may have tried to turn it towards his own serious purposes, but this seems dubious, especially as it is admitted that he could not fail to recognise the inevitable fact that Rosicrucian fables would unmask themselves.

## CHAPTER IX

### DEVELOPMENT OF ROSICRUCIAN LITERATURE

It is a matter of common knowledge in almost any handbook of historical reference, that the publication of *FAMA FRATERNITATIS* created a very considerable stir in Germany. It was hailed with enthusiasm in what must be called the occult circles—not that there is real evidence of ordered fellowship or manifest combination of experimental research anywhere—and the emotions of the moment found vent in pamphlets, corresponding to its own form of appearance—rough and ugly enough—while a cloud of eager aspirants took, as they could take only, the course suggested by the manifesto and formulated their desire for admission into the ranks of the Brotherhood by means of printed letters. The *CONFESSIO*, of course, stimulated production of all kinds—I mean, judgment and appeal—though the second document proved no more helpful than the first in disclosing the whereabouts of the Order or identifying the persons of its members. As we have seen, there was a suggestion also of let and hindrance, to increase the difficulties and underscore the disappointments of many. For this and for other reasons, amidst the chorus of approval, there arose presently a hostile element in the debate. Not all the alchemists of that period, not all the Lutheran theosophists were prepared to accept blindly an unsupported account of itself which the Brotherhood had been pleased to put forward as the warrant for a proposed amendment of that crooked and misguided time, nor was

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the necessity of reform to be admitted without demur by all and sundry, or the kind of remedies proposed to be passed without challenge, especially in view of their vagueness. But it was the frustrated aspirants for admission who had printed their forms of profession, their letters of humble supplication, who had magnified the unknown Society and found all its claims true: it was these who began ultimately to find themselves on a solid ground of complaint, when they came to compare notes in the booths and the market-places, the academies and colleges, for it appeared that all applications had been made in vain. There was not one of them who was nearer the desired goal than if the Brotherhood of the Rosy Cross had never issued invitations, and they had never responded, accepting all the claims—with a tongue in the cheek or otherwise. As it was an open question whether anyone had been admitted at all, so it began to look doubtful whether such a Society existed. There was too much of uncritical reliance on the fact of the written word and far too much dullness in the mind of German occultism to encourage that side of the question; but it was to be met with here and there. Nor did it occur to any that their canon of judgment was worthless, because it was possible—on the hypothesis at least—that there were receptions of certain candidates; but those who were drawn within the circle and its sanctuary passed into a place of silence, while the clamours increased without on the part of those who were rejected.

I do not doubt that Bühle is right in affirming that some of those in the school courtyards and taverns began to compare notes in a very adverse sense, to say that they had been fleeced and flouted, which notwithstanding, to all intents and purposes, it is clear that they were Rosicrucians themselves, makers of gold in prospect, holding the keys of knowledge or at least beginning to know. In this

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manner a few may have sought to incorporate themselves fluidically, much as Alsatia and Whitefriars worked more or less in gangs, for the good of the secret commonwealth of rogues and runagates. Beside that which was sincere—if anything—within its own measures, there arose up therefore sporadic impostures, mostly mushroom growths, and they are heard of from time to time. A little later on we shall meet with a supposed case in point at the Hague, but at present we are concerned only with early memorials. Their development and the debate connoted thereby—a thing *sui generis* in literature—may be considered under four aspects, it being understood that I am dealing in the present chapter with publications up to and including the year 1620. (1) By far the most considerable numerically are pamphlets, for the most part in the form of letters, being those to which I have referred, and embodying applications for admission within the ranks of the Order, not only—as I have stated—accepting all its claims, but often couched in extravagant terms of laudation. (2) The issue of independent tracts on Alchemy, Magic and other branches of occult science or philosophy, but prefaced by a fervent dedication addressed to the Brotherhood. They may be regarded generically as theses written with a view to admission by persons who wished to exhibit their qualifications and ardour more elaborately than was possible within the few pages of an epistle. (3) Tracts of a critical character, in examination of Rosicrucian principles, whether the conclusions reached were favourable or hostile. In a few cases it is difficult to determine whether they were written by friends or enemies. (4) Further missives which have the appearance of being issued officially, but dubious for the better part and in some cases almost obviously fraudulent.<sup>1</sup>

<sup>1</sup> They would be the work of those “new actors” mentioned in the *Address* which introduces Book III of MYTHOLOGIA CHRISTIANA.

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We may take these classes successively in the order thus tabulated, and as regards applications for admission they connoted in all cases professions of faith not only in the Order itself, its affirmations and titles of sanctity, but in its peculiar religious, philosophical and pseudo-scientific principles. In a word, the postulants were anxious to establish that they were protestants of their period, who loathed the Man of Sin; that they denounced Aristotle; and that they were true disciples of Hermes. They signed their productions occasionally with names which may be taken as real, more often with symbolical titles and even with initials only. Some of them supplied addresses, obviously to encourage communication, but many letters were anonymous and left the identity of their writers to the wisdom of the Brotherhood. On the external side, the most noticeable fact concerning them is the early date at which they began to appear, lending colour to the story that the FAMA was circulating in manuscript prior to its appearance in print—as we know by the notary Haselmeyer—or alternatively that the Cassel edition of 1614 was not the first published. AN EPISTOLA AD REVERENDAM FRATERNITATEM R. C. C. came to light at Frankfurt in 1613, and is identified with a German SENDSCHREIBEN of January 12, 1614. The author in the latter case is veiled by the initials I. B. P. and offers his assurance that he had read the FAMA on June 28 of the previous year. He had seen also an answer sent by the Order to an application of a personal friend. Other printed applications appeared (1) at Lintz in Austria, under the initials M. V. S. and A. Q. L. I. H., also on January 12, 1614; (2) under the initials M. H. and I. I. on August 14, 1614, from which it follows that the FAMA had come also into their hands; (3) under those of G. A. D. in November of that year. By the hypothesis of Böhle these three publications were prior to the Cassel FAMA, being the first edition of that text

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which had come within his knowledge.<sup>1</sup> The month of December, 1614, is for some reason the approximate time of publication most favoured by bibliographers, in which case it must have appeared concurrently with *Σοφία Πανᾶρετος* by Paulus de Didis, but my knowledge of this tract is confined to bibliographical lists.<sup>2</sup> According to the title, it was concerned with that wisdom which leads to the attainment and fruition of a good and happy life, in conformity with the mode and spirit of the favoured Order of Brothers R : C : .<sup>3</sup>

As communications addressed to the Order did actually precede the appearance of its first printed manifesto, it will be easy to understand how they multiplied after the FAMA was published and became available throughout the German world. The *literæ quorundam Fraternitati R : C : . se dare volentium* would form an exceedingly large collection, could all of them be drawn together. We hear of the Latin CONFESSIO appearing at Frankfurt in 1615, bound up with a sheaf of applications, so described in the title. They came out separately also in all forms and sizes, duodecimo, octavo, quarto, folio, while the fashions in which they addressed the Brotherhood are similarly varied. Among writings belonging to the year 1615, a correspondent, anonymous like themselves, issued a DIAGRAPH at Augsbourg

<sup>1</sup> There would be priority also in the case of Andreas Hoberwehchel, who speaks of the *Fraternitas Crucis Rosaceæ* in a letter dated from Prague on September 1, 1614. See M. Sédit: HISTOIRE DES ROSE-CROIX, p. 82.

<sup>2</sup> It appeared in 1614 without particulars of place or publisher.

<sup>3</sup> As there are very few examples in England of the petitions put forward by candidates, I may mention for those who are curious on this unprofitable subject a folio volume labelled Liber H, being No. 1459 of the Ashmolean MSS. It contains in the writing of Ashmole: QUINQUEGENARI CUJUSDAM VIRI, qui per 20 annos arcana investigarat, EPISTOLA ad Fratres Roseæ Crucis, in eorum Fraternitatem se recipi petens. It occupies folios 280-2 of the volume and a note says that the petitioner *anagrammatice se nominat in calce* —*Tellus Astri Solis.*

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and dedicates it simply *Fratribus Roseæ Crucis*.<sup>1</sup> Another who offers no indication of place, explains that he is a friend who is devoted especially to the glorious Fraternity and most Illustrious Order.<sup>2</sup> In the opinion of L. G. R., it is not only illustrious but reverend, and his considerations are submitted to their Worships in metrical form, as one who would give a test of merit.<sup>3</sup> Under date of January 12, an apostle of the absolute wisdom proffers a simple response to the highly illuminated Order.<sup>4</sup> It is called honourable by another, as if one who reserves his speech, but for him the mysterious sodality dwells in some thrice-guarded island of the blessed.<sup>5</sup> On September 4, M. B. chooses a laconic style and sends forth a RESPONSE at Amsterdam which does not waste words in the matter of laudation.<sup>6</sup> For C. V. H., it is a Christian and High Fraternity.<sup>7</sup> But the superlatives tend to predominate, so that the simple prayer of a Frankfurt layman, who is however a friend of wisdom, has rather a cold air and contrasts with him—H. R.—who on September 17 wishes eternal salvation in God to the Sons of True Wisdom, or with the splendid intent of an unknown who has neither local habitation nor name, but in answering the Illustrious Brotherhood proposes to

<sup>1</sup> *DIAGRAPHÉ Fratribus Roseæ Crucis*, Augsburg, Schultess, 1615. It appeared in quarto.

<sup>2</sup> *SENDSCHREIBEN an die Glorwürdige Brüderschaft des Hoherleuchte Ordens vom R.:C.:*, etc. Dated from Camposala on Jan. 29, 1615.

<sup>3</sup> *EPISTOLA ad Illustrem ac Reverendissimam Fraternitatem R.:C.: metro legata, ad eosdem missa a L. G. R.* Frankfurt, 1615.

<sup>4</sup> *SENDSCHREIBEN oder Einfeltige Antwort an die Hoherleuchte Brüderschaft dess Hochl. Ordens dess R.:C.:*, etc. Frankfurt, 1615. Compare in respect of terminology a letter signed J. D. Z. L. and addressed to the high, laudable Brotherhood of the enlightened, inspired, noble and dear Men of the Rosy Cross. A confidential and benevolent Epistle. The date is Aug. 10, 1615, and the motto is taken from PSALM xxxvii. 10.

<sup>5</sup> *MISSIVE an die Hochw. Fraternitet des R.:C.:*. 1615, *sine loco*.

<sup>6</sup> *ANTWORT oder SENDBRIEF an die Brüderschaft vom R.:C.:*, etc., 1615.

<sup>7</sup> *EINFALTIGE und KURZE ANTWORT über die ausgegangen Fama und Confession der Christl. Hoherl. Brüderschaft des löbl. Ordens vom R.:C.:* (C. V. H.). 1615, *s.l.*



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rebuild the Palladium, or ruined Athenian edifice.<sup>1</sup> The palm, however, is perhaps due to one who supplements his missive by a concise philosophical discourse and addresses it to the Godwise Order, which is said to be regarded unanimously as dedicated to Natural and Divine Wisdom, whereunto the anonymous writer is also zealously attached.<sup>2</sup> "The secret of the Lord is with them that fear Him," according to PSALM xxv. 14, and this is the text of the thesis, as it is also the message of its argument. The mottoes behind the title are *In silentio et spe erit fortitudo vestra* and *Nil prophanum in philosophia*. It is a broadsheet of eight pages, dated July 10, the first part being in German and the second in Latin. The few Rosicrucian references make the usual exclamatory display and, of course, convey nothing. What remains is designed to indicate the Hermetic qualifications of the Candidate. The occult name *Lili*<sup>3</sup> is ascribed to the First Matter and is well known to students of the literature as one of the veils of the work. Regeneration and renovation are said to be the beginning, middle and end of fixation, which is certainly true of the alchemical experiment on its mystical side. Another significant allusion is: *Omnia ab uno et omnia ad unum*, and this is a doctrine of experience on the deep spiritual side. It seems otherwise familiar, but I do not remember the source. The philosophical process is: *R. Quinti esse Macro et Microcosmi sine (sic, read sive) Mercurii Philosophici, Ignis Invisibilis cœlestis vivi Salis metallorum ana q.s. Fiat arte magi-philosophica rotando, solvendo, coagulando et fixando*. This is seemingly *Medicina Summa*, and a true process, at least on the spiritual side of Hermetic

<sup>1</sup> REPARATION des Athenischen verfallenen Gebewes Paladis samt vorhergehenden præmium und folgenden angehängten Appendice, etc. 1615, s.l.

<sup>2</sup> SENDSCHREIBEN mit Kürtzerm philos. Discurs an die Gottweise Fraternitet des löblichen Ordens des R.:C.:. 1615, s.l.

<sup>3</sup> See Pernety's DICTIONNAIRE MYTHO-HERMÉTIQUE, 1787.

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Philosophy. Understood thus mystically, it is a key to the following lines :

The Matter, Vase, Furnace, Fire and coction—these are one thing only :

The one thing and the sole one, the beginning, middle and end.

It suffers no foreign substance and is performed without any alien thing.

Behold, in Mercury there is that which the Wise seek.

As it is clear that applications for admission can be matters of curiosity at most, and whatever they may tell us of their writers can throw no light upon the Order to whose consideration they appeal, we can dismiss in a few words the epistles which were printed during the five years subsequent to 1615. The majority continued to be the production of concealed writers and many of them are known only by their descriptions in catalogues. It is interesting to note an example in Italian, addressed to the Most Laudable and Most Virtuous Order, on March 7, 1616, by an unnamed person writing from an unnamed place.<sup>1</sup> On the other hand, Valentin Tschirness has left us the benefit of his identity in full, as a philosopher and licentiate of medicine at Görlitz, when he published, as if at full-finger speed, his RAPID MESSAGE to the Philosophical Fraternity at the place in question, adding his publisher's name, that there might be no doubt on the matter.<sup>2</sup> So also we have cause for contentment with J. Irenæus for his frankness respecting himself on December 3 of the previous year, when he issued an epistle as a disciple of Divine Wisdom at Frankfurt and described the Lords

<sup>1</sup> BREVE ET SIMPLICE RISPOSTA *alla dignissima Fraternita del virtuosissimo Ordine di R.:C.: Stampata addi 7 di Marzo, 1616.*

<sup>2</sup> SCHNELLE BOTSCHAFFT *an die Philosophische Frat. vom R.:C.: durch Valent. Tschirnessum, etc. Görlitz, 1616.* Published by J. Rhambaw. The writer says that the denomination Rosicrucian is a popular error, taken from the name ascribed to the founder. Why it was conferred upon him is kept secret. Compare Maier.

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and Brothers as venerable, most instructed and highly enlightened men.<sup>1</sup> Intermediate between both are certain students of three liberal and most respectable Arts—not more specifically described—who addressed the August Fraternity from Rostoch on June 11.<sup>2</sup> There were many other missives to the glorious sodality in the same year, and among those of 1617 I note an anonymous answer—to the FAMA specifically—in Dutch,<sup>3</sup> a reply dated from Leipzig on November 16,<sup>4</sup> and a benevolent message from two courageous *anonymi* issued at Oppenheim on March 20.<sup>5</sup> There was also a *Sendschreiben* addressed to the Fraternity at the centre of Germany, but I have no particulars concerning it.<sup>6</sup> In 1618 it is only necessary to mention an Address to the Decemvirate of the Brotherhood on the part of a secret key to the Castle which can scarcely be opened—but this I suppose to be fooling;<sup>7</sup> two missives to the Glorious Fraternity which appeared at Frankfurt; <sup>8</sup> and a

<sup>1</sup> *Ad Venerandos, Doctissimos et Illuminatissimos Viros, Dom. Fratres S Roseæ Crucis* EPISTOLA J. ΕΙΡΗΝΑΙΟΥ, *Divinæ Sophiæ alumni*. Francofurti, 1616

<sup>2</sup> EPISTOLA trium liberalium et honestissimarum artium studiosorum ad Augustam Fraternitatem R.:C.:. Rostochii, 1616.

<sup>3</sup> *Ontdeckinge van een onghenoemde* ANTWORDE of der *Famam Frato, sine loco*, 1617. The author, according to Kloss, was Andreas Hoberveschels von Hobernwald.

<sup>4</sup> EINFALTIGS ANTWORTSCHREIBEN *an die Hoherl. Frat. des löbl. R.:C.:.* Datum Leipzig, den 16 Nov., 1617.

<sup>5</sup> WOHLGEMEYNTES AUSSCHREIBEN, *an die Hochw. Frat. des R.:C.: zweyer ungenannten biederleuth*. Published at Oppenheim by H. Palthenius, 1617.

<sup>6</sup> SENDSCHREIBEN *an die R.:C.: in Centro Germaniæ*, 1617. The things which I have been unable to consult are no doubt in analogy with those made available in my research. The particular "Missive" under notice would be as much and as little to our purpose as BREVE RESPONSUM *ad amicam invitationem celeberrimæ Fraternitatis Roseæ Crucis utcumque concinnatum*, published in 1617, the text being dated October 23 of the previous year. It is a pamphlet of eight unnumbered pages and is a medley of prose and verse in praise of Paracelsus: after such strange manner does an anonymous aspirant reply briefly to a friendly invitation.

<sup>7</sup> SENDBRIEF *an die Herren des Decemvirats der Frat. der R.:C.: vom geheimen Schlüssel des fast uneröffentlichen Schlosses*. 1618, *sine loco*.

<sup>8</sup> ZWEI SENDSCHREIBEN, etc. They appeared in a single pamphlet.

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RESPONSUM<sup>1</sup> with an unintelligible epigraph concerning a lion which trusts in the cross and a light sufficing for those who advance in faith. I note under date of June 14, 1619, a letter to the Holy Fraternity,<sup>2</sup> introducing an appended parable and the explanation thereof. It is the last which needs to be cited, for by this time the controversial aspects of the subject had put an end to the letters of simple believers. Those who desired the Society went to work in another way, it being tolerably evident that a Rosicrucian Order was about somewhere in Germany, whether or not it was identical with that which first published the FAMA.<sup>3</sup>

There is no cause to particularise at length on works dedicated to the Brethren of the Rosy Cross, having explained already the motive which actuated the procedure in most cases. I have shewn in my first chapter that the occasional practice was likely to dig pitfalls for unwary modern writers, the case in point being Dr. Dee's edition of the VANITY OF MAGIC. Probably the first dedication in point of time was inscribed by Johann Faulhaber, "with humility and sincerity," to the "most enlightened and famous Brothers R. C." It was prefixed on September 1615, to his ARITHMETICAL MYSTERY.<sup>4</sup> Faulhaber was a professor of mathematics at Ulm and a writer on this subject; but he had also alchemical interests and was

<sup>1</sup> RESPONSUM *ad Fratres Rosaceæ Crucis Illustres*. 1618, *sine loco*. The writers were Hercules Ovallo dius, Hermannus Condesyanus and Martinus a Casa Cegdessa Marsiliensis, who pleaded for admission because of the evil times. They regarded the Brethren as instruments of Divine vengeance in the consummation of the age.

<sup>2</sup> DEMÜTIGES SENDSCHREIBEN *an die Hoch. Gottselige und Heilige Frat. der R.:C.:*, etc.—*sine loco*, as usual.

<sup>3</sup> I have been unable to trace particulars of Kloss, No. 2509, in which the Fraternity was supposed to answer certain communications received. It appeared in 1617.

<sup>4</sup> MYSTERIUM ARITHMETICUM, *sive Cabalistica et Philosophica Inventio, nova admiranda et ardua, qua numeri ratione et methodo computantur . . . illuminatissimis laudatissimisque Fratribus R.:C.: Famæ viris humiliter et sincere dicata*. Vlmens. *Calendis Sept.*, 1615.

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doubtless drawn by these to the claims and pretensions of the Rosy Cross. Much about the same time Jacob Schelling published his work on the nature of the eyes, entitled OPTHALMIA, which he submitted for judgment and criticism to the Honourable Order. This dedication is dated April 9, 1615, and the folio appeared some time in the same year.<sup>1</sup> A late dedication to the Brethren of the Rosy Cross was that of Thomas Vaughan's ANTHROPOPHIA THEOMAGICA in 1650, and—as we shall see in its place—the motive was identical with that which I have ascribed to those who first made the experiment.<sup>2</sup>

My third section will call for consideration in detail as it stands for the great debate which proceeded without intermission during the five years ending with 1620, though we shall find later that it had not finished altogether at that date. It is exceedingly various in character and is difficult to present synthetically, as it lends itself to numerous distinctions. I shall set aside from the present consideration all tracts which, in virtue of any pretence, may be regarded as official publications, including those—if any—which claim, falsely or truly, to be written by individual members of the Order. They belong to my

<sup>1</sup> Jacob Schelling: OPTHALMIA, *sive Disquisitio Hermetico-Galenica de Natura Oculorum*. In Latin and German. Erfurt, 1615. There was also M. Potiers' NOVUS TRACTATUS CHYMICUS, *de vera materia, veroque processu Lapidis Philosophici*. It was dedicated devoutly to the Brotherhood and included a true and sincere judgment on the claims of the Order. The place of publication was Frankfurt, anno 1617. There was finally RAPTUS PHILOSOPHICUS, 1619, a book of revelations addressed to the Brethren in humility.

<sup>2</sup> It was in reality the last, because CABALA, SPECULUM ARTIS ET NATURÆ IN ALCHEMIA, 1654, is a Latin translation of CABALA, *oder Spiegel der Kunst und Natur in Alchemie*, which appeared at Augsburg in 1615. The preface is signed Stephanus Michelspacherus Tirolensis, who terms himself an ardent worshipper of wisdom. The tract is designed to shew that the Stone of the Wise is three and yet one. The dedication on the title-page reads in the Latin version: *A strenuo Sapientiæ cultore, et una cum præstantissimi cujusdam Philosophi Diagraphæ hujus ipsius argumenti, Rosæ Crucis Fraternitati dicata edita, quo hac in materia amplius nil desideretur.*

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fourth section. It will be understood that in 1614, during the first flush of enthusiasm, there was only the voice of praise. It was raised by the anonymous APOCRISIS, called otherwise a lawful response to the greatly renowned FAMA, and is of course an affirmation of its claims, apart from criticism or question.<sup>1</sup> For the rest, it is not to be confused with applications for admission to the Order or pamphlets in the class of petition, as, e.g. those, otherwise negligible, which entreated the wise Brotherhood to issue its promised catalogue of false and sophistic works on alchemy. Speaking generally of tracts written in defence of the Order, there are those which stand at their value as individual testimonies but are without consequence, since they evoked no response or counter-criticism from anyone. There are a few very curious pamphlets which have the air of apologies but are in reality hostile works. There are, finally, those which are answers to direct attacks, and there are the attacks out of which they arose, altogether a notable group.

As regards the first on my list, there was nothing likely to be said about certain JUDGMENTS concerning the Status and Religion of the Brotherhood which were formulated at Frankfurt in 1616 by several anonymous but "well known and most learned men," who are described as separated from each other by their distant places of abode.<sup>2</sup>

<sup>1</sup> APOCRISIS, seu RESPONSO LEGITIMA ad Fama Laudatissimam Fratrum ac Societatis R.:C.: Frankfurt, 1614. It was reprinted or reissued at the same place in 1615, cum CONFESSIO NE ET LITTERIS quorundum, Fratritati se dare volentium.

<sup>2</sup> JUDICIA Clarissimorum aliquot ac Doctissimorum virorum, locorum intervallis dissitorum, gravissima de Statu et Religione Fratritatis Celebratissimæ de Rosea Cruce, partim soluta, partim ligata oratione conscripta. Francofurti, 1616. We may compare another but quite worthless performance of the same year which is also of multiple authorship, the persons concerned with the production of its eight unnumbered pages terming themselves Sadrach, Misach, Abednego, Pegasus, Aristæus and Serpentarius. They are Lutherans who regard the Pope as Antichrist, and their

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The judgments are affirmed to be important, even to a high degree, but the tract is filled with perfervid adulation of the "holy and enlightened" Brotherhood. It is in reality a bid for initiation and might well have been placed previously with others of its own kind, except that it claims to pronounce as well as to apply. There is also another reason: its medley of verse and prose is like a herald going before and preparing the way for Robert Fludd at his best on the Rosy Cross, when he spiritualised the whole Order and its claims—as we shall see in the next chapter. The aspirants before us are in search of no material gold, whether that of Nature in the mines or of Art in the alembics of adepts; and this is their title to consideration, assuming implicitly that the all-wise Order stands guard over the true philosophical and spiritual treasure, a single particle of which is efficacious to transmute the soul. In a word, it is gold of knowledge, by which the pure mind—set free from earthly concerns—ascends to the Courts of Heaven.

Passing over some items which I can speak of by report only,<sup>1</sup> there are two tracts which have been the subject of a previous note, in connection with NUPTIÆ CHYMICÆ, otherwise ELUCIDARIUS CHYMICUS and ELUCIDARIUS MAJOR. The first is concerned more especially with unfolding Rosicrucian intentions on the subject of world-wide

discourse is concerning the star followed by the Magi at the nativity of Christ and the new star "seen by many for years in the German firmament," presumably that in Serpentarius. The pamphlet is entitled: *Ad Fratres illustres nec non doctrina sapientes ροδοσταύρου* EPISTOLA.

<sup>1</sup> As examples of these I will mention: (1) JUDICIUM THEOLOGICUM pronounced on the FAMA and CONFESSIO of the Laudable Brotherhood of R.:C.: and determining—apparently in the affirmative—whether a Christian can be affiliated to the Order with a good conscience, or without offending against the Majesty of God. It was completed on Jan. 27, 1616, by David Mader, a theologian of Osterfeld and pastor at Nolra. (2) FIDELI ANIMI FIDELIS SPECULUM, by Rudolph de Bry, 1620, *sine loco*. This "faithful mirror of a faithful soul" is an example of official publications—real or

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reform and recalls therefore the UNIVERSAL REFORMATION translated from Boccalini ; but, as indicated by the sub-title, there are many references in the second to the significance and importance of THE CHEMICAL MARRIAGE. The author was Rادتicho Brotoffer, i.e. Christoffer Rotbart. It is the larger and more important of his two tracts, but is in reality a sequel to ELUCIDARIUS CHYMICUS, comparatively a small pamphlet of the same year and both embodying an explanation of the projected reform as an allegorical veil of the secrets symbolised alternatively under the name of the Philosophical Stone. I characterised these tracts long ago as curious and perverse, which remains their proper description. It should be added that although their interpretations are couched in terms of certitude, they do not suggest that Brotoffer wrote as an initiate, testifying from within the Order.<sup>1</sup>

The next work which calls for consideration, entitled CONFESSIO RECEPТА, was composed in the month of March, 1617, and appeared in the course of that year,

supposed—which have not passed through my hands. It is described in the sub-title as a collection of letters sent abroad by the hands of a certain Fraternity, belonging to no bastard and adulterous generation but to the true and legitimate R.:C.:, residing secretly over the whole earth. The description is useful for comparison with the testimony of Julianus de Campis, affirming on the basis of his own initiation that the world itself contained only four members of the Order, and also as another indication on the activities of impostors masquerading in its name.

<sup>1</sup> The titles in full are : (1) ELUCIDARIUS CHYMICUS, *oder, Erleuchtung und deutliche Erklerung, was die FAMA FRATERNITATIS vom R.:C.: für Chymische Secreta de Lapide Philosophorum, in ihrer Reformation der Welt, mit verblühten Worten versteckt haben.* Von Ratichs Brotoffer, 8vo, pp. 85. Published at Gosslar in 1616. A second edition appeared in the following year. (2) ELUCIDARIUS MAJOR, *oder Erleuchtungen über die Reformation der gantzen Welt. F.:R.:C.:, aus ihrer Chymischen Hochzeit und sonst mit vielen andern Testimoniis Philosophorum.* 8vo, pp. 234. Published at Lüneburg in 1617. After what manner the two tracts were supposed by Semler to combine the legend of Christian Rosencreutz with that of Caspar Rosencreutz, of whom no one has heard otherwise, it is impossible to conjecture.



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without imprint, under the initials A. O. M. T. W. It was written—as the title indicates—to approve the CONFESSIO FRATERNITATIS, which it describes as the Order's act of faith, and the consideration is certified as useful for those who have regard to their temporal and eternal salvation. The Society is not only good and profitable but righteous in the eyes of the Almighty and charged with many great secrets. The Lord Almighty reveals Himself in many ways, and those who follow the Divine counsels can enter into paths leading to true knowledge, with the consequent possession of transcendental secrets. The quest involves, however, considerable study and even indefatigable research, as well as personal sacrifice of other kinds. The Brethren of the Rosy Cross are exhorted to press on with their sublime work. The pamphlet is one of many which in addition to destitution on matters of fact respecting the Order were characterised by extreme poverty of thought and complete lack of suggestion. In what manner the reader's salvation was at stake does not emerge in the pamphlet.

In 1618 it cannot be said that simple applicants, accusers or defenders had learned anything by the experience of debate, but the arena was clearing slowly. Some interest attaches to PEGASUS FIRMAMENTI,<sup>1</sup> because it is held to

<sup>1</sup> PEGASUS FIRMAMENTI, *sive* INTRODUCTIO BREVIS in veram Sapientiam quæ olim ab Ægyptiis et Persis Magia, hodie vero a Venerabili Frat. R.:C.: Pansophia recte vocatur, in piæ ac studiosæ inventutis gratiam conscripta a JOSEPHO STELLATO Secretioris Philosophiæ Alumno 1618. We may compare with Stellatus a GEISTLICHER DISCURS UND BETRACHTUNG, by a doctor who styled himself Gratianus Amandus de Stellis, which is in the best manner of Rosicrucian sacramental names. The tract appeared at Oppenheim, also in 1618, with a Rosicrucian reference on the title-page and the following symbol: a Rose encircled by a Crown of Thorns, a St. Andrew's Cross superposed on the flower and a large C at the extremity of each arm, being the initials of a sentence which serves as an inscription, namely, *Crux Christi Corona Christianorum*. The Spiritual Discourse and Consideration is on the proper manner of creating that piety and love which are presupposed on the part of

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have been written by Christopher Hirsch, the pastor of Eissleben, at the request of John Arndt, whose acquaintance we have made previously in connection with Andreae. The name which appears on the title of this pamphlet is however, Josephus Stellatus, described otherwise as "a pupil of the Secret Philosophy." It was published by the favour of Apollo and with the special privilege of the Muses, though the content cannot be said to justify such exalted patronage. It refers to the "Glorious Society" as people dedicated to God wholly and only, while as regards their status they "flourish triumphantly in the fell labyrinth of this world," even as the rose amidst thorns. The Sibylline Oracles are taxed for their homage, and the writer seems to regard them as in some sense the successors of Christ. The tract, speaking generally, possesses all characteristics of its class, or all marks by which we are able to distinguish the typical German advocates of the Rosicrucian Order: (1) Strenuous impeachment of what is called the ethnic, i.e., the Aristotelian philosophy; (2) enthusiastic devotion to the principles of the Reformation and laudation of Martin Luther, who is termed unconditionally "a man of God"; (3) similar praise of Paracelsus, whose allusions to Elias the Artist had caused him to be regarded as the special prophet and preceptor of the Rosy Cross, for the promised *adventus Artistæ* was identified with the coming of the Order. According to Stellatus, there are two chief interpreters of Nature, Hermes Trismegistus and Theophrastus of Hohenheim, after whom—but obviously at a distance—comes the Benedictine monk, Basil Valentine. Beyond this common ground of all the apologists, Stellatus exhibits a great those who would share in the communion, science, wisdom and fraternal fellowship of the Brethren R.:C.:., who are said to despise the whole universe and yet to be held in esteem and friendship by God. The counsel is not to love only in words but in deed and truth. There are references to John Arndt, Valentine Weigel and to a so-called *EVANGELIUM* of Tauler.

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respect for his contemporary, the alchemist Michael Maier, and he refers also frequently to THE CHEMICAL NUPTIALS, about the great impression created by which there can be no question, for it had the outward aspects of a romance embodying an ordered meaning. The main inspiration, however, is that of Maier, described as "the most famous poet and doctor of medicine," who furnishes proof infallible from monuments of antiquity that Colleges of a Rosicrucian kind have been always in the world, although not visible to all. Whether Maier succeeded in establishing a valid analogy will be seen in the chapter devoted to this famous Son of Hermes. Stellatus seems further to infer from the testimony of Bernard Trevisan that the celebrated TURBA PHILOSOPHORUM originated from some such source as a secret society and was therefore edited rather than written by its reputed author Aristæus.<sup>1</sup> There is a reference also to a congress of "certain brethren," held from time to time at such towns as Frankfurt. That there were conventions of this kind is perhaps inevitable rather than a matter of possibility, just as there was a *Militia Crucifera Evangelica* and a conference which formulated the Confession of Augsbourg; but as a contribution to Rosicrucian antiquities they are cited to little purpose.<sup>2</sup>

<sup>1</sup> The TURBA was a great authority for Trevisan, but he says nothing of the sort. The reference of Stellatus is probably to a passage in THE NATURAL PHILOSOPHY OF METALS, which represents Aristæus or Arisleus (1) as Governor of the universal world for sixteen years, owing to his great knowledge and understanding; (2) as convening the disciples of Pythagoras who—"as we read in the Chronicles of Solomon" (*sic*)—was the most wise of men after Hermes. The TURBA is "the code of all truth" and truth above all falsehood. Hereof is the witness of Trevisan. The Rosicrucian apologist accepts the *Dramatis Personæ* of the old debate, explicitly and implicitly, as those whose names they bear and as assembled in actual session, however divided in time, in which case, since they were adepts of a secret science, they would constitute a secret society. But I have stated elsewhere that the TURBA bears all the marks of a manufactured thesis, not of a report.

<sup>2</sup> There is nothing in the tract of Stellatus which lends any colour to a supposition that he was himself an initiate of the Order or one of its

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“To you it is given to know the Mysteries of the Kingdom of Heaven” are words of Christ which the Echo applies to the Order. There were darker things in the mind of yet another anonymous who penned a JUDICIUM on the Seal and Trumpet, and on the Mystery of the Reformation to come, according to the Fellowship of the Rosy Cross.<sup>1</sup> The Trumpet is that of the last Jubilee, and the Seal appears to connect with those ominous words of the APOCALYPSE: “One woe is past; and, behold, there come two woes more hereafter.” There is much on the Key of David, the Corner Stone and the coming of the Holy Kingdom. We hear also in strange symbolism concerning the Fount of Life, and although there are no Rosicrucian references anywhere in the text itself, we are assured at the end of all that whosoever has doubted

early substitutes, nor indeed that he was acquainted with anyone who occupied such a position. What is more, the same statement, without need of modification, applies to the anonymous and pseudonymous partisans practically all round, the few excepted—well under six—who, at least by their own hypothesis, wrote officially as members. The others discuss divisions of philosophy, the several pillars of science—*de omni re scibili*—but leave their readers no wiser than before on the true issues of the whole investigation.

<sup>1</sup> F.:R.:C.: FAMA E SCANZIA REDUX. *Buccina Jubilei ultimi. Eoæ Hyperboleæ prænuñcia montium Europæ cacumina suo clangore feriens, inter colla et convalles Araba resonans.* 1618, *sine loco*. The last sentence reads in English: “Hyperbolic prediction of Eos, smiting with resplendent noise the summits of the mountains of Europe, sounding amidst the hills and valleys of Arabia.” The English, however, is one thing and the meaning—if any—another. As regards the settlement of all doubts concerning the Order, the affirmation is expressed in the two following lines:

Quisquis de Roseæ debitas Crucis Ordine Fratrum,  
Hoc lege, perlecto carmine certus eris.

To quote them reminds me of another pamphlet, containing some twenty pages of German verse, said to have been written originally in Latin by a Brother of the Society and printed by I. S. N., described as *Publicus et Poeta Coronatus*—perhaps a laureate of the Order. The preface is dated September 16, 1617, and the pamphlet was published at Neustadt in the following year. The title is *ARA FŒDERIS TERAPHICI*, followed by the letters F.:X.:R.:, meaning *Frater Crucis Roseæ*.

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concerning the Order will be assured after reading, which notwithstanding I am unable to determine whether it is a defence of the Order or a judgment which relegates it among the seven last plagues. It is not unlikely that the Unknown Superiors of the Mystery were in a similar position at the time. If anything on the Rosicrucian subject fell still-born from the press, amidst all the curiosity and fever, it was surely *FAMA E SCANZIA REDUX*.

The *REDINTEGRATIO* of 1619 places on its title-page an epigraph from Holy Scripture which is in strong contrast to that of the preceding tract: *Omnes de Saba veniunt, aurum et thus deferentes, et laudem Domini annunciantes*. There are obviously all things good to follow from the coming of the Order. There is not only such an institution but it is in possession of great secrets—*Magnalia Dei et Naturæ*. The activities of the Brotherhood may be shared by all and any with a good conscience and with due regard to the sanctions of their Christian faith. The reproaches which are cast at the Order are therefore of no effect, as for example (1) that its members are enemies of lawful governments; (2) that they are Calvinists or Jesuits; (3) that the whole business is farcical, having some undisclosed purpose in view. There is a bid for initiation in certain prefatory verses dedicated to the *pia turba sophorum*, in which the author describes himself as a friend, hoping to be regarded propitiously and admitted within the ranks.<sup>1</sup>

<sup>1</sup> Φλεσθιουρε αυδας, *id est REDINTEGRATIO an die Frat. vom R.: C.: dass man sich mit gutem Gewissen derselben mag theilhaftig machen*. 1619, *sine loco*. It does not appear in what sense the Order was renewed by affirming that it could be joined with a clear conscience. This tract may be compared with *THEOSOPHI EXIMII EPISTOLA . . . de Sapientissima Fraternitate R.: C.:.* Frankfurt, 1619, the text itself being dated September 3, 1617, and signed with the initials C. R. E. The person addressed is Anastasius Philaretus Cosmopolita and the letter replies to a question raised by him in regard to the Brotherhood. It is a defence of the Order on the ground that its religion is that of the Word of God and the Catechism of Luther. There is

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The last tract offers a path of transition to the next stage of our research, for it indicates that the religion of the Order had become a rock of offence. I have mentioned already an implied suspicion that the original manifestoes protested too loudly and that Adam Haselmeyer—perhaps with a bee in his bonnet—scented the Jesuits at work behind the pamphlets. This—as we know—was in 1610 or thereabouts, and there could be nothing more fanciful on the surface. In 1616 Daniel Cramer, a Protestant theologian who taught at Wittenberg and Stettin, produced a tract entitled SOCIETAS JESU ET ROSEÆCRUCIS VERA,<sup>1</sup> which connected the two institutions, and the fact was not likely to be lost at that period, though it was not a polemical treatise but a collection of forty emblems and letterpress on the name of Christ Jesus. About the same time and at Frankfurt, Christianus Philadelphus, described as a lover of *pansophia*, the catholic wisdom, produced a meditation on the symbol, cipher or sign of the father original of the Rosy Cross, leading up to an inquiry concerning the religion of the Brotherhood.<sup>2</sup> It is obvious, the seal of Martin Luther notwithstanding, that the Rose centred on a Cross is not suggestive of the Protestant Reformation in any of its forms or ways. Moreover, the

a vague suggestion that the writer was speaking with first-hand knowledge of the subject. There is also WOHLGEMEYNTE ANTWORT-SCHREIBEN *an die Frat. von R.:C.:.*, the text of which is dated July 8, 1618, but it did not appear till 1619, when it was published at Frankfurt. It is a pamphlet of eight pages, signed S. V. S. P., and deals generally with FAMA and CONFESSIO, giving reasons why all pious persons should be ranked on the side of the Order. The title claimed by the writer is that of *Philotheosophus*.

<sup>1</sup> The sub-title reads: *Hoc est, quatuor decades Emblematum Sacrorum de Nomine et Cruce Jesu Christi*. D'Alembert's *ENCYCLOPÉDIE, ou Dictionnaire Raisonné des Sciences, des Arts et des Métiers*, T. XIV, 1765, mentions a counter-charge on the part of Christophorus Niginus, namely, that the Rosicrucian Brethren were disciples of Calvin.

<sup>2</sup> *EULOGISTIA e Symbolo Patris Primarii Roseæ Crucis, qui dicitur, cujusnam sint Religionis, Scripta a Chri: Philadelpho, Pansophiæ Amatore*. Francofurti, 1616.

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vaunted new philosophy was admitted to contain "much of theology"<sup>1</sup> and implied a general reformation respecting Divine Things as well as those that are human.<sup>2</sup> It was to be expected therefore that many would ask, with Libavius in 1615: "What manner of new theology is this . . .? Again, where is its novelty, if it be that of the primitive Church? Is it of Gentile, Jew, Mahomedan, Papist, Aryan, Anabaptist, Lutheran, or follower of Paracelsus?" The most definite charge—though still in a manner of questioning—was formulated in 1619 by a tract entitled *ROSA JESUITICA*,<sup>3</sup> otherwise *Companions of the Jesuit Band*. The proposal put for consideration was whether the two Orders, being the chivalry of the army of Jesus and that of the Rosicrucians, were not in reality one and the same body, as if the one had been driven into concealment, to emerge later on as the other. The authorship has been referred to J. Themistius de Melampage. I conceive that the pretensions of the publication may be judged out of hand by the writer's alleged protecting office and that the place of original publication was perhaps part of the camouflage.

There should be no need to say that about the last charge which can be brought in the likelihood of things against Rosicrucians of the early seventeenth century is one of being papal in disguise. To prefer it seems comparable to the counter-folly of a certain Jesuit, Abbé Gaultier, who is cited by Charles Mackay as devoting a book to prove that the Fraternity was Lutheran.<sup>4</sup> On

<sup>1</sup> *CONFESSIO FRATERNITATIS R.:C.:*, cap. II.

<sup>2</sup> *FAMA FRATERNITATIS R.:C.:*, following the description of the Tomb.

<sup>3</sup> *ROSA JESUITICA, oder Jesuitische Rottgesellen . . . von J. P. D. a S., Jesuitarum Protectorem (sic)*. It claims to have been done at Brussels on the day of St. John, 1619, which of the two saints bearing this name not appearing. There was a reprint at Prague in 1620.

<sup>4</sup> *Memoirs of Extraordinary Popular Delusions*, s.v. Rosicrucians, edition of 1852, Vol. I, p. 171.

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the surface, it is sufficiently proved by the FAMA and CONFESSIO, and these therefore, still at their surface-value, dispose of the papal charge. The matter of fact behind the whole business is that in a great and ever-expanding cloud of speculation no one knew anything certainly and that almost any view was tenable. Amidst a multitude of applicants some—as we have seen—may have been received within the secret circle, but they did not emerge to testify. It was therefore an open question whether any appeals had been answered; but if they were, there was no knowing whether the replies came from a genuine source. It is very clear that impostors were thought and known to be about.<sup>1</sup> It is to be observed further that there was a strong element of hostility manifested at a fairly early period, the chief case in point being that of Libavius, whom I have quoted already. He was no anonymous, unknown or obscure person, but perhaps the most prolific writer of his period on Hermetic Medicine and Alchemy. He was, moreover, of notable attainments in experimental research, the first person to speak of the transfusion of blood from one animal to another, while a preparation called “the liquor of Libavius” was long used in laboratories. Andreas Libau was born at Halle *circa* 1560 and died in 1618. He has been represented by Lenglet du Fresnoy as a follower of Paracelsus, but was really opposed to the school and recommended it on one occasion to slumber in its own absurdity. The point does not signify, for his firm belief in alchemy might have drawn him well enough in that direction. Among his Hermetic writings may be mentioned DEFENSIO ALCHEMIÆ TRANSMUTATORIÆ,

<sup>1</sup> See Dr. Georg Molther's RELATIO DE QUODAM PEREGRINO, *qui anno superiori Wetzlariam transiens, se Fratrem R.:C.: confessus est et mira fecit*. Francofurti, 1616. It had been preceded in 1615 by “a true history of what passed at Wetzlar with a Brother of the Order of the R. C.,” i.e. WAHRHAFTIGE HISTORIE, *so sich zu Wetzlar mit einem Bruder des Ordens der R. C. zugetragen*. Frankfurt, 1615. This was the original German version.



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OPUS ALCHIMIÆ PRACTICUM, APOCALYPSIS HERMETICA and ALCHEMIA TRIUMPHANS. They may be termed the records of a worker who had long laboratory experience, which is more than can be said of Michael Maier, though he is a much greater contemporary name in German alchemy. As the warfare of Libavius was less against the doctrine and practice, the claims and *philosophia sagax* of the sage of Hohenheim himself than it was against the *neo-Paracelsica* of his own day, so was his hostility to the Rosy Cross more especially an opposition to its methods rather than its pretensions otherwise. He had written so much and so long upon Alchemy and Hermetic Medicine that he could feel little tolerance for these anonymous upstarts who affirmed in their superciliousness that the art of transmuting metals stood last in the inventory of their secret treasures. He knew in his heart and no doubt reflected bitterly that after long years of labour he had failed to produce transmutation, though he could prove its possibility as he understood the nature of things. Who were they that had done far differently and better, according to their boasting hypothesis, and by what warrant did they denounce "the ungodly and accursed gold-making" or affirm that many books "under the name of *Chymia* were set forth in *contumeliam gloriæ Dei*"? It must be said that Libavius is captious enough in some of his criticisms, gratuitous in his own assumptions, and that—worst of all—he misses the obvious points and the strongest points badly. It is idle to belittle the alleged journey of Christian Rosy Cross in search of Eastern magicians because there were magicians and to spare at home. It is impertinent to affirm that a society ordained by God should be able to prove its mission, for in 1615 there was no such point at issue. It is feeble and sorry commonplace to condemn the secrecy of the Order on the ground that those are lovers of darkness whose deeds are

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evil. But these are the kind of considerations which fill two folio tracts devoted to the Order alone. The supposed makers of a new theology are recommended to make also a new god, but above all to beware of going headlong into the old perdition; and those who would unveil the *Mysteriarcha Dei* are warned that the "searchers of majesty shall be overwhelmed with glory."<sup>1</sup> It is obvious that the Rosicrucian House of the Holy Spirit—even if more properly it was a House of Dreams—was not likely to collapse when trumpets like these sounded before its gates and walls. The truth is that Libavius was strong in hostile purpose but he had no offensive materials, or only instruments of debate. I have given already his analysis of the CONFESSIO FRATERNITATIS in quite another connection; but having produced the "thirty-seven reasons" of Rosicrucian "purpose and intention," his objections to all and several do not bear citation.

Now, it happens that the star which ruled the fortunes of Rosicrucian hostile criticism must have been provided with a sense of humour which the criticism itself lacked, and it was able to promote in its subjects a marked disposition towards change of mind. It began early with Libavius and continued till late in the story. I do not suggest that he had read over his folios and in cooler moments had found them weak or inconclusive; I do not suggest that they were written prior to NUPTIÆ CHYMICÆ and that because he was an alchemist the glittering pageant of the MARRIAGE brought him to another frame of mind; I am scarcely prepared to affirm that he would have recognised a new spirit intervening in his Rosicrucian reverie, yet it came about that in a final treatise Libavius changed

<sup>1</sup> The Rosicrucian vision of a possible Paradise on earth connoted the Anabaptist heresy, according to Libavius, and he seems generally to have regarded the Order as an Antichristian movement.

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his ground.<sup>1</sup> He wrote forty-three chapters, *de omnibus rebus Rosicrucianis*, the Stone of Philosophers, the Magical Language, the Spheric Art, the Universal Reformation as a prelude to the Day of Judgment, the restitution of all arts, the wisdom of Adam, Enoch and Solomon, the Earthly Paradise to come. He was prompted, as he tells us, by the desire and command of certain worthy persons and confessed to a spirit of friendly criticism, by the inspiration of which he proceeded to affirm (1) that the Rosicrucian Order was no mere figment of debate, but a Society which existed in fact; (2) that all persons would be well advised to join it; (3) that there was much to be learned thereby and considerable wisdom to be attained; (4) that it was graced by sound doctrine in things belonging to religion; (5) that it was to be praised for denouncing the Pope; (6) that it had laudable views on Mahomet; and (7) that the value which it set upon the Bible redounded to its great credit. The one thing needful, however, was that seeing the corruption of the world and its incapacity for improvement prior to the Judgment Day, the Order should relinquish forthwith any programme of universal reformation, the same being left to God, and should set its heart upon one of a private kind, restricted presumably within its own ranks and working in the hearts of its accepted postulants.<sup>2</sup>

<sup>1</sup> The Rosicrucian writings of Libavius are (1) *DE PHILOSOPHIA HARMONICO-MAGICA FRATRUM ROSEÆ CRUCIS*, incorporated with *EXAMEN PHILOSOPHIÆ NOVÆ, quæ Veteri abrogandæ opponitur*, 1615; (2) *ANALYSIS CONFESSIOIS FRATERNITATIS DE ROSEA CRUCE*, 1615; (3) *D. O. M. A. Wolmeinendes Bendenken von der FAMA und CONFESSION der Bruderschafft dess Rosencreutzes*, 1616. These have been noticed in the text. He wrote also *ADMONITIO DE REGULIS NOVÆ ROTÆ, seu Harmonica Sphæra Fratrum de Societate Roseæ Crucis*, incorporated with *APPENDIX NECESSARIA Syntagmatis Arcanorum Chymicorum ANDRÆÆ LIBAVII*. Francofurti, 1616.

<sup>2</sup> It must not be supposed that the WELL-MEANING OBJECTIONS did in no sense correspond to their title. Libavius had little use, as we have seen, for the school of Paracelsus, but it was indubitable to him that the Order had sprung therefrom. I suppose that he held himself a Lutheran in the

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The hostility of Libavius offered a plain issue on the part of a plain man, though somewhat dull of wit and missing great opportunities, even when he discovered errors and contradictions in Rosicrucian texts. It provoked a reply on the part of Robert Fludd, who is the subject of my next chapter. I refer to the *TRACTATUS APOLOGETICUS*, published at Leyden in 1617 to clear the Society from "the calumnies of Dom. Libavius and others of his kidney," but especially from charges of diabolical magic and superstition. The mistake of the German accuser was to regard all magic and Kabalism as abominable arts and all astrology as foolish; but the Brethren of the Rosy Cross were concerned only with their higher aspects and practice. The views of Libavius were, however, only a peg on which Fludd suspended an elaborate discourse; but the German critic has the merit, such as it is, of having opened the debate on its hostile side, and this in his own name. The pamphlets which followed seem endless, but we know them in most cases only by their titles in bibliographical lists. Among those which I have been able to see or of which it has been possible to find sufficient descriptions a selection must be made, as it would serve little purpose to analyse obscure pieces which do not count in the debate on either side.

An anonymous *FAMA REMISSA* appeared in 1616, and the title makes evident its hostility, the manifesto called *FAMA* being returned to those who had sent it forth.<sup>1</sup> There were in particular two reasons: (1) that the proposed reformation of the whole world was ridiculous as well as

"best sense" of the Church of Luther, but the Rosicrucian expectation of Paradise regained on earth connected it with the Anabaptist sect. A second edition of *WOLMEINENDES BEDENKEN* was printed at Erfurt in 1617. It must be distinguished from *D. O. M. A. CRUX ABSQUE CRUCE . . . Auctore Vito del Capo de la Bona Speranza*, 1617—a pamphlet of eight pages.

<sup>1</sup> *FAMA REMISSA AD FRATRES ROSEÆ CRUCIS*, 1616—*sine loco*. There was no second edition.

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impracticable, and (2) that the religion of the Brotherhood was abominable in the eyes of the writer. It must subscribe to the Confession of Augsburg in public and unmistakable terms before it could be regarded as organised for the good of any reform in the German world. An appendix discusses the doctrine of transubstantiation in terms of Bedlam, but it is notable as indicating that at this early stage there was a disposition to connect the Rosy Cross with a peculiar teaching on the Mystery of the Eucharist.<sup>1</sup> The tract produced no answer from any quarter, so far as I can trace: it may have commanded a certain agreement in many directions at a period and in a place which had partisans innumerable of the secret sciences, and an audience for all claimants on this subject, but no toleration whatever for the apostles of a secret religion, which seemed to be represented by the Order.

Among the prophecies of Paracelsus there is one to which I have adverted on several occasions, and previously in the present work, as something that was taken into the heart of all subsequent Hermetists: it is that which foretold the coming of Elias the Artist, in whose glorious day whatsoever had been hidden in the deeps would be proclaimed on the heights, and by inference the secret science would be known throughout the world.<sup>2</sup> So the alchemists looked for his advent. There was, however, a tendency to believe that Paracelsus himself, hailed by his admirers as the great monarch of arcana, was in reality the expected Messiah of Hermetic lore, otherwise Elias the Second. When the Rosy Cross emerged in part from its penetralia by means of

<sup>1</sup> I have failed to meet with a later tract which appeared at Hanover in 1618 and may have carried the Eucharistic question further. This was SYLLOGE, *an Hostia sit Verus Cibarius, a Fratibus Roseæ Crucis donata Rhumelio et Puello*. The author was Theophilus de Pega, an assumed name. The title is varied by Kloss.

<sup>2</sup> Paracelsus; OPERA OMNIA. Geneva, Vol. II, 1658, in the treatise DE MINERALIBUS, and elsewhere in his writings.

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published documents, I infer that enthusiasts regarded it as a corporate Elias, who would be therefore Elias the Third. I account at least in this manner for the title selected by a Silesian named Adam Bruxius when he wrote ELIAS TERTIUS<sup>1</sup> in August, 1615, and published it in the following year, as a "judgment and opinion on the Most Illustrious Order of the R.:C.:," in reply to the FAMA and CONFESSIO. Whatever the analogy between the Rosicrucian promised restoration of all things and the saving mission of the promised grand adept, the Order for Adam Bruxius was a false Elias and his judgment concerning it was uncomplimentary in hostility. The name of the Hermetic Messiah was presumably talismanic and there were new editions of the tract in 1618 and 1619.<sup>2</sup> There is nothing otherwise in the author's record to indicate that he was concerned with the *theosophia* of his period, its theology or even occultism, so why he intervened and pronounced judgment on the Rosy Cross and what his warrants may have been are questions to which no answer is forthcoming.

In 1617 a certain Johannes Sivertus came forward with a proposal to strip off a fantastic mantle, mask or veil, otherwise to produce a "Christian refutation"<sup>3</sup> of CONFESSIO FRATERNITATIS, and to prove that the new self-

<sup>1</sup> HELIAS TERTIUS, *das ist Urtheil oder Meinung von dem Hochl. Orden der Brüderschaft des R.:C.:*, etc. 1616, *sine loco*.

<sup>2</sup> The second and third editions suppress the name of the writer. That of 1619 specifies the place of publication for the first time—that is to say, Frankfurt. Another ELIAS ARTISTA was issued anonymously in the same year at the same place and included "a benevolent judgment on the new Brotherhood R.:C.:," together with a reply to their two manifestoes, namely, the FAMA and CONFESSIO. It is a German pamphlet of twelve pages, signed L. C. There are references to Galatinus, who wrote DE ARCANIS CATHOLICÆ VERITATIS, Reuchlin, Mirandula and to Paracelsus, especially his TINCTURA PHYSICORUM, *cap.* 4, at the well-known point where Elias the Artist is foretold.

<sup>3</sup> ENTDECKTE MUMMENSCHANTZE ODER NEBELKAPPEN, *das ist, Christliche Wiederlegung der negst von Cassel ausgeflogenevi Stimpelconfession*, etc. 1617, *sine loco*.

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styled Brethren of the Rosy Cross neither came with a mission from God nor belonged to Him, but were emissaries of the Father of lies and working to the confusion of discipline. I have no particulars concerning the writer, and as more important criticisms were ignored it is difficult to understand why H. S. F., described as *philophilos*, should have been at the pains of examining, discussing and "demolishing" the arguments of Johann Sivert.<sup>1</sup> He did more even than this, for he followed up EXAMINATIO BREVISSIMA with a second German pamphlet, containing an equitable answer to the same attack.<sup>2</sup> There is said also to have been an EXPLANATORY LETTER on the subject which may have been Sivert's rejoinder, but it seems to have been heard of and not seen,<sup>3</sup> or if seen has been for some reason described only by the bare title.

I proceed now to a summary enumeration of certain hostile critics who occupy a different position from those already mentioned, because their attacks were answered by writers claiming to testify concerning the Rosy Cross from within the circle of its members. The earliest in point of date is Henricus Neuhusius of Dantzic, some of whose findings were dealt with by a writer using the pseudonym of Eucharius Cygnæus. Neuhusius is described on his title-page as physician and philosopher. His PIOUS AND MOST USEFUL ADMONITION<sup>4</sup> on the subject of the Rosy Cross is more properly challengeable in respect of its

<sup>1</sup> EXAMINATIO BREVISSIMA, *das ist, Kürztliche Erörterung, worinnen sich JOH. SIVERTI in seiner . . . NEBELKAPPE wider die vom R.:C.: zeimlich verhaucn*, von H. S. F. 1617, *sine loco*.

<sup>2</sup> ANTIPANTZERFEGERIANUS, *das ist, rechtmässige Antwort auf die Scharteke JOH. SIVERTI, durch den Autorem der EXAMINATIO*. 1617, *s.l.*

<sup>3</sup> EPISTOLA COMMENTATORIA, *über der Mummeuschantze*. 1617, *s.l.*

<sup>4</sup> PIA ET UTILISSIMA ADMONITIO DE FRATRIBUS R.:C.: . . . *Conscripta a HENRICO NEUHUSIO, DANTISCANO, Med. et Phil. Mag. Prostat apud Chro. Vetter, 1618*. A French translation appeared at Paris in 1623 under the title of AVERTISSEMENT PIEUX ET TRÈS-UTILE des Frères de la Rose-Croix, *ecrit et mis en lumière pour le bien public par HENRI NEUHEUS DE DANTZIC*.

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statements rather than a hostile tract. It deals especially with the purpose of the FAMA FRATERNITATIS, real or alleged. A preliminary question is one which we know to have been exercising the German world, though I have indicated that prior to 1619, when Neuhusius wrote, there was a sense in which it was settled. The question was whether the Order had any existence in fact. He propounds the question and answers in the affirmative, producing also his proofs, namely, that he had met with members. The next question is as to what manner of men they were, but he was not in their particular confidence, he was not within their circle, and though his note is one of warning there is no grave or specific charge. He dwells most on Rosicrucian religion and thinks the Brethren open to the accusation that they were Anabaptists or even Jews. There is a word also on their horror of Latin Christianity and their disinclination to mix with persons of that faith. There are, further, indications that he regarded the Rosicrucian projected reformation as almost connoting revolution. In fine, however, he reports the removal of the Order to India, presumably a derisive commentary on its manifold activities at the period in the German press. Eucharius Cygnæus replied in CONSPICILUM NOTITIÆ,<sup>1</sup> the "Observatory of Knowledge" in question being presumably the Order House of the Holy Spirit. The admonition of Neuhusius was in his opinion futile. I do not think that the admonition matters greatly, or the answer.

A more notable opponent of the Order wrote under the name of F. G. Menapius, who has been identified as Johannes Valentinus Alberti—according to Bühle and others—a personal friend of Andreæ. There are alternative

<sup>1</sup> CONSPICILUM NOTITIÆ, *inserviens oculis ægris, qui lumen veritatis ratione subjecti, objecti, medii et finis ferre recusant. Oppositum Admonitioni futili HENRICI NEUHUSII de Fratibus R.:C.: ab EUCHARIO CYGNÆO PHILADELPHO ET PHILALETHEO. 1619, s.l.*



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attributions, but one and all seem hypothetical in the highest degree. His first attack on the Society was written under date of June 3, 1617, and was in Latin, a German version following on July 15. This is certain from particulars furnished by Florentinus de Valentia, who in the autumn of the same year replied to the "inconsiderate calumnies" by issuing *ROSA FLORESCENS*;<sup>1</sup> but I have been unable to trace under what title Menapius opened the debate.<sup>2</sup> Valentia wrote as "an unworthy servant of the Blessed Order of the Rosy Cross." In the case under notice the kind of service connoted membership, and it must be said that Valentia, whose Rosicrucian accent is eloquent, appears as an adept rather than a mere initiate.<sup>3</sup> In his manner and in the impression that he creates, he is much more important than Eucharius. But it is to be observed that Menapius himself, his hostility notwithstanding, also made a claim upon membership, as we shall see. On November 29 he replied to the response of Valentia, and his pamphlet appeared at Cologne in 1618.<sup>4</sup> The controversy

<sup>1</sup> *ROSA FLORESCENS, contra F. G. MENAPII calumnias, das ist, KURTZER BERICHT UND WIDERANTWORT, auff die sub dato 3 Junii, 1617, ex agro Norico in Latein, und dann folgens den 15 Julii obgedachten Jahres Teutsch publicirte unbedachte calumnias F. G. MENAPII, wider die R.:C.: Societet, durch Florentinum de Valentia, Ord. Bened. minimum clientem. Francofurti, ipsis nundinis autumnalibus, 1617.* Further editions appeared in 1618 and 1619. The calumnies of Menapius—among other impeachments—described the Brethren not only as sorcerers and black magicians, but as incarnate demons.

<sup>2</sup> It has been described as a printed letter which terms the Order a faction of men *qui sceleribus suis, non benedictam et roseam sed malam crucem promereantur.*

<sup>3</sup> I must not be understood to mean that the rejoinder contains anything of real importance as an exposition of the Order or from any other point of view. To serve God, to discover the *arcana* of Nature, to promote true faith in Christ and Divine Glory are the aims of Brethren. Those who love God and therefore live to please Him are few in the world, and they should be like Adam in Paradise. The secrecy of the Order is defended, as a part of which its manifestoes appeared anonymously.

<sup>4</sup> *ANTICRISIS ad Responsum FLORENTINI DE VALENTIA, das ist, Kurtze Duplic und Defension auff die Widerantwort, Replic, oder Confutation der Missiven, von F. G. MENAPIUS, unlengst an die R. C. abgangen, etc. 1618.*

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closed at this point, so far as Valentia was concerned,<sup>1</sup> but it was not otherwise the end of the matter, for in April, 1619, Theophilus Schweighardt, acting as Secretary of the Order—and of whom we shall hear further—issued a pamphlet entitled *MENAPIUS ROSEÆ CRUCIS*,<sup>2</sup> which (1) posed for consideration the question whether that pseudonymous writer should be regarded as a Brother, presumably in accordance with his claim; (2) cited him to appear at a full meeting of “our Supreme Council” on account of having slandered Valentia—not, it will be observed, the Order; and (3) summoned all members of the Rosy Cross to attend at its Invisible Stronghold. *Ex hypothesi*, initiates would know the locality of the Stronghold and so also would Menapius, if his claim was genuine, but it does not appear that they and he were commanded on a specific date. There is no account of what followed, if indeed anything, but the name of Menapius is not heard of subsequently in the arena of public debate.<sup>3</sup>

Florentinus de Valentia also “fell into himself and was missing ever after,” but his intervention places us in a better position regarding the claims of the Order if we can accept him at his own valuation as a witness from within the secret circle. His affirmations fall unawares into two categories, of which the first is purely mythical, otherwise

<sup>1</sup> I should add that Menapius made two further attacks in *CENTO VIRGILIANUS DE FRATRIBUS R.:C.:*, *auctore* F. G. MENAPIO, published with *CENTO OVIDIANUS DE FRATRIBUS R.:C.:*, *auctore* F. GENTDORF, *cognomento* GOMETZ MENAPIUS. 1618, *s.l.* They are known to me by their titles only.

<sup>2</sup> *MENAPIUS ROSEÆ CRUCIS, das ist, Bedenken der Gesambten Societet von dem verdeckten und ungenandten scribtoire F. G. MENAPIO. . . . Auff gnädigen Befehl der Hochl. Societet publicirt von THEOPHILO SCHWEIGHARDT, Ord. Bened. Grafren, im April, 1619.*

<sup>3</sup> The pamphlet of Schweighardt is almost obviously a piece of farcical writing, but a question arises as to what may be behind it, considered as the final result in print of two Rosicrucian initiates falling foul of one another, an example to be followed by others—as we shall see—almost concurrently.

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occult fooling, unless a symbolical significance can be assumed. The mirrors of Archimedes, the automata of Roger Bacon and Albertus Magnus, the use and composition of the wheel of Pythagoras, the everburning fire, perpetual motion, the quadrature of the circle, the key of the music of Nature and the harmony of all things are among the treasures possessed by the Order. The explanation is that those who understand the characters and signatures which God has inscribed in the great book of the cosmos, and who contemplate the origin and inter-connection of creatures, will discover things that seem impossible to the hostile critic. But the enumerations of the second category belong to a different class. It is said that the Brethren seek the Kingdom of God and regeneration in Jesus Christ; that they study the Book of life; that they hearken to the Spiritual Word in a still Sabbath. The explanation is that the book which contains all things is within us; that it is this which leads the wise into all knowledge; that the Word is the Wisdom of God, His image, His spirit, His law; that this is the Christ in man; and that the part of those who would attain is the resignation of their will to God, seeking before all things for His Kingdom to reign within them. It is like the voice of THEOLOGIA GERMANICA, behind which is the voice of Tauler, and we shall see in the next chapter that the Rosy

As regards Menapius, he was so well acquainted with the Order, according to his claim, that when he wrote in the first instance, it was possible for him to describe the habitation of the Rosy Cross in a decorative fable. It was a castle encompassed by clouds and apparently built upon a rock supported by four pillars and approached by seven marble steps. The rock being surrounded by deep water formed a sort of island and was reached by a boat covered with a blue canopy, the master and his servants being clothed in red mantles. Those who would reach the castle had to pass the Tower of Uncertainty and the Perilous Tower, to vanquish a wolf and a goat, after which they had free entrance and received the reward of their labours. They were crowned by a virgin, clothed in a robe of yellow silk and enthroned in heavenly and earthly magnificence.

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Cross was understood after this manner by its great English exponent, Robert Fludd.

In 1618 an entirely unknown person—Mundus Christophori Filius—produced a polemic in quarto, called obscurely enough GREASE FOR THE FALL,<sup>1</sup> otherwise observations on “the craft and knavery of the newly constituted Brotherhood of the R.:C.:,” which brought forth a reply, also anonymous but ascribed to Irenæus Agnostus, who, as we shall see, was another official apologist and the most prolific of all. This was SPECULUM CONSTANTIÆ,<sup>2</sup> the said mirror being otherwise an exhortation to steadfastness and firmness addressed to all and sundry “whose names have been submitted to the Holy and Blessed Fraternity,” lest they should be led away by “certain wicked and perverse writings.” Mundus rejoined in 1619 with ROSEÆ CRUCIS FRATER THRASONICO-MENDAX,<sup>3</sup> being a response to the alleged libel of the MIRROR OF CONSTANCY, described as “put in circulation recently by a so-called Rosicrucian” and directed against his own “catholic treatise.” The result in due course was VINDICIÆ RHODOSTAURATICÆ,<sup>4</sup> issued by Irenæus Agnostus under date of September 5 in that year and described as a radical denial of the insults, defamations, lies and calumnies spread abroad by Mundus, son of Christophoros, against the Illustrious Society.

The debate closed at this point, but it leaves us confronted by a very curious problem, because GREASE FOR THE FALL claims in the first place to have been compiled at the

<sup>1</sup> SPECK AUFF DER FALL, *das ist, List und Betrug der newenstandenen Brüderschaft oder Frat. derer vom R.:C.:, durch MUNDUM CHRISTOPHORI FIL.*

<sup>2</sup> SPECULUM CONSTANTIÆ, *das ist, eine nohtwendige Vermahnung an diejenige, so ihre Namen bereits bey der heiligen, gebenedeyten Frat. dess R. C. angegeben, etc.* 1618, *s.l.*

<sup>3</sup> ROSEÆ CRUCIS FRATER THRASONICO-MENDAX, *das ist, Verlogner Rhumbsichtiger R.:C.: Bruder, oden Verantwortung auff die Skartecken SPECULI CONSTANTIÆ, etc.* 1619, *s.l.*

<sup>4</sup> VINDICIÆ RHODOSTAURATICÆ, *das ist, Warhaffter Gegenbericht der Gottseligen Frat. dess R.:C.:, etc.* 1619, *s.l.*

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solicitation of a highly distinguished person, not otherwise specified, and to have been written in the second place *Permissu Superiorum*, which can signify only the licence of the Order itself. This notwithstanding, the preface proceeds forthwith to affirm that the Brethren are judged out of their own mouths and by their own writings, though Mundus adds that he does not attack their morals or even their curious arts. In the eight chapters comprised by the tract he marshals his alleged evidence, based (1) on the origin and founders of the Order; (2) their religious belief; (3) their opinion of "papal holiness"; (4) their worldly policy; and (5) their occult claims. As regards the matter of faith, they are a sect equivalent to Anabaptists, not Christian in the true sense, which is that of the Catholic Church. It is evident throughout that Mundus, though self-described as a lover of *pansophia*, belonged to the old religion. In respect of "the purse of Fortunatus" and the "Parergon of gold-making," the Brethren "promised more in front than was to be seen behind." The conclusion is that there is nothing to warrant anyone in abandoning the Catholic Faith to join the Rosicrucian Society. Mundus cites the testimony of an alleged Brother, according to which he was on probation for over seven years before he was received into the Order. The tract on the THRASONIAN LIAR terms Irenæus Agnostus, firstly, a vainglorious Brother and, secondly, a self-styled Rosicrucian. It warns everyone against falling into the heretical trap, its position otherwise being summed up in the following lines :

Quod ergo scit Roseæ Crucis Frater? Nihil  
Quam quod crepat creata cuncta esse ex tribus,  
Sale, alazothe, fœtidoque sulphura.

On the surface, therefore, we are in the presence of two Brethren denouncing one another, owing to their divergent

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views about an Order to which both belong. But if we elect to decide that Mundus gave false testimony when he implied the fact of his membership, we shall find ourselves shortly facing another problem respecting Irenæus himself.

When Mundus ceased from testifying, he was replaced in the lists by ISAIAH SUB CRUCE, who attacked Irenæus Agnostus in *MIRACULA NATURÆ*,<sup>1</sup> otherwise seven admirable mysteries regarded hereunto as fabulous, owing to “the philosophical and astronomical operations” of the R. :C. :, who are yet designated as a “highly illuminated Fraternity.” Isaiah undertakes to shed new light on the “seven wonders” in question. The pseudonymous writer has been identified—speculatively or otherwise—as a professor of Latin at Ulm, namely, Zimpert Wehe. On June 13, 1619, Irenæus Agnostus came forward with *TINTINNABULUM SOPHORUM*,<sup>2</sup> being “a further and fundamental discovery of the godly and blessed Fraternity” and of the illustrious Order, chiefly directed against the self-styled Athenian ISAIAH SUB CRUCE, but also condemning the *SPECULUM* as written in extravagant and ironical terms. It would seem therefore that the latter tract has been ascribed in error to Irenæus. On August 18 Isaiah completed his *VIII MIRACULUM ARTIS*,<sup>3</sup> the alleged eighth wonder comprising a “fundamental, perfect and decisive revelation” of many *arcana* concerning “natural, supernatural and infra-natural sciences,” but embodying for the most part a “condign declaration” on the last tract of Irenæus. It includes also and curiously

<sup>1</sup> *MIRACULA NATURÆ, das ist sieben überaus treffliche, sonderbare und bisher unerhörte Arcanen und Wunderwerke der Natur, durch HISAIAM SUB CRUCE Ath., etc. Strassburg, 1619.*

<sup>2</sup> *TINTINNABULUM SOPHORUM, das ist, Fernere gründliche entdeckung der gottseligen, gesegneten Brüderschaft dess löblichen Orden dess R. C., etc. Nürnberg, 1619.*

<sup>3</sup> *VIII MIRACULUM ARTIS, das ist, gründliche, vollkommene und endliche Offenbarung vieler Geheimnissen, so wol in Natürlichen, als über und under Natürlichen Wissenschaften, etc. Strassburg, 1619.*

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the horoscope of Irenæus Agnostus, who illustrated his indefatigable zeal for the Order on three further occasions. Under date of October 21, 1619, he issued a "brief but well-founded refutation of every charge brought falsely and wickedly against the Brotherhood by ISAIAH SUB CRUCE. The general title was APOLOGIA FRATRUM R.:C.:<sup>1</sup> It was followed on April 13, 1620, by PRODROMUS FRATERNITATIS R.:C.:,<sup>2</sup> the Herald or Messenger announcing the speedy advent of a great APOLOGIA in detail for the further exposure of Isaiah's fabulous stories. The promise was fulfilled under date of July 30 by the publication of LIBER T, or alternatively PORTUS TRANQUILLITATIS,<sup>3</sup> recalling, and intended to recall obviously, that "parchment inscribed T" found in the tomb of "our careful and wise Father," when the early Brethren beheld his body in the tomb. It may be remembered that this was their "greatest treasure" after the Bible, and was to be protected from "the censure of the world." The tract of Irenæus may have signified a precious possession to those whom it concerned, but was more by its own claim, that is to say, a "magnificent and most consoling relation concerning that Supreme Good which, having been so highly desired, has been at length and recently obtained by those who have renounced the

<sup>1</sup> APOLOGIA FRAT. R.:C.:, *das ist, Kurtze, jedoch wahrhafte und wohlbe gründete Ablehnung aller der Beschuldigung, die in verwichener Frankfurter Herbstmäss, von HISAIA SUB CRUCE ATHEN, fälschlich und bosshafftiglich beschwert worden, etc.* 1619. There was a second edition at Nuremberg in 1620.

<sup>2</sup> PRODROMUS F.:R.:C.:, *das ist, ein vorgeschmack und beyläuffige Anzeig der grossen aussführlichen Apologi, etc.* 1620, *sine loco*.

<sup>3</sup> LIBER T. . oder PORTUS TRANQUILLITATIS. *Durch IRENÆUS AGNOSTUS.* 1620, *sine loco*. If this tract fulfilled one promise of PRODROMUS it left another in suspension, namely, a new commentary on Genesis, which was to unfold the true matter of the heavens and the universe, explain how water is coagulated, etc. It has been said that the reference is almost unquestionably to Gutmann's REVELATIONS OF DIVINE MAJESTY, which deals with these subjects, but this work had appeared already at Frankfurt in 1619.

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Papacy and have been admitted into the Order and College of the R.:C.:.”<sup>1</sup>

The debate ended at this point on the part of all disputants. We hear nothing further of Isaiah, Irenæus passes from the field, though we shall recur to him immediately in connection with other writings, and—real or alleged—the official publications of the Order were soon to be suspended for nigh on one hundred years. The controversial side of these documents has been now dealt with as fully as my materials permit, and it is necessary to retrace our steps for the purpose of my fourth section and its further illustrations of the Order as affirmed and explained by itself, premising that in all cases the official character is that which can be ascribed to individual expositors testifying from within the secret circle: they are distinguished in this manner from FAMA and CONFESSIO.

(1) The earliest in point of time was a Swiss Protestant theologian named Goetz, who was ruined by alchemical experiments and leaving his debts behind him in his native land because a resident of Marburg. In 1614, under the name of Raphael Eglinus, he published at Frankfurt an *ASSERTIO FRATERNITATIS R.:C.:.*,<sup>2</sup> in which he termed himself *socius ejus*, a Companion of the Brotherhood. Prior to this he is said to have written a *DISQUISITIO DE*

<sup>1</sup> According to the *APOLOGIA* of Irenæus, the Order existed long before Christian Rosy Cross, whose office was one of reconstruction. The legend of the FAMA is thus demolished in a sentence. It is added, moreover, that C.:R.:C.: knew everything in temporal philosophy but was deficient in matters of faith, for which reason he was no more the founder of the Brotherhood than Solomon—the explanation of this statement being that “doctrines exist before their human representatives.” He that has ears to hear this kind of reasoning must be left to hear.

<sup>2</sup> *ASSERTIO FRATERNITATIS R.:C.:.*, *quam Roseæ Crucis vocant, a quodam Fraternitatis ejus socio carmine expressa.* Francofurti, 1614. The imprint of Bringer the publisher appears on the title-page. He appears to have been the chief Rosicrucian bookseller in that city. There was a second edition of the *ASSERTIO* in the following year, and it was translated into German and



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HELIA ARTISTA which appeared at Leipsic in 1606 and has been falsely affirmed to contain Rosicrucian references.<sup>1</sup> The ASSERTIO is a Latin metrical discourse which at this early date alludes to adventurers claiming a connection with the Order and affirms, for the rest, that its name is not to be identified with that of the founder.<sup>2</sup> The publication of THE CHEMICAL NUPTIALS of Frater Christianus Rosencreutz, in 1616 is a notable commentary on this statement.

(2) The second and by far the most interesting exposition on the affirmative side of debate, is an ECHO OF THE GOD-ILLUMINATED BROTHERHOOD OF THE VENERABLE ORDER R.:C.:,<sup>3</sup> dated November 1, 1615, and published at Dantzic in that year, the reputed author being Julius Sperber, whose collection of KABALISTIC PRAYERS had appeared at Magdebourg so far back as 1600.<sup>4</sup> The ECHO

published at Dantzic in 1616 and 1617. So far back as 1591 there had appeared at Tiguri a tract entitled ORATIO DE CONCORDI FRATRUM SOCIETATE. Ps. cxxxiii celebrata: in solenni ecclesie Antistitum, Professorum et Studiosorum conventu Tiguri à RAPHAEL EGLINO, alumnorum collegii Tigurini Pædagogo, habita. It was a commentary of seven pages in small quarto on the three verses beginning: *Ecce quam bonum et jucundum.*

<sup>1</sup> The full title is HELIOPHILUS PHILOCHEMICUS: *Disquisitio de HELIA ARTISTA, in qua de Metallarum Transmutatione, addressus HEGELII et PERERII Jesuitarum Opiniones, evidenter et solide disseritur.* It appeared at Frankfurt in 1606 and at Marburg in 1608, being described in both cases as *editio postrema correctior et melior*, but I am unacquainted with its earlier bibliographical history. The preface raises the following pertinent question regarding the Heavenly Jerusalem: *Si urbs est aurum, et eadem est pellucida ut vitrum, ergo quiddam quod est substantiæ et naturæ aureæ, quod est pellucidum instar vitri.* The tract has also certain Hermetic Canons on the spirit, soul and body of the greater and lesser world. It is unnecessary to say that the Rosicrucians are mentioned nowhere, nor do I know why the anonymous work is ascribed to Eglinus.

<sup>2</sup> There appears to have been another ASSERTIO attached to a Cassel edition of FAMA ET CONFESSIO in 1616 and claiming to be official in character, but I have met with no copy.

<sup>3</sup> *Echo der von Gott Hoherleuchteten Fraternitet des Löblichen Ordens R.:C.:, etc. . . . Danzig, Andreas Hünefeldt, 1615.*

<sup>4</sup> He is described as of Anhalt, Dessau. It is to be noted that Lenglet du Fresnoy catalogues two alchemical works under the name of Julius Sperberus, both appearing at Hamburg, respectively in 1672 and 1674, and both

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claimed to embody (1) absolute proof that the statements of FAMA and CONFESSIO are possible and true ; (2) that the facts have been commonly familiar to certain God-fearing people for more than nineteen years ; (3) that they are on record in secret writings ; and (4) that the evidence is a “ magical letter ” issued by the Venerable Brotherhood and printed in the German language—referring presumably to the FAMA. Were these promises fulfilled the beginnings of the Rosicrucian Order would antecede the completion of NAOMETRIA and belong possibly to the activities of the *Militia Crucifera Evangelica*, but unhappily the proof is wanting.<sup>1</sup> That which is furnished, however, is a second preface under the date 1597, which may not be so manifestly fraudulent as appears on the surface and is meant to indicate an embryonic state of the Order at that time. It recommends the establishment of a Fraternity or the erection of some great College, but there is no reference to Christian Rosy Cross or his own traditional foundation. Apart from my hypothesis concerning it, there is no purpose in the document,<sup>2</sup> but from this point

entitled ISAGOGE, the first concerning the true knowledge of the Triune God and of Nature, the second on the matter of the Philosophical Stone and its use. They are presumably posthumous writings. Sperber is said to have died in 1616.

<sup>1</sup> The German historian of Freemasonry, Findel, considered that the Echo is not unimportant for the origin of the Swedish Rite, apparently because he traced in it some vestiges or reminiscences of the Order of Knights Templar. The opinion in either case is not likely to be shared by those who know the tract, the most important point in which is the sincerity with which it seems to be imbued.

<sup>2</sup> It cites Ægidius Gutmann of Suabia and his REVELATIONS OF DIVINE MAJESTY, published in 1619 and thus antedated by twenty-two years. He is described as a wise man who was a lover of God and his work is compared in respect of value to the traditional seventy volumes which God dictated to the prophet by His angel. There is no question that the REVELATIONS were of great moment in the mind of the Rosy Cross and this panegyric appearing four years before the volumes were printed shews that it was known in manuscript previously, like the FAMA itself. There is evidence otherwise of the fact, as we have seen.

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of view it is easy to understand why in addition to the proposition itself there comes—at the end of the tract—a schedule of the Laws which should govern it. The first or later preface is addressed to the Brothers R.:C.:, and implores them in the Name of the Holy Trinity to meet together and teach the True Light to the world, being that of Holy Scripture and of Nature, according to their secret meaning. The CONFESSIO had just furnished the German world with the birth-date of him whom the FAMA calls the “chief and original of our Fraternity,” but the text of the ECHO makes short work of a claim so modest by affirming that the first Rosicrucian of the Old Testament was Adam, while Simeon was the last. One is disposed to speculate whether the early Masonic *literati* who said practically the same thing of their own Brotherhood had taken a lead from the ECHO.

The antiquity of the Order being such, it might be supposed to have spread widely in the long course of the ages, but the recipients of its wisdom are described as few, owing to insufficiency of zeal in the quest of Divine Things. The analogy cited is the great audiences that heard the Christ of Nazareth and the three among all who were chosen to learn the deep mysteries of His teaching, namely, Peter, James and John. It was these also and only to whom it is said that “He shewed the same vision which God had granted to Elias and Moses,” meaning the Transfiguration. The Divine Wisdom being the antithesis of the wisdom of this world, it follows that the hidden *theosophia* can be revealed only to those who renounce the *sapientia mundana*, the world which cleaves thereto and the fleshly lusts thereof. It appears, for the rest, that Christ, who came not to destroy but to fulfil, maintained the old tradition of the Rosy Cross—otherwise, of the Ancient Mysteries—and in establishing a new College of Magic did not depart therefrom. The Laws of the Order,

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according to the ECHO,<sup>1</sup> reflect apparently from this source, but they are more properly golden counsels and, of course, familiar in our mouths as the proverbial household words or the teachings of the Sermon on the Mount. To be faithful, modest and obedient ; to love the neighbour and share our fortune with him ; to respect the secret studies and keep silence regarding them : hereof is the yoke imposed on those who would follow in the footsteps of Christian Rosy Cross. We are far indeed from the FAMA and that anti-papal spirit which succeeded the Reformation in CONFESSIO FRATERNITATIS R.:C.:. Other rules of conduct impose the fear of God as the root and crown of wisdom ; the will to discipline ; piety, purity and holy horror of sin ; prudence and equipoise ; contempt of riches ; realisation of this world's friendship as connoting enmity with God ; disesteem of human wisdom and foresight ; ardent desire for Divine Wisdom ; and gratitude towards one's own master. In the following of this path it may be that a disciple will find in the inward and secret sense of the Word of God that there are Great Mysteries which are undreamed by those who cleave to the external meaning of Scripture, and that—God willing—those who seek for His light in all sincerity will indeed find the light, an illumination at once temporal and eternal for the desiring soul.

The ECHO, for the rest, affirms three classes of Magic, of which only the first is lawful : it is called *Magia Cœlestis*, and this is *Divina Sapientia*. The second is *Magia Humana*, defined as Platonic doctrine, presumably the wisdom of man at its highest. The third is superstitious and diabolical, using conjurations and charms : it includes necromancy.

<sup>1</sup> The ECHO was reprinted, or at least reissued, at Dantzic in 1616, again in 1620, and finally in 1656. The work is divided into twenty-one chapters, which treat of Divine Wisdom, its origin and source, the means by which it is attained and the fruit which comes therefrom.

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The Magic which is of heaven is Magic which comes from God and tends to union with Him. It gives true understanding concerning the sacred writings, with gifts of vision, revelation and working of miracles. The tract adds that those who are proficient in Magic of this denomination are few and far between, because infidelity advances with rapid strides, the teaching of Christ is neglected, religious devotion turns more and more to the outward side—as if to that letter which killeth—and in its activities to the acquisition of ecclesiastical possessions, understood as the goods of this world.

The ECHO is altogether an important official document, and I am disposed to believe that something lay behind the seeming fraud of its predated supplementary preface. I mean that there was something fermenting in the hiddenness at the end of the sixteenth century, of which Simon Studion was a mouthpiece and that it was growing up into manifestation between 1604 and 1614.

(3) The year which produced the ECHO saw also the publication of a certain OPEN LETTER under the name of Julianus de Campis. It defended the Order against accusations abroad in the world, but they were those of ecclesiastical censure rather than of Libavius. The representatives of German theology were informed that the Order was beyond their province because it was a group of theosophists and not of *theologi*. It was the repository, moreover, of a secret art, in comparison with which the praise or blame of the world could count for nothing. The tract was addressed to all who had heard, by report or otherwise, of the new Brotherhood and admonished them not to be influenced when judgments were delivered by the ignorant. The writer testified (1) that he was himself a member of the Order; (2) that he had met only with three other members in all his travels; and (3) that presumably they were the sum total of those then on earth who were

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worthy to possess its mysteries. It followed that many compete for the pearl of great price, but those are few who gain it. It followed also that there could not be said to be any definitely incorporated society. The position of Julianus de Campis might have been enviable for those who could tolerate his claim, but on our part we need observe only that his open letter stultifies FAMA and CONFESSIO still more than the ECHO. Where now is the House of the Holy Spirit, and where even are those who put forward the first manifestoes, that the *litterati* and others of Europe might judge thereon? It is answered only that the incorporation of the Order and its COLLEGIUM will come to pass in the future. Notwithstanding these difficulties Julianus found favour with two other claimants to initiation whom we shall meet shortly. He is cited by Theophilus Schweighardt and quoted by the author of FRATER CRUCIS ROSATÆ.<sup>1</sup>

(4) As a rejoinder to various slanders, not otherwise specified, Theophilus Schweighardt of Constance, who has been identified as Daniel Mögling, produced under date of June 1, 1617, a tract entitled PANDORA SEXTÆ ÆTATIS,<sup>2</sup> otherwise SPECULUM GRATIÆ, which claimed to communicate the whole art and science of the Brotherhood established by Christian Rosencreutz, to trace its development and to shew that it could be utilised without endangering health of body or soul. There is further ascribed to Schweighardt

<sup>1</sup> Mr. F. N. Pryce has drawn my attention to a CHRISIS AD LECTOREM, signed by Julianus de Campis and placed between the dedication and preface in TETRAS CHYMIATRICA, by Arnold Kerner, published at Erfurt in 1618. It is a violent attack on Andreæ, under the name of Menippus, because he had published a tract so entitled, as we have seen, in that year. *Ad Orcum, ad Orcum, Menippe, cum tuis comitibus* is an exclamation which strikes the keynote. There are also references to the FAMA. The plausible explanation is that Julianus attacked Andreæ because he was an enemy of the Order, and I must suppose that this is how it stands.

<sup>2</sup> PANDORA SEXTÆ ÆTATIS, *sive* SPECULUM GRATIÆ, *das ist, die Ganze Kunst und Wissenschaft der von Gott hoch erleuchteten Fraternitet CHRISTIANI ROSENCREUTZ . . . Durch THEOPHILUM SCHWEIGHARDT. 1617, sine loco.*

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a DESCRIPTIO FRATERNITATIS R. : C. :, anno 1618, according to Kloss. His name is connected also on the same authority with another work of 1618 entitled SPECULUM SOPHICUM RHODOSTAURATICUM,<sup>1</sup> dedicated to all those who, being eager for true wisdom, await further information on the Brotherhood of Christian Rosencreutz. The author describes himself as *Dei gratia tertriunius catholicæ Promotor indignus*—i.e. *Promotor Ordinis*. His discourse concerns the College of the Order and its axioms, understood as an extension of knowledge.<sup>2</sup> It is addressed to the “imbecile” followers of Zoilus, as accusing critics, but for their everlasting shame and scorn. We hear also that aspirants sought instruction concerning the Order among booksellers and engravers. I have dealt already with the last publication of Schweighardt when, in his alleged official capacity, he cited F. G. Menapius before the Council of the Order.<sup>3</sup>

<sup>1</sup> The title continues : *Das ist, Weitläuffige Entdeckung dess Collegii und Axiomatum von der sondern erleuchten Fraternitatis CHRISTIANI ROSENKREUTZ* . . . 1618.

<sup>2</sup> I should add here that “an unnamed but notable Companion of the Fraternity” published at Frankfurt in 1617 a “fundamental relation” of the designs and objects of the Order : GRÜNDLICHER BERICHT von dem Vorhaben, Gelegenheit und Inhalt der Löblichen Bruderschaft des R. : C. :. His initials were E. D. F., O. : C. : R. : Sen. It contains a parable concerning the Mountain of the Wise, to which I shall recur subsequently.

<sup>3</sup> The author of the SPECULUM would seem to have regarded the IMITATIO CHRISTI, and especially its first chapter, as the chief key to the Rosy Cross. Those who conformed their life exactly thereto would be visited by a Brother, bearing the *Parergon* of the Order. It explained that the *Ergon* is purification of spirit, glorification of God on earth. It is the work of all true Christians as well as of the Brotherhood. The *Ergon* is otherwise the right eye of the soul, by which it looks to the eternal ; the left eye looks towards time, and this is the *Parergon*—the criterion of things good and evil for the life of the body. The College of the Holy Spirit, according to Schweighardt, is not less marvellous than the Castle described by Menapius. It is suspended in the air wheresoever God wills, for it is He Who directs it. It is mobile and immobile, stable and unstable, goes on wheels but also on wings. The Brethren have the gift of ubiquity and are nearer to the seeker than he thinks. The PANDORA speaks of Virgin Wisdom and her garden, which must be traversed to attain the end of the great research.

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(5) The most important and problematical of all the apologists is he whose acquaintance we have made under the pseudonym of Irenæus Agnostus, and we have seen that he wrote many pamphlets in reply to MUNDUS and ISAIAS SUB CRUCE. They do not, however, exhaust his contributions to the Order subject. It is possible that we meet with him for the first time as J. Irenæus, that “disciple of Divine Wisdom,” who addressed—as we have seen—a letter to the Order on December 3, 1615, and it appeared at Frankfurt some time in the following year.<sup>1</sup> He has been accredited, but by mere affirmation only, with the authorship of some “philosophical revelations”<sup>2</sup> communicated to the Brotherhood in 1619. The discourse in question actually appeared under the name of Rhodophilus Staurophorus, August, 1618, but this designation is pseudonymous like that of Irenæus and therefore affords no light. Under date of March 16, 1619, he would seem to have issued FRATER NON FRATER,<sup>3</sup> exhorting the Rosicrucian *adepti* to be on their strict guard against pretended Brethren and false prophets, who are going up and down in the world wearing the mask of the Society. There had been warnings of this kind previously, as for example the ANWEISUNG<sup>4</sup> of 1616, published at Frankfurt, which “indication” pointed a straight way to the Brotherhood of the R.:C.: and included an instruction to those postulants of the Order who had antecedently entreated it to beware of false

<sup>1</sup> *Ad Venerandos, Doctissimos et Illuminatissimos Viros Dom Fratres Sanctæ Rosæ Crucis* EPISTOLA J. Euphrasiov, Divini Sopihiæ Alumni. 1616.

<sup>2</sup> RAPTUS PHILOSOPHICUS, *das ist, Philosophische Offenbarungen, etc.* 1619, *sine loco*. The author narrates a vision in which a virgin presented him a book called AZOTH, signed with the letters F. R. and treating of Magic, Hermetic Medicine, Philosophy and Mathematics.

<sup>3</sup> FRATER NON FRATER, *das ist, eine Hochnothdürflige Vermanung an die Gottselige, fromme Discipul der gebenedeyten Societet des R.:C.:, dass sie sich für den falchen Brüdern und Propheten fleissig vorsehen, etc.* 1619, *s.l.*

<sup>4</sup> ANWEISUNG DES RECHTEN WEGS ZU DER FRATERNITET DES R.:C.:, etc. 1616.



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brethren. But it must be added that Irenæus pretended to furnish the particular marks and signs by which true members might be distinguished indubitably from such persons.<sup>1</sup>

A tract entitled *CLYPEUM VERITATIS*, otherwise *THE SHIELD OF TRUTH*, which appeared early in 1618, is a typical deliberation on the *pro et contra* side, and I am taking it out of due order as it connects with the next tract. It claims (1) to deal with everything which "hereunto has been set forth openly, either for or against the Most Honourable and Blessed Brotherhood of the Rosy Cross," and (2) to exhibit once and for all that which zealous disciples may expect confidently therefrom. The author in this case also was Irenæus Agnostus, who subscribes himself (1) as writing from Tunis on February 21 of the year mentioned, (2) by special command of the glorious Brotherhood, he being (3) its "unworthy notary" throughout Germany. It affirms (1) that our highest good and way to the blessed life lies in the knowledge of God; (2) that the man who is devoted to the word of God is ever proceeding further in the quest of wisdom; and (3) that learning must be maintained for the propagation of celestial doctrine. In some manner which must have been conclusive to the writer himself these considerations lead up to the Christian and theological reflections of "our Society," which testifies its approval of what Michael Maier delivered from a solid foundation and "published in our defence," referring apparently to his enumeration

<sup>1</sup> The signs were: (1) unity of doctrine; (2) modesty of garb; (3) taciturnity, beneficence, humility, chastity; (4) power to cure leprosy, gout, epilepsy and cancer. But Irenæus adds fabulous things, viz. the possession of two instruments called respectively *Cosmolobrentes* and *Astronikita*. By the first any building could be destroyed, and the second enabled the user to see the stars through clouds. Other warrants were the gifts of interpreting dreams and discerning things to come. Finally, the Brethren know everything contained in books, yet they appear of small consequence outwardly.

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of other Colleges of Wisdom in past ages. As regards the teaching of the Order it has been inherited through a valid and unbroken succession; it is the custodian of things hitherto regarded as lost; its vocation is to bring errant wanderers to the light of virtuous and true knowledge; it has never designed that all men should accept its teaching "before the end of the world," but those alone who from the beginning have been called thereto by God. As the foolish old Masonic *literati* declared that their Speculative Art began in the Garden of Eden, so is it said—like the Echo—that the succession of the Rosy Cross goes back to "our first father Adam," descending from him to "our still surviving president, Hugo Alverda."

The intermediate custodians of the Mysteries were Seth, Enoch, and Noah, with other familiar names according to the normal transmission of the Secret Tradition in Israel, so forward to Christian times, the succession in which I will give at length as follows: Philo, Rabbi ben Thema, Schmucl Jarchinas, R. Asse Rabbena, Marcus Eremitas, Dado Episcopus Rotamagensis, Beda, Walafriid, Archbishop Turpin, Moses bar Kephias, Almansor, Peter Damian, Hugo de Saint Victor, Rabbi M. Maimon, Abraham aben Ezra, R. Moses Kimchi, Jacobus de Voragine, Alanus, R. Moses, Aben Tafon, R. Mordechai, and Hieronymus à Sancta Fide. Finally, the Lord illuminated Hugo Alverda, "our excellent Chief, to commission his brethren into the whole world," for the annunciation of this "godly and wholesome philosophy."

The genealogy being such—indiscriminately among Jews and Christians—it will be understood that the Hidden Temple had not only its treasures of oral tradition but lost and unknown books, probably beyond computation. A few are promised categorically "at the expiration of a brief time," among which I need mention only those of King Solomon and the magical works of Apollonius

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of Tyana. In the presence of such an equipment the Order can afford to be merry, and is so after a German manner, when "inconsiderate and unskilled people" deny that it can add to the general sum of knowledge, more especially seeing that its members "can speak and write not only all languages but also all dialects." As regards complaints respecting the silence of the Order, the pamphlet appeals to its notorious cures of diseases "without reward," and to the counsels on matters of government which it has addressed to those who rule. We hear no longer about false books on alchemy and lists which are going to be published for the protection of sincere students, but much on the age and importance of the metallic art, with hints as to all that could be unfolded by those who write, were they called so to do. There is also a synopsis of the virtues possessed by "our artificial gold." In fine it is testified that the legality or otherwise of "our College" does not tolerate debate, the reason given being curious: "For we have had and may have still in our Fraternity, Popes, Cardinals, Emperors, Kings, Bishops, Abbots, Prelates, Earls and Lords"—a notable list truly, having regard to the Reformation rant of CONFESSIO FRATERNITATIS.

In the year following, 1619, the same "unworthy German notary" issued FONS GRATIÆ, the FOUNTAIN OF GRACE, being a brief declaration concerning the precise time when those who were "accepted as Brethren of the Holy and Blessed Brotherhood of the Rosy Cross" should make a beginning in respect of their "redemption and perfection," or in simpler words, when Postulants might look for reception. It sounds like a clear issue and was written by "special command of the aforesaid high Society." The colophon, however, quotes—perhaps advisedly—the familiar text: "Blessed are those who have not seen and have believed." It calls upon those "humble Brethren who are enrolled in our Society" to

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praise the Lord. Yet a year hence and they shall reach their plenary salvation. The document is "given at Aleppo" on November 29, 1618, and the great day of election is that date precisely in the following year. Then, as it is certified, there will be sent to those who tarry "one of our Society, *videlicet*, Elman Zarta, who will assemble you and bring you to our dwelling, with very great triumph and rejoicing, from this vale of woe." Whatsoever is said by this ambassador on "our behalf" shall be fulfilled truly, and that with faithful diligence. Readers are referred for the rest to Maier's *THEMIS AUREA*, "wherein he made manifest that we belong in unbroken succession to the medical faculty."<sup>1</sup> In fine the Selected Brethren and Sons of Wise Humility must understand that they are coming into a still Sabbath and the narrow way to eternity.

So far as any records are concerned, it does not appear that the "humble Brethren," or Postulants at the gate of the Temple, received the promised visit or entered within the precincts; but as regards the alleged envoy it may be mentioned that a tract or manifesto entitled *FORTALITIUM SCIENTIÆ*,<sup>2</sup> published in 1617, was signed by (1) Hugo de Alverda the Phrisian, in the 576th year of his age; (2) François de Bry, the Frenchman, in his 495th year; and Elman Zarta, or Zatta, the Arab, at the age of 463.<sup>3</sup> The *FORTALITIUM* was written under the pseudonym of Rhodophilus Staurophorus, an alleged alternate, as we have seen, to that of Irenæus.

<sup>1</sup> Irenæus affirms elsewhere that while the Rosicrucian habitation is normally invisible, the compassion of the Order has caused it to be seen frequently by the poor and sick.

<sup>2</sup> The *FORTALITIUM* affirmed that the glorious and enlightened Fraternity have proffered the unerring art of all arts to worthy and virtuous persons who study the sum of wisdom.

<sup>3</sup> The signatures attached to *FORTALITIUM* excited the ridicule of Mundus in *GREASE FOR THE FALL*, and it may be noted as a curious point that he refers the tract itself to the authorship of "Rosencreutz."

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On April 3, 1619, Irenæus Agnostus put forward an "indispensable advertisement to Novices,"<sup>1</sup> exhorting them to persevere even to the end (1) in faith towards God, (2) the love of others, (3) patience, and (4) in their trust of the Order and its goodness. On August 16 he produced a RULE OF LIFE<sup>2</sup> for those who had not yet been incorporated by the Order, notwithstanding their earnest desire for this privilege. The next and last item which stands to the credit of Irenæus in this connection—rightly or wrongly—is dated August 25 and is called EPITIMIA FRATERNITATIS R.:C.:,<sup>3</sup> being a final revelation, discovery and *apologia* in respect of the Most Enlightened Order of the R.:C.:, and of its sincere and truthful Confession. It claimed to be written, printed and published by the ordinance of the Society itself. So far as we have proceeded, and whether writing, so to speak, at his own instance or officially in reply to hostile critics, we are acquainted with Irenæus only as a fervent champion of the Order, in and out of season. He has seemed sometimes an admirer from a certain distance and sometimes speaking from within. On the present occasion he is vested with official authority, but the unaccountable fact emerges that EPITIMIA is against the Rosicrucian claims and unfriendly to the persons of the Brethren. He informs his peers and co-heirs, otherwise, "my Brethren of the R.:C.:," that he knows not how to regard them or what manner of men they are. They have produced so far in their writings only familiar things and things full of contradictions. On the supposition, however, that they are the keepers of a real knowledge which might redound to

<sup>1</sup> THESAURUS FIDEI, *das ist, ein nothwendiger Bericht und Verwarnung an die Novitios*, etc. 1619, s.l.

<sup>2</sup> REGULA VITÆ, *das ist, eine Heylsame, Nützliche und Nothwendige Erinnerung*, etc. 1619, s.l.

<sup>3</sup> EPITIMIA FRATERNITATIS R.:C.:, *das ist, Endliche Offenbarung, oder Entdeckung und Verthaydigung dess hochl. Ordens dess R.:C.:*, etc. 1619, s.l.

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the benefit of mankind, they should come forth into the open day and communicate it in public teaching, not in anonymous pamphlets. Then, warming as he proceeds, there are the following more serious affirmations: (1) That the Brethren are mere magicians, making false claims on power; (2) That their wisdom is hollow pretence; (3) That he has visited many lands and has heard nothing concerning them; (4) That in reality the Order was founded by the Jesuits as part of their secret warfare against the religion of reform. It follows (1) that its members, as he says indeed categorically, are ignorant persons and that when he terms them most enlightened in his title he himself has lied; (2) that he has not published his pamphlet by their command; and (3) that if he has failed to meet with them in his travels or even gain tidings concerning them, he cannot belong to them as he claims.

One would think that in the sense and reason of things, even at that bewrayed period, it was impossible, without preface or explanation, to take up suddenly a new position like this. It must be remembered that the period elapsing between the unconditional defence of *REGULA VITÆ* and the radical hostility of *EPITIMIA* is the space between August 16 and August 25 of the same year. There is neither situation to save nor axe to grind so far as I am concerned, but as a matter of logic and likelihood my inference is that Irenæus Agnostus did not write *EPITIMIA*, the fact notwithstanding that this pseudonym appears on its title-page.<sup>1</sup> It is more likely to have been the work of Menapius, to whom also it has been attributed, and in this connection

<sup>1</sup> There is, of course, a strong possibility that some Rosicrucian texts were like some texts of alchemy, namely, speculations of unprincipled booksellers, produced to their order for the exploitation of a public demand. And yet if *EPITIMIA* was ascribed falsely, why did not Irenæus repudiate it in yet one other pamphlet? The problem baffles ingenuity.

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it may be noted that at the end of LIBER T, or bound up therewith in that copy which came into the hands of Kloss, there is a missive or SENDSCHREIBEN of Menapius in which he pretends that the author of FAMA ET CONFESSIO and also Irenæus Agnostus had foisted a hoax on the public.<sup>1</sup> It is added that a certain J. Procopius bore similar testimony in the same place, but I have not met with him among the numerous *interlocutores* of the long debate.

It remains to say that according to Sédir the identity of Irenæus has never transpired, though he is able to tell us (1) that he was Chancellor of Westphalia; (2) that he was the best Catholic theologian of his time; (3) that he debated *incognito* at Frankfurt with Jean de Martoff and others, presumably Lutherans; (4) that he conferred with Henry IV of France in 1606 "on the best manner of terminating the war"; and (5) that he discharged public functions at Lubeck, Hamburg, Luneville and elsewhere. On the other hand, Kloss says, but I know not on what authority, that Irenæus was Gotthardus Arthusius of Dantzic, joint rector of the Gymnasium at Frankfurt-on-the-Main, in which case we have met with him already as a Candidate for admission into the Rosicrucian Order so early as 1614. There is nothing attaching to the question of

<sup>1</sup> He claimed also that he was perfectly well acquainted with the author of the FAMA and knew better than anyone what to think on the reality of the R.:C.:. The letter cited by Kloss is by Gometz Menapius, supposed to be a variant pseudonym of F. G. M. We may compare SPHYNX ROSACEA, Frankfurt, 1618, which—according to Kloss—was written by C. Nigrinus, a theologian and friend of the Muses. It claims to be an "inoffensive hypothesis" concerning the origin of the "illustrious Order" as well as of the FAMA and CONFESSIO. As regards the legend of Christian Rosy Cross and the Brethren whom he incorporated, the author had "certain originals" in his mind. It states further that C.:R.:C.: was an adventurer known as Andreas von Carolstadt. Various names are assigned to the other seven originals, one of whom was Zwinglius. This tract has been attributed also to Florentinus de Valentia, with whom I have dealt as an early official apologist. Nigrinus has been mentioned in a previous note concerning the alleged Calvinism of the Order.

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identity for any purpose of my own, but it may serve to introduce a further point, on which also opinion is divided. According to Böhle and others, Irenæus was a hostile satirist who posed as champion of the Order with his "tongue in his cheek," in which case it might be presumed that he varied the farce by subsequently turning against it. Nicolai takes the opposite view, regarding him as a serious defender and expositor; but the German bookseller of the *Illuminati* period was probably unacquainted with *EPITIMIA*, while he mistook *FONS GRATIÆ* for a work of Robert Fludd. This notwithstanding, I conclude that Nicolai was probably in the right: it is quite impossible to read *CLYPEUM VERITATIS* or *FONS GRATIÆ*, not to speak of other texts, and suppose that they were the work of a concealed enemy or of a *farceur* producing dull hoaxes by the score for the confusion of German occult minds. The notion is really a derivative of the Böhle and Johann Georg Walch hypothesis, which postulates Andreae and thirty so-called theosophists conspiring together—as we have seen—to fill the press with lies. My opinion of German theosophy in the first decades of the seventeenth century is my opinion of the Lutheran strife of sects, but it will be remembered that I have rejected this unworthy view. Its second derivative proposes, for the ease of the creaking hypothesis, to identify apparently independent Rosicrucian apologists, as Irenæus and Schweighardt, but no evidence is produced. In its absence I conclude on grounds of simplicity that the Order had apologists and critics, who stand as such at their value in the usual way, and that it must be left an open question whether those on the affirmative side and Menapius on the side of denial, who claimed to be members, told the truth or not. There is no means of knowing. On the assumption of their good faith it must be said that the Rosy Cross of 1614–20 could have been hardly in a position to communicate



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anything that justified its claims, if the records of apologists and defendants offer—as I think they do—some criterion for judgment.

The year 1620 saw two further publications, a note on which may close the present chapter. The first is *SPECULUM AMBITIONIS*<sup>1</sup> by Johann Hintnem, described as *HISTORICUS TREFERENSIS*. It indicates that onward from the world's beginning the Devil has made use of ambition to engender idolatry, heresy, factions, sects, but especially to spread new Orders, an example of which is the new Fraternity R.:C.:. The charge against this is a further ringing of changes on the vexed question of religion: its principles are contrary to those of Luther, though it has adopted his seal, and for this reason no one should join it. The circulation of apocryphal manuscripts is also laid at its door, while generally as regards its claims, and notwithstanding its proud titles, the Order is reminded that the seven wonders of the world, the glories of Greece and Rome, and all that is serviceable to life, owed nothing to the Rosy Cross. The second tract is perhaps most curious of all, for it is entitled the *WORKSHOP OF THE SISTERS OF THE ROSY CROSS*,<sup>2</sup> containing a discovery of its nature and what can be found for religion and science therein. It claims to be printed at Parthenopolis and to be written by a Franco-German Famagusta. It may have been about as serious at its period as Leo Taxil's *Y-A-T-IL DES FEMMES DANS LA FRANÇAISONNERIE*, and yet the suggestion is notable, for we shall come later on to consider the important question of Woman and the Rosy Cross.

If there is one thing which can be said to emerge clearly from all the chaos of debate, it is that J. V. Andreae knew

<sup>1</sup> *SPECULUM AMBITIONIS, das ist, Spiegel des Ehrgeitzes . . . Durch JOH. HINTNEM TREFURENSEM HISTORICUM. 1620, sine loco.*

<sup>2</sup> *FRAUEN-ZIMMER DER SCHWESTERN DES ROSINFARBEN (sic) CREUTZES . . . Durch FAMAUGUSTAM FRANCO-ALEMANNICAM. 1620.*

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what he was saying when he spoke in MYTHOLOGIA CHRISTIANA of "a complete change of actors." Whatsoever personalities were veiled by FAMA and CONFESSIO they are represented no longer in the subsequent memorials which claim to speak officially. I do not believe that the two original manifestoes were the work of one person, but I think that they belong to each other. The third, or NUPTIÆ CHYMICÆ, represents the intervention of Andreaë, but it stands outside the general controversial region. The ECHO FRATERNITATIS manifests a new spirit and a new claim on the past, but it is not otherwise militantly at issue with the set of notions represented by the original sources. These are stultified, as I have said, by Julianus de Campis, and they might have been withdrawn from circulation when the procession of apologists began to fill the stage. As to what was transpiring in secret it is impossible to have any but the most tentative hypothesis and every speculation is likely to be out of court. The "change of actors" may signify groups which had agreed independently to adopt the style and title of Rosicrucians for their several purposes, whatever they happened to be, and then a time came when their representatives fell foul of each other. Meanwhile it is colourably possible that the old group went on but was found on the stage no longer, or in other words that they gave no sign in pamphlets.

## CHAPTER X

### ENGLISH ROSICRUCIANISM

THE Kentish village of Bearsted <sup>1</sup> lies at a distance of almost three miles eastward from the county town of Maidstone, just off the main road in a peaceful, pleasant vale, ringed by hills in the distance. It is a sweet and scented place, green with a hundred gardens of hops, an illustration of perfect retirement, but marked otherwise by no special individuality. The church above the village, on the descent from the main road, belongs to several periods, having even Norman vestiges, and is fair to look at, above all on the ivied side. It is dedicated to the Holy Cross, the later architectural style being mainly perpendicular—for example, the picturesque tower and the eastern window. There is an aisle on the north and a chantry of the fourteenth century. On the southern side of the chancel a minute organ has been placed within comparatively recent times. The stained glass window of the chancel depicts somewhat vividly the Descent from the Cross, and there are panelled figures, on the walls, of apostles and holy women. On the floors and walls of the aisle are many memorials of the Cage family, numbers of whom are interred beneath their tablets. With these I have no concern; but on the eastern wall of the aisle there is an elaborate commemoration which he of whom I must speak—a most illustrious “philosopher by fire”—erected

<sup>1</sup> Otherwise Bearstead and Bersted.

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to the memory of his mother.<sup>1</sup> Besides the armorial bearings at the top of this tablet there is a curious winged skull, the wings being-painted blue, while the skull is an earth-brown. Some interest attaches to the memorial, more especially because the inscription happens to have been the work of the son. Far more important, however, is a cross on the floor of the chancel hard by the altar-steps and bearing the following legend :

**In Jesu qui mihi omnia  
in vita morte resurgam.**

Under this stone resteth the body of Robert Fludd, Doctor of Physicke, who changed this transitory life for an immortall the viii day of September A<sup>o</sup> D<sup>ns</sup> MDCXXXVZZ, being LXXX years of age: whose Monument is erected in this chancel according to the forme by him prescribed.

<sup>1</sup> The inscription is as follows :—

**Mors ei quae bene vixit Lucrum.**

Elizabeth Andros being of the Ancient Familie of the Andros of Tavnton in Somerset Shire was ye first wif unto S<sup>r</sup> Tho<sup>s</sup> Fludd of Millgate Knight: By whom he had divers sonns and daughters whose names are expressed on his Monument. What her matchless Industrie in Housewifry was, and how amply she expressed herself in the entertainment of her friends and in what laudable manner her hospitality was extended towards ye poore we need not to expresse in writing, seeing that ye essentiall characters thereof are engraven even to this very day in the hearts of such as are yet living who were conversant with her in her lif time: she changed this mortal life for an immortal the 25th day of January, 1591.

“Accept, O blessed soul, as sacrifice,  
A filial signal of obedience,  
And let this marble memorie suffice,  
Altho’ but in a part of recompense,  
To manifest the loyal duty of your sonne,  
Before his toilsome pilgrimage of life be done.”

The son erected also a monument to the memory of his father, Sir Thomas Fludd, but the exceedingly long inscription is very much defaced.

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Somewhere about the year 1855 this monument was unfortunately removed from the chancel to the vestry under the tower. It is in marble and includes a bust of Robert Fludd, with the right arm and hand resting upon an open book. The inscription in this case is as follows :

### **Sacred to the Memory**

of the Illustrious Physician and Man Robert Fludd, alias De Fluctibus, Doctor of both Faculties, who after some years of travelling beyond seas, undertaken successfully for the improvement of his mind, was at length restored to his Fatherland and was not undeservedly received into the Society of the London College of Physicians. He exchanged life for death peacefully on the 8th day of the month of September A<sup>o</sup> D<sup>ni</sup> MDCXXXV<sup>3</sup>, in the 63rd year of his age.

No costly perfumes from this urn ascend ;  
In gorgeous tomb thine ashes do not lie ;  
Thy mortal part alone to earth we give ;  
The records of thy mind can never die :  
For he who writes like thee—though dead—  
Erects a tomb that lasts for aye.

Thomas Fludd of Gore Court, Otham, in Kent, Esquire, erected this Monument to the happy Memory of his most dear Uncle on the 10th day of the month of August, MDCXXXV<sup>3</sup>.<sup>1</sup>

It has been reconstructed by Dr. Craven and will be found in the fourth chapter of his work, already cited. We learn from this source that Robert was the fifth of six sons and that two daughters were also born to his parents. Thomas Fludd came of a Shropshire family and was knighted by Queen Elizabeth for his military services.

<sup>1</sup> *Sacrum Memoriz Claris: Doctissq: viri ROBERTI FLUDD, alias de Fluctibus, utriusq: Medicinæ Doctoris, qui post aliquot annorum perigrinationem quam ad recipiendum ingenii cultum in transmarinos regiones feliciter susceperat, patriæ tandem restitutus et in celeberrimi Collegii Medicorum*

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The entire monument is enclosed by an arch ; there are armorial bearings behind the head of the bust ; and on each side there were originally four books arranged one above the other. Two only remain and are inscribed respectively *Mysterium Cabalisticum* and *Philosophia Sacra*.

A rugged and precipitous footpath brings the traveller—proceeding south-east from the church—once more to a main road and opposite the lodge-gate of Milgate House, in which Robert Fludd was born.<sup>1</sup> The manorial residence itself is in one of the best manners of the country-seat of its period. At the time of my visit—now twenty-five years ago—the lodge was empty and open-windowed ; the bosky, winding drive which led from gate to manor was somewhat wild and weedy ; amidst ferns on the left, with an occasional glimpse of deer, was a cluster of tiny cottages, all untenanted ; and the house itself was empty. For the

*Londinensis Societatem non immerito electus vitam morte placide commutavit  
viii die mensis viibris, Ao Dni MDCXXXVII etatis suæ LXIII.*

*Magnificis hæc non sub odoribus urna vaporat*

*Crypta tegit cineres nec speciosa tuos*

*Quod mortale minus tibi te committimus unum*

*Ingenii vivent hic monumenta tui,*

*Nam tibi qui similis scribit, moriturque, sepulchrum*

*Pro tota æternum posteritate facit.*

*Hac monumentum THOMAS FLUDD, Gore Courte, in Otham, Apud Cantianos  
Armiger in fælucissimam charissimi Patru sui memoriam erexit, die X  
mensis Augusti MDCXXXVIII.*

The rendering of the Latin verses given in the text above is that which appears in Archdeacon Craven's DOCTOR ROBERT FLUDD, THE ENGLISH ROSICRUCIAN.

<sup>1</sup> Speaking of its proximity to the church, Archdeacon Craven says : " Not far off stands the more modern house of Milgate " ; i.e., modern in respect of the church. Presumably on this basis Dr. Westcott says that " the site of the house where Robert Fludd was born is now occupied by a more recent building." See TRANSACTIONS of the Metropolitan College, 1907, p. 47. According to Hasted—HISTORY OF KENT, II, 486, 487—Sir Thomas Fludd improved and augmented it. Whether it was ever entirely rebuilt I have not been able to ascertain. It is not as it stands exactly an edifice of the sixteenth century, but when I went over it many years ago, I have a pious hope that it was at least in parts the house in which Fludd was born and not something altogether different erected on the same site.

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first time on record, whether for Kentish histories—like that of monumental Hasted—or for still more archaic “Visitations,” the house was explored, as I need not tell, even from roof to basement. As one who goes back through the centuries to a desired place and time, I saw the strange mythological paintings which adorn the fine staircase, trod the echoing floor of the library and admired its beautiful oak panelling, paused a little before the spacious chimney-corner of the great kitchen, passed upstairs to the quaint and not too roomy drawing-room, perchance a retreat for ladies of quality in the reign of James I, and traversed the innumerable bedrooms, in one of which it might be dreamed that Fludd was born. From almost every window there are charming views of a well-kept English lawn and English woodland vistas. The whole impression was delightful, though again there was nothing that could be called especially distinctive, and Milgate House, like Bearsted Church, may be seen in one of its varieties in many a shire and county, provided that manor or church be “four miles from any town.”<sup>1</sup>

<sup>1</sup> On September 14, 1907, the Masonic Rosicrucians of the London Metropolitan College determined to visit Bearsted and the tomb of Robert Fludd. The date contained a sacrament, for it was the Festival of the Holy Cross or, more correctly, that of its Exaltation, a double of the first class in the Calendar of the Latin Rite. Presumably it connoted the Rosy Cross in the mind of Masonic Rosicrucians, who do not seem to have been aware that the church—as I have said in the text—was dedicated to the Holy Cross. But it was also a few days after the 270th anniversary of Fludd’s death, and their object was to place “a memorial wreath on his monument.” They termed the excursion a pilgrimage, but it was performed by train. They were aware in their zeal that the excellent Hargrave Jennings had made such a journey previously, or at least dreamed that he did. His lucubration on the subject in *THE ROSICRUCIANS* is quoted in a memorial of the later adventure in the *TRANSACTIONS* of the Metropolitan College for the year in question. The Supreme Magus was moved so much beyond his wont by the occasion and its circumstances that he delivered no less than two Orations, one before the monument beneath the tower and one subsequently at the Ancient Bell Hotel, Maidstone, where the Rosicrucians took their tea. In the earlier discourse Dr. Westcott states that Fludd “may be well called

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There is full opportunity for the ordinary literate reader to make acquaintance at this day—at least in a preliminary sense—with Robert Fludd of Bearsted, reputed Rosicrucian and memorable occult philosopher. If a student of animal magnetism, one may meet with his name and a summary account concerning him in Joseph Ennemoser's attempt

the first and chief of English Rosicrucians," ignoring the preliminary and vital question whether in the absence of all direct evidence it is legitimate to term him a Rosicrucian at all—except by mental dedication. We can say only that he was the first English expositor and defender of Rosicrucian claims and principles, as they were put forth in Germany. Westcott speaks further of Fludd's "intimate connection with the great German Rosicrucian Magus Michael Maier, whom he greatly admired and respected" and by whom he was led "to enter with the greatest ardour into Rosicrucian studies." To these positives and superlatives I will add merely that the statement is *ludibrium magnum*. There is no evidence of intimate acquaintance between Fludd and Maier; there is so little evidence of admiration and respect that Maier seems mentioned nowhere in Fludd's writings. The story that they met in England is a precarious inference from the fact that Maier came over, by his own testimony, to England and afterwards is said to have published a work of Fludd's in Germany. That Maier was a Rosicrucian Magus there is no scrap of direct evidence to shew: such a denomination appears—as I believe—for the first time in a work of Magister Pianco belonging to the year 1782. Having testified thus in the Church the Supreme Magus proceeded to testify in the hostelry, where he affirmed that Fludd during his foreign travels "became acquainted with the Rosicrucian Fraternity and"—it being desirable apparently to accentuate the previous point—"made a notable friend of the famous Magus and adept Michael Maier." It will be seen that the latter has taken another grade in the occult hierarchy. But Fludd, by his own shewing, returned to England in or about 1604, at which date neither Westcott nor another can bring forward any proof that the Fraternity was in existence, except possibly in the mind of Simon Studion, while as regards Maier he had published nothing and was utterly unknown. Elsewhere and long previously the "Supreme Magus" affirmed that Fludd was initiated abroad. See *ARS QUATUOR CORONATORUM*, Vol. VII, p. 41. The story of his initiation is old—much older than the Metropolitan Chapter and all its lights of learning. Reghellini, in the year 1833, offers the following statements: (1) That the R. . R. . ✕ . ✕ . appeared in England; (2) that Robert Fludd wrote a book in defence of the Rosicrucian Brethren; (3) that he was initiated and had a large number of disciples; (4) that he applied the principles of the Gnostics to physics; and (5) that, as a sequel of his system there followed that great revolution which came about in English science.—*LA MAÇONNERIE*, etc., already cited. But in the last clause Reghellini appears to confuse Fludd with Bacon.



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to explain the whole history of magic by means of the force which Mesmer found or recovered at the close of the eighteenth century.<sup>1</sup> If drawn alternatively to investigate the origins of the Masonic Fraternity, he will have seen certain dubious and somewhat sensational references to Fludd in that fantastic exposition which Thomas de Quincey adapted from the German *Bühle*, under the title of ROSICRUCIANS AND FREEMASONS. But if his interest be rather towards the mysterious and elusive Brotherhood which united the Rose and Cross in a single symbol, he may have met with Fludd's literary and philosophical portrait at much greater length in one of my early studies of this subject,<sup>2</sup> or with the connection between Fludd and alchemy in my *Lives of Alchemistical Philosophers*<sup>3</sup> and elsewhere. Finally, he may have had recourse to the excellent monograph on DOCTOR ROBERT FLUDD by Archdeacon Craven, of whose great care and sympathy it is good to offer this brief word in recognition.

I have mentioned here the most available sources of information in what is practically a chronological order, but those who would still pursue the subject must have recourse to the philosopher's chief writings, which are buried—with one exception—in Latin of the seventeenth century and are mostly books in folio. They perplexed the scholars of their own period and they perplexed rare readers in later generations, till it seemed to be understood that the author might be named indeed but not consulted. Yet a good deal of curious lore has accreted about his memory, and he stands now somewhat as a figure in philosophical romance. Mr. Craven has dealt as he could with Fludd's involved system and has furnished most material help, taking the texts successively. The works treat of life,

<sup>1</sup> See HISTORY OF MAGIC, 2 vols., in Bohn's translation.

<sup>2</sup> REAL HISTORY OF THE ROSICRUCIANS, 1887, *cap.* XI.

<sup>3</sup> Published in 1888. See p. 16, *s.v.* Michael Maier.

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death and resurrection; the macrocosmos, or greater world; the world in little, or the microcosm; Mosaical cosmogony; the universal medicine; above all the claims put forward by the Rosicrucian Brotherhood and the recognition due to these. According to his own description—as we shall see shortly—he was a seeker through all and in all for “the unknown basis of true philosophy and the supreme secret” of healing. At the beginning of the seventeenth century, as it did for some time afterwards, this quest signified a Kabalistical interpretation of the universe and the pursuit of alchemy. The theosophical tradition of Israel—represented by the word Kabbalism—was a great intellectual puzzle and wonder of that time, and Fludd was one of its students, so far at least as its literature had passed into the Latin tongue. William Postel had translated *THE BOOK OF FORMATION*.<sup>1</sup> Riccius, Reuchlin and Archangelus de Burgo Nuovo had brought back glad tidings from Hebrew and Aramaic texts.<sup>2</sup> Portent and comet of a season, Picus de Mirandula had flashed much earlier across the horizon of Europe and passed too soon; but he had left his *THESES CABBALISTICÆ* and the amazing report of Esdras manuscripts, which embodied all mysteries of Israel from the days of the patriarch Abraham.<sup>3</sup> Like all those who preceded him, Fludd construed the tradition in the light of Christian revelation. As to the alchemists whom he followed, “their voices were in all men’s ears.” Both subjects belonged to the romantic mind of the period,

<sup>1</sup> Gulielmus Postellus: *Abrahami Patriarchæ LIBER JESIRAH. Parisiis, 1552.*

<sup>2</sup> There was also Petrus Galatinus: *DE ARCANIS CATHOLICÆ VERITATIS, 1602*, being twelve books in folio of Dialogues between himself and Reuchlin. It is followed by Joannes Reuchlinus: *DE ARTE CABALISTICA, Libri Tres.*

<sup>3</sup> The texts which came actually into his hands were those comprised in the *SEPPER HA ZOHAR*. They are described briefly by Jacques Gaffarel in *Codicum Cabbalisticorum Manuscriptorum quibus est usus Joannes Picus Comes Mirandulanus INDEX. Parisiis, 1651.*

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and—so far as England was concerned in the days of James I—it is this romance which has taken name and shape about Fludd. It was not a time of tolerance, as people may know if they read or remember history; but the Reformation meant qualified liberation here and in Germany. The horizon was extending everywhere; the study of different philosophies, of theosophical systems more than these, and above all of Nature, working in her secret laboratories, offered an escape from the narrow measures of reform in official doctrine and practice, without rejecting the reform and without ceasing to be “a true Protestant in the best sense of the Church of England”<sup>1</sup> or of Luther.

It was further a period of great claims in the so-called occult world, and not long after Robert Fludd “was at length returned to his Fatherland,” after those “years of travelling beyond seas” mentioned on his monument at Bearsted, the star of Rosicrucianism rose over the German world. His six years’ tour had included Germany as well as France, Spain and Italy, and one of his biographers suggests that during its course he imbibed that taste for Rosicrucian philosophy by which his after life and all his writings are coloured.<sup>2</sup> I am perhaps a little surprised that the makers of imaginative history have not found material more to their purpose in this travelling. We have seen that speculation adorned in pontificals of certitude supposes a first meeting with Maier the alchemist abroad, thus beginning an acquaintance which was to be renewed and improved in England at a later date. But what was to prevent Fludd from seeing and even instructing the famous Johannes Valentinus Andreæ, then a precocious boy in his ’teens? And if indeed the Order of the Rosy Cross lies hidden as to its origin behind the year 1614, should it not be possible

<sup>1</sup> It is the quaint testimony of Thomas Vaughan concerning himself.

<sup>2</sup> See Munk’s *ROLL OF THE ROYAL COLLEGE OF PHYSICIANS*, Vol. I, p. 150.

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for one who carried all its seals of dedication to have come across Simon Studion and even to have inspected NAOMETRIA on the eve of his return to England? The opportunity would appear to have been missed because, according to all use and wont, the occult fiction must be not alone contrary to fact but against all colour of reason and all traceable likelihood.<sup>1</sup>

Fludd returned from abroad in or about 1604 to graduate in medicine at Oxford on May 16, 1605<sup>2</sup> and after several difficulties—owing to his opinions and apparently his personal manners—he was admitted a Fellow of the College of Physicians on September 20, 1609.<sup>3</sup> It was not till 1616, being forty-two years old, that he first appeared in print, when he wrote in defence of the early Rosicrucian pamphlets and the claims embodied thereby. He was drawn to them in three ways: (1) By an innate love of the marvellous, accompanied by credulity which was extraordinary even for his period and for the particular bent of his interests; (2) by the fact that the Rosicrucians purported to be an association of masters keeping guard over those very possessions to which Fludd himself aspired—the basis of philosophy and the supreme secret of medicine; and (3) by the fact that he may have been acquainted—we have seen that this is a thorny question—with one of identical dedications, who became himself a German exponent of the Order and whom there is considerable reason for connecting later on with the society at its headquarters, assuming its corporate existence at that period—I mean, the alchemist Michael Maier. The publication to which I have alluded is called *A COMPENDIOUS APOLOGY for the Fraternity of the Rosy Cross, pelted with the Mire of Suspicion and Infamy, but*

<sup>1</sup> Witness occult reveries on the Bacon-Shakespeare question and generally on Rosicrucian history and doctrine.

<sup>2</sup> Munk, *op. cit.*, p. 150.

<sup>3</sup> *Ibid.*, pp. 150-3.

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now cleansed and purged as by the Waters of Truth.<sup>1</sup> Though his name appears on the title, it has been stated that this minute tract was not the work of Fludd, on the authority of what evidence I have never been able to ascertain. The point is not unimportant, for it is not only the first work ever penned in England on the Order of the Rosy Cross, but if correctly attributed, it follows that Robert Fludd preceded Michael Maier in that defence and exposition of the Fraternity which engrossed the zeal of both. It is possible fortunately to determine the question by recourse to a manuscript in the Library of the British Museum. It is a thin quarto volume in the handwriting of the period, exceedingly clear and beautiful, but unfortunately regarded as the copy of a destroyed original, in which case there is no known autograph of Fludd now in existence. It is entitled: A SHORT DECLARATION, addressed to the Most Serene and Potent Prince and Lord, the Lord JAMES, King of Great Britain, France and Ireland, and Defender of the Faith: Wherein is made clear the true purpose of a certain published Work on the part of the Author himself, to wit, ROBERT FLUDD, Esquire and Doctor of Medicine, unto the King's Majesty.<sup>2</sup> The published work referred to is called TRACTATUS MEUS APOLOGETICUS.<sup>3</sup> The curiosity and probably the suspicion of the royal mind had been excited by the defence of an occult Order on the part of his

<sup>1</sup> APOLOGIA COMPENDIARIA FRATERNITATEM DE ROSEA CRUCE suspitioni. et infamiae maculis aspersam, veritatis quasi Fluctibus abluens et abstergens: Auctore R. de Fluctibus, M.D., Lond. Leydæ apud Godefridum Bassons 1616. But see later on respecting TRACTATUS APOLOGETICUS, which appeared in 1617.

<sup>2</sup> DECLARATIO BREVIS, Serenissimo et Potentissimo Principi ac Domino, Domino JACOBO, Magnæ Britanniae, Franciæ et Hyberniae Regi, Fideique Defensori dedicata, in qua sincera operis cujusdam publicati intentio Majestati ipsius Regiæ luculenter per ipsum auctorem ROBERTUM FLUD, Armigerum et in Medicina Doctorem Regiæ Majestati subditissimum explicatur.

<sup>3</sup> A second and more extended tract of Fludd's, described subsequently. It embodied the first pamphlet, as we shall see.

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Kentish subject. He may have doubted the Rosicrucians because rumours of witchcraft would be abroad already concerning them, while we know that he believed in witchcraft and feared it. By consequence, he would also be doubting Fludd, who followed strange ways in medicine and whose ways may not have been unknown. It would appear that the SHORT DECLARATION was penned in obedience to the royal demand, not perhaps without some trepidation on the part of the "philosopher by fire." Be this as it may, the opportunity was favourable for compliment, and though Fludd's explanation is manly and honest enough, it is sweetened at the beginning by just that measure of adulation which was to be expected under the circumstances. This finished, he proceeds to clear his treatise from any suspicion of heresy or desire to make innovations in religion, explaining that the reformed faith—"as in use amongst us in England"—was infused into him almost with his mother's milk and had been adhered to faithfully ever since. Then next on the question of immorality, he affirms "in the sight of God and of your Majesty" that he had lived always as *virgo immaculata*.<sup>1</sup> With regard to the Rosicrucians, that school of philosophers is acknowledged by the Germans—whether Papists or Lutherans—to have embraced most firmly the religion of Calvin, in support of which statement Fludd cites a letter received by him from a friend at Frankfurt, named Justus Helt, and refers afterwards to the CONFESSIO issued by the Fraternity, "wherein it is most openly declared that they belong to the reformed religion." That which attracted Fludd towards the Rosicrucians he admits to be their revela-

<sup>1</sup> We know him otherwise as a high-minded Christian gentleman who—for reasons which do not transpire—never entered into the bonds of wedlock. Was it because in undertaking to defend the Rosicrucians he modelled himself on the rule of the first members, who are described in the FAMA as "all bachelors and of vowed virginity"? Was it because he was incorporated and living under their rule?

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tion<sup>1</sup> of a hitherto unknown basis of true philosophy and of that supreme secret of medicine to which I have referred already. On these points he submits certain propositions for the royal assent, and proceeds to develop various considerations concerning them, after which there are matters connected with the dedication to the King of his forthcoming work on the MACROCOSM ; but this is outside our inquiry.<sup>2</sup> The manuscript ends with citations of commendatory letters received by the author from various foreigners of philosophical or other eminence, including the before-mentioned Justus Helt, Jean Balthasar and others. There is a final commendation of his cause to the justice and wisdom of his king.

While this very curious document, so long unaccountably passed over, establishes the authorship of the TRACTATUS APOLOGETICUS and exhibits the alleged religious tenets of original Rosicrucianism to some extent in a new light, there is nothing which predisposes a critical reader to include Robert Fludd in a list of the Society's initiates, for—taken by itself—the reference to a new basis of philosophy on which I have annotated is wholly inadequate as evidence. It may be warrantable to urge that he would have concealed the fact of his membership from the curiosity of a suspicious king, but this argument scarcely concerns our inquiry, which is a quest after information. For its absence there may be good reason, but the information is not there.

<sup>1</sup> The fact of such a basis is affirmed but cannot be said to be revealed by Rosicrucian early literature. If Fludd spoke from within the circle we should understand his statement better.

<sup>2</sup> The reference is to UTRISQUE COSMI MAJORIS SCILICET ET MINORIS *Metaphysica, Physica atque Technica. In duo volumina secundum Cosmi differentiam divisa.* The first tract of the first volume appeared at Oppenheim in 1617, the dedication in question being preceded by a dedication to God. The second tract was published in 1618. Vol. II began publication in 1619, was continued in 1621, but never completed.

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It will be noted that the *APOLOGIA COMPENDIARIA* appeared at Leyden in 1616, but the *SHORT DECLARATION* refers to a *TRACTATUS APOLOGETICUS*, which belongs to the following year and had the same place of publication.<sup>1</sup> I have dealt with them so far as if they constituted a single tract and this is essentially correct, the first having been reprinted in the second as a *Proœmium* thereunto. It was therefore no more than an *avant-courier* or advertisement of the more extended work which followed it. In both there is a memorable epilogue addressed to the Brethren,<sup>2</sup> wishing them salvation in Jesus Christ, whom they worship sincerely and purely. For the errors which may be found in his treatise the author craves forgiveness, saying that he is but a rude philosopher and an unworthy publisher of their praise. As regards his own personality, he is one of a certain nobility—in respect of his nation, birth, status and earthly name. His bride is the desire of wisdom; his children are those fruits which are thence begotten; his body is accounted as a prison; for him the pleasures of the world are vain and deadly to the mind. He desires to be a glass unto himself, wherein he may contemplate what he is. He describes how in mind and in body he has traversed the chief countries of Europe, dared the depths and tempests of the sea, withstood the toils of mountains, the slippery descents of valleys, rude and savage shores, hostile cities, the pride, ambition, avarice, deceit, faithlessness, ignorance and indolence of men; but he has

<sup>1</sup> *TRACTATUS APOLOGETICUS, integritatem SOCIETATIS DE ROSEA CRUCE defendens. In qua probatur contra D. LIBAVII et aliorum ejusdem farinae calumnias, quod admirabilia nobis a FRATERNITATE R.:C.: oblata, sine improba Magiæ impostura aut Diaboli præstigiis et illusionibus præstari possint. Authore R. DE FLUCTIBUS ANGLO, M. D. L. Lugduni Batavorum apud GODEFRIDUM BASSON. Anno Domini 1617.* Dr. Westcott calls the minute *APOLOGIA COMPENDIARIA* a "volume" and says that it was republished in 1617 under the new title—a very misleading reference from a bibliographical point of view. *TRANSACTIONS*, 1907, p. 45.

<sup>2</sup> The Epilogue of the first work is amplified slightly in the second.



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discovered nowhere anyone who has attained to the height of felicity or has come truly to know himself. Vanity of vanities is to be found everywhere, and all things are as vanity and wretchedness. Finally, he prays and beseeches the Brothers of the Rosy Cross—by their faith and by the ignorance of the age in true and pure philosophy—to be with him and to protect him, to be mindful of him and of their promises.

What those promises were may be determined by a simple reference to the text of the FAMA FRATERNITATIS : (1) That those who communicate their minds by print or otherwise shall hear from the Order, by word of mouth or in writing, and (2) that whosoever has affection thereunto shall benefit “in goods, body and soul.” These assurances are checked in the CONFESSIO by two qualifying affirmations: (1) That “we shall never be manifested unto any man unless God should favour it” and (2) that he “who thinks to be partaker of our riches against the will of God . . . shall sooner lose his life in seeking than attain happiness by finding us.” Alternatively, the promises of which Fludd asks the Order to be mindful may be of a more intimate kind and connote things personal to himself. While this is pure speculation, it may not be without a reason that the Epilogue of APOLOGIA COMPENDIARIA says simply : *Valete nostrique memores estote*, which carries no implication and is little more than a courtesy of diction in drawing an address to its conclusion ; but the enlarged Epilogue to the TRACTATUS APOLOGETICUS says : *Valete, Fratres suavissimi, in illo ipso quem syncere colimus. Valete, inquam, iterumque valete, et mihi (per vestrem fidem, perque hujus sæculi in Philosophia vera et pura ignorantiam vos oro atque obtestor) favete, adeste: meique et promissorum vestrorum memores estote*. The extension is significant, and though it is not strengthened by the context as quoted, it seems to me—under all necessary reserves—that it could have been

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addressed by the novice of a Secret Order to Superiors by whom he had been admitted.<sup>1</sup>

THE TRACTATUS APOLOGETICUS is not otherwise a work which brings any especial conviction, save only on its writer's sincerity.<sup>2</sup> The story of Christian Rosy Cross is affirmed to be important for its traditional value and very high from the ethical standpoint, but the tract is in particular a defence of the Order as an advocate of general reform—reform in Natural Philosophy, nothing short of revolution in Medicine, and a radical change in all that concerns Alchemy. Now, the quality of championship must be judged in respect of Natural Philosophy by Fludd's militant hostility to experimental methods, his appeal from particulars to universals and his insistence on the secret wisdom which unveils Nature and draws from the Fountain of Life. So also in respect of Medicine, for him it is in a state of widowhood, apart from the Universal Medicine which is like a crown of all art in healing. As regards Alchemy, a different note is sounded when it is affirmed to be enveloped in a maze of processes, buried under a cloud of symbols and lost utterly amidst a great multitude of arbitrary and fictitious terms. Hereof are the impediments of science, which must be taken out of its way. The remedy in respect of Natural Philosophy is by recourse to the ancient philosophers and by decoding their occult meanings, holding fast—for example—to the doctrine of actives and passives and contemplating the wisdom of

<sup>1</sup> So expressed and so guarded, my suggestion is to be distinguished from the speculations expressed in terms of certitude which characterise manufacturers of dream like Dr. Wynn Westcott, who, without a particle of evidence to justify, affirms (1) that Maier visited Fludd in London and (2) that "the result of his visit was, we know, the publication of his"—meaning Fludd's—"APOLOGIA, written in Latin and published in Leyden in 1616." See *ARS QUATUOR CORONATORUM*, Vol. VIII.

<sup>2</sup> Mr. Wigston thinks that it gives evidence of a reconstruction or remodelling of the Rosy Cross in England. As a fact, it is evidence only of Fludd's point of view.

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universals with eyes of understanding. The reform in the department of Medicine is in the recognition and attainment of the one and only medicament, being that of Hippocrates, and an accurate understanding of its composition, virtues and operations. In Alchemy the way of advancement is to realise that its true work is a work of Nature only, and that he who would co-operate therewith must use natural matrices in place of artificial furnaces, applying natural things to things which are also natural and “species to their congruents.” But the canonical writers on alchemy had borne their testimony to these irrepealable canons of the art through several generations prior to Robert Fludd.

Like Simon Studion and like Paracelsus yet earlier, the TRACTATUS maintains that there are Books of God, both visible and invisible, that Nature herself is written within and without, that the universe around us is full of mystical characters, and that because of these things “day unto day uttereth speech and night unto night sheweth knowledge.” The stars also are a voice in the silence, and astrology carries a great book of portents for those who can read therein. The distinctions of Fludd on the kinds and classes of *Magia* are unfolded with considerable elaboration, to exonerate the Rosicrucian Order from charges advanced by Libavius and others on the subject of the Black Art. Venific, necromantic, goetic, malefic and so-called theurgic Magic are set apart as so many forms of diabolical commerce; but that which concerns the Order is of another category, inspired by other motives and derived from a celestial source, being that perfect knowledge of natural things, above and below, in heaven and on earth, by which the three Kings of the East were led in the light of a new star, even to the cradle of Him Who—because He is the Sun of Righteousness—is the true Light of the World. After this manner is Robert Fludd led on in fine to treat of the Mysteries of Light and

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the blessed state of those who have come to understand its virtues as the cause of all energies.

It is in moments like these that the Kentish theosophist becomes worthy of a higher title than the technical designation of a Philosopher by Fire—which was held in the past to characterise the alchemical fraternity at large.<sup>1</sup> He was a philosopher by the Light in Christ: whether at his best or worst, he wrote always therein; and as I believe that he lived under it, so I have no doubt that the light abode within him. With the sole exception of PHILOSOPHIA MOSAICA his chief works have never been put into English, and only in the case of TRACTATUS APOLOGETICUS was a second edition attained. It was translated into German in 1782 by Adam Booz at Leipsic,<sup>2</sup> who appended certain annotations which are curious contributions to the text and reproduce its spirit after the lapse of over one hundred and sixty years. We hear of the art of Palingenesis, said to have been discovered and made known by the naturalist

<sup>1</sup> It is used by Anthony à Wood in his description of Fludd and of other Hermetic *literati* whose biographies are found in ATHENÆ OXONIENSES. When it first began to be current remains an open question but certainly it did not originate with the pupil of Peter Sthaël.

<sup>2</sup> "DEFENCE OF THE GENUINE CHARACTER OF THE SOCIETY OF THE ROSICRUCIANS, by the Englishman ROBERTUS DE FLUCTIBUS, Doctor of the Medical Fraternity of London. Translated from the Latin into German by request, and on account of its great rarity and importance, together with certain annotations, by ADAM BOOZ. Leipsic: published by ADAM FREDERIC BÖHME. 1782." It is probably to Booz in the first instance that Kloss was indebted for the story that John Dee dedicated his edition of Roger Bacon's tract to the Rosicrucian Fraternity. The note of Booz is as follows: "The annotations of John Dee upon the treatise of Roger Bacon entitled THE WONDERS OF ART AND NATURE AND THE NULLITY OF MAGIC are included with the said tract in THEATRUM CHEMICUM, vol. 5, and are prefaced by a dedication to the Rosicrucians which is couched thus: *Clarissimis Restitutionis Universi Phosphoris Illuminatis ROSEÆ CRUCIS FRATRIBUS unanimis*. Herein is the Society overwhelmed with powerful and deserved praises. Robert Fludd is mentioned—in a most complimentary manner—in the preface, while the objector Libavius is completely and properly despatched." Like those who repeated this unhappy reference subsequently, the excellent Booz had failed to read his text intelligently.

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Buoss in Aura, though I think that the mythos goes back into a much further past<sup>1</sup>; of everlasting books and ever-burning lamps,<sup>2</sup> like those which were found in the sepulchre of Christian Rosy Cross, according to his legend in the FAMA.

The TRACTATUS APOLOGETICUS was followed by a TRAC-

<sup>1</sup> It is explained that by means of a magnetic electrum the rays of the Sun and Moon are drawn out of a viscous water and thus it becomes crystalline. There is nothing added, but in the space of four weeks wonderful starry flowers grow up herein. These flowers can be resolved again into water by a little *agua de nubibus* and can be passed through blotting-paper. But in the space of another four weeks the flowers will be produced once more, reassuming their former shapes. "When the sun shines they diffuse such a radiance that the eye cannot support it." Adam Booz adds that an experiment of this kind took place on May 28, 1776, before "many noble persons," and it seems to have been recorded in THE HAMBURG CORRESPONDENT, IV, 127, of that year. "Should lovers of these wonderful flowers . . . desire ocular demonstration," he affirms finally, "it will be supplied with full instructions, so that no one can fail therein." It is said that the flowers could be transported from place to place, either in dry or fluid condition.

<sup>2</sup> It is related that the Count of Carburi at Venice rediscovered incombustible paper, and that the Senate caused a medal to be struck in his honour *ad perpetuam rei memoriam*. The paper was made in the first instance by Marco Antonio Castagne, overseer of some mines in Italy, where he found a great quantity of amianthus stones, out of which he prepared incombustible skins, paper and lamp-wicks. I may explain here that Amianthus, according to Rulandus in his LEXICON ALCHIMICÆ, is practically identical with asbestos and mica. It is described by Dioscorides and Pliny. Booz goes on to point out that "if the famed incombustible oil were discovered once again, everlasting lamps and eternal fire would become ours," adding that they were frequent among the ancients. The artist Castagne, on the basis of his own achievement, is said to have promised a book made of amianthus, "as to binding, paper and thread." He would write in it with letters of gold, "so that the volume would not only be incombustible but would be safe from the effects of water and air, and might truly deserve the title of Book of Eternity or The Everlasting Book." Booz refers to the PHILOSOPHICAL TRANSACTIONS of June 19, 1671, and THEATRUM CHEMICUM, Vol. V, p. 435, but I have not carried the inquiry further. Readers—if any—of Fludd's TRACTATUS APOLOGETICUS may remember that he constructed a wooden bull "which lowed and bellowed after the fashion of the living animal." Booz caps this story by his account of an automaton chess-player, which was not only ready to compete with anyone but "there was no recorded example of the figure having lost a game."

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TATUS THEOLOGO-PHILOSOPHICUS, concerning Life, Death and Resurrection, which was dedicated in the sub-title to those who are called Brethren of the Rosy Cross.<sup>1</sup> There is a story—originating with Böhle—that when Michael Maier left England he carried the manuscript of this work to Germany and saw it through the press in that country; but I have failed to find anything in support of the statement. It is a strange, enchanting book, perhaps with regard especially to its speculations concerning Paradise and how—as we learn otherwise from the ZOHAR—there is a Paradise here below but a Paradise also above: *unus erat ille terrestris, seu supra terram descriptus; alter supercœlestis et quasi intra novam Jerusalem situs, quæ totaliter spiritualis est.*<sup>2</sup> But I am concerned with the TRACTATUS only in so far as it can be gleaned for occasional references to the Order. It is divided into three books, corresponding to its three subjects. Towards the end of the first there is a consideration of the admirable knowledge enjoyed by Moses and Elias, and it is said to be a true key of wisdom. Out of this arises the question whether it has been taken utterly away from mankind, having regard to the fact that—according to the BOOK OF WISDOM—the spirit of God fills the whole earth and God has sent down His wisdom from the holy heavens, that it may dwell with man and with him also may work. The answer is that the delight of the Spirit of God is with the sons of men, that even unto this day it has remained with elect persons who are pure of heart, that the Sons of God have

<sup>1</sup> TRACTATUS THEOLOGO-PHILOSOPHICUS, in *Libros tres distributus, quorum de Vita, Morte, Resurrectione. Cui inseruntur nonnulla Sapientiæ veteris, Adami infortunio superstitis, fragmenta: ex profundiori Sacrarum Literarum sensu et lumine, atque ex limpidiori et liquidiori saniorum Philosophorum fonte hausta atque collecta, FRATRIBUS A CRUCE ROSEA dictis, dedicata, a RUDOLFO OCREB. BRITANNO. Oppenheim, 1617.* There has been no question as to the authorship of this tract, and the adopted name decodes by transposition into Roberto Fludo.

<sup>2</sup> *Op. cit., Lib. I, cap. 9.*

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been always in the world, that to such has been given the Tree of Life and to such the Hidden Manna. But the powers of men like these are unknown at this day and unknown are their Holy Houses. They abound in heavenly riches but are poor in the sight of the world. They are not doctors in theology, nor is the Pope himself one of them, though he appears to possess the seat of Jesus Christ. The real and efficacious gifts of the Spirit are prophecy, miracles, tongues, healing: those who come forward to proclaim hidden truths must manifest these powers, must be able to drive out demons and in their own lives must observe the Divine precepts, doing nothing contrary to the word of God.

Who were the representatives of this elect school in the days of Robert Fludd? They were the Brethren of the Rosy Cross, whom he proceeds to address at length: (1) As a result of close investigation, he has been led to the conclusion that they are illuminated truly by the Spirit and that to them are unfolded those things which the sacred texts have foreshewn mystically as preceding the end of the world. (2) They have been endowed with spiritual virtue and the higher Divine Grace. (3) If their deeds correspond to their words—and he can doubt no longer that they do—that which they prophesy on their own part must be accepted in faith, more especially as it is in perfect harmony with the sacred source of truth. (4) By an attentive study of their writings he has found that they act under the impulsion of the Holy Spirit. (5) They have knowledge of the true mystery and of that key which leads to the joy of Paradise. (6) They have therefore the freedom of Paradise, even as Elias of old. (7) To them it is no cause of pride that they are able to make gold, but they rejoice when the heavens open and at the sight of their names written in the Book of Life.<sup>1</sup>

<sup>1</sup> Compare FAMA FRATERNITATIS.

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(8) Transferring the appeal to those whose minds are obscured by a cloud of ignorance, Robert Fludd invites mankind at large to agree with him that the Brethren of the Rosy Cross are guided by the Spirit of God, that their asylum—the House of the Holy Spirit—is situated at the world's end, and is there encompassed by clouds, or that it is on the apex of a high mountain and that those who dwell therein breathe in the sweet and rarefied air of the Psyche, or the life of true wisdom.

In the book concerning resurrection the Brethren are said to abide in a light which is greater than that of the rising sun. Their celestial treasure is contrasted with the metallic gold which is sought after by errant and false alchemists. The sun in the roof of the tomb of Christian Rosy Cross is said to have been an emblem of Christ, the Sun of Justice, and there is another reference to His advent. It will be seen that thus early in Fludd's defence of the Order, and thus early in its manifest history, the process of its spiritualisation had begun in the hands of the Kentish mystic; but it was to be carried yet further. Already in his prevision concerning the New Jerusalem, descending four-square out of heaven, it would seem that the Rosicrucians were warders of the gates and keepers of the sacred precincts, if they were not also the priests and rulers therein, under Him Who is the light thereof and the Tree of Life in its midst.

Supposing the Rosicrucian manifestoes to have emanated from a corporate society or that they led—as perhaps intended—to such a foundation soon after they were issued, the *TRACTATUS APOLOGETICUS* lends some colour to a supposition that Fludd was acquainted with the Order “as to their persons,” to cite the quaint expression made use of by Thomas Vaughan in a similar but reverse connection.<sup>1</sup>

<sup>1</sup> *THE FAME AND CONFESSION OF THE FRATERNITY OF R.:C.: . . . With a Preface annexed thereto. . . .* By EUGENIUS PHILALETHES. 1652. Preface, c. 3 (obverse). See also A. E. WAITE: *The Works of Thomas Vaughan*, 1919, p. 365.



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But again it is entirely a matter of inference, and amidst its quaint and melancholy panegyric upon the majesty of the science of the past there is no light of detail shed upon the original documents or upon the association which it defends. The fact may seem explicable on its surface by regarding Robert Fludd as a novice *in absentia*, far away from the seat of authority, and we shall see that at a later period he adopts another tone. But one of the amazing things connected with the whole debate is the existence of so considerable a literature dealing, or professing to deal, with a single subject, which neither friends nor enemies have succeeded in elucidating. From one point of view the subsequent writings of Fludd—which are of some importance as a presentation of the Secret Tradition in Christian Times, coloured in its passage through the alembic of a singular mind—might be called a development at large of Rosicrucian philosophy. Putting aside some few things which are purely polemical, like a negligible answer to Foster on the question of the Weapon Salve, they might have been issued from first to last with the *imprimatur* of the Rosy Cross, as they contain no line or word which is not in complete consonance with the claims made by the Order and with the teaching thereto ascribed by all its German literature. I am concerned, however, only with the works of Fludd in so far as they cast direct additional light on the doctrine of the Rosy Cross. For a most careful and satisfactory account of those vast treatises which are concerned with the Macrocosm and Microcosm, with *MEDICINA CATHOLICA*, Mosaical Philosophy and Anatomy the reader may be referred with full confidence to Archdeacon Craven's study of Fludd and his philosophy.<sup>1</sup>

It was not until 1629 that Robert Fludd was called again to the defence of the Rosicrucian Brotherhood, and then

<sup>1</sup> *Op. cit.*, *passim*.

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it was owing to charges brought against himself and his system by Marin Mersenne in a certain commentary on Genesis.<sup>1</sup> Fludd answered under his own name in *SOPHIÆ CUM MORIA CERTAMEN*,<sup>2</sup> but this was a defence of himself and his principles. Book I deals with the Kentish philosopher's views on the science and philosophy of the Macrocosm, the harmony of the world, etc. So far from being new, it is affirmed that the wisdom of past ages is embodied therein, and the charge of atheism preferred ridiculously against him is exposed in its true light. The second book maintains in opposition to Mersenne that there is a soul of the world. In the third Fludd puts up a powerful defence against the charge of evil magic, which would not have been advanced had Mersenne known the subjects with which he was seeking to deal. In the fourth and last book Fludd vindicates his particular construction of Kabalistic tradition, not—however—that Mersenne can be looked upon as a serious assailant who regarded the tradition as wrested. These four books may be called, I think, an *apologia* at large for the philosophical life of its author. The *Fratres R.:C.:* are mentioned on the crowded title-page but not in the text. It was, however, a year of peculiar activity in the literary concerns of Fludd, and the publication with which I am dealing included also a tract called *SUMMUM BONUM*, issued under the name of Joachim Fritz.<sup>3</sup> There would not be the least doubt in

<sup>1</sup> *QUESTIONES CELEBERRIMÆ IN GENESIM, cum accurata textus explicatione, in quo volumine Athei et Deisti impugnantur.* Paris, 1622. Archdeacon Craven says that Mersenne was a literary friend of Descartes and “a man of universal learning.”

<sup>2</sup> *SOPHIÆ CUM MORIA CERTAMEN, in quo Lapis Lydius a Falso Structore, FR. MARINO MERSENNO, Monacho Reprobatus, celeberrima Voluminis sui Babylonici (in Genesim) figmenta accurate examinât. Authore ROBERTO FLUDD, alias DE FLUCTIBUS, etc.* Frankfurt, 1629.

<sup>3</sup> *SUMMUM BONUM, Quod est Verum Subjectum Veræ Magiæ, Cabalæ, Alchymicæ, FRATRUM ROSEÆ CRUCIS verorum, in dictarum Scientiarum laudem, et insignis calumniatoris FRATRIS MARINI MERSENNI dedecus publicatum, Per JOACHIMUM FRIZIUM. Anno 1629.*

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my mind that this also was the work of Robert Fludd, were it not for his own testimony. Everything about it recalls the man and his methods, including the elaborate tables, the setting forth of Mersenne's criticisms and of the replies thereto. Moreover, the style, spirit and views are those of the English Rosicrucian. But on p. 20 of *CLAVIS PHILOSOPHIÆ ET ALCHEMIÆ FLUDDANÆ*, referring to *SUMMUM BONUM*, Fludd remarks as follows: *Licet hoc non meum, sed amici mei intimi opus esse alibi asseverarim*, adding, however, the following qualification: *tamen ad omnes Lanovii Theologo-militis, gladio malevolentia me petentis, objectiones (quippe mere frivolas) respondebo*, the explanation being that Lanovius had attacked Fludd in attacking *SUMMUM BONUM*. I have only to add that there is and can be no appeal from the testimony of the Kentish philosopher.<sup>1</sup>

It will be seen that *SUMMUM BONUM* was a further reply to Mersenne and as regards three-fourths of the contents it covers much the same ground as the *CERTAMEN*. Book I treats of Magic; Book II is a study of Kabbalism, regarded as a Mystery of God and Nature transmitted in secret; Book III deals with the *essentia* of true Alchemy, understood as a spiritual science and distinguished therefore

<sup>1</sup> Archdeacon Craven, who is unacquainted with this testimony, registers a taking but not convincing point when he cites from *SUMMUM BONUM* an affirmation on the part of the author that he "had already defended" the Rosicrucian Brethren in a tract. It seems obviously a reference to the *TRACTATUS APOLOGETICUS*, but it does not warrant us in saying with Craven that "whoever was author of the *TRACTATUS APOLOGETICUS* was also author of the *SUMMUM BONUM*." Joachim Fritz was not Robert Fludd, but he may have written one of the other apologies which came out by the score or the hundred before 1629. It is to be noted, in conclusion as to this question, that on p. 26 of the *CLAVIS* Fludd makes his printer responsible for placing *SUMMUM BONUM* at the end of the *CERTAMEN* against his own mandate to the contrary. He desired it to appear separately and in octavo, not in folio. The printer excused himself, maintaining that if both tracts, seeing that they belonged to one and the same subject, were included in one volume, it would be more useful and convenient.

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from "vain tinctures" and sophistic operations. There is finally Book IV, "wherein the cause of the Brotherhood of the Rosy Cross . . . is strenuously and powerfully defended."<sup>1</sup> The memorable points in connection with this exoneration are: (1) The entire Rosicrucian claim is transferred to the spiritual plane, shining in the light of an exalted Christian Theosophy: it has become a Hidden Church of the Elect, in striking analogy with the Sanctuary of Karl Eckartshausen, the Interior Church of Lupukhin and the Mystic Temple of the Philadelphian Society. (2) The author of *SUMMUM BONUM* bears his testimony with the plenary certitude of one speaking from within: it is expressed with fervent devotion; and that it should be the work of an enthusiast about a House of the Holy Spirit of which he knows only by report appears incredible. But finally (3) as to their persons, names, places or anything concrete concerning them and their doings—in a word the external evidences—the apologia tells us nothing respecting the Brotherhood of the Rosy Cross. Once more, there may be good reasons, because it was a secret society and must be concealed even in manifestation, but the information is not there and *SUMMUM BONUM* leaves the historical position of the Order precisely where it was previously. Mersenne and many hundreds before him had asked "Where is the dwelling of the Brethren?" understood as an incorporated Society which had offered initiation at large to suitable persons in an official publication called *FAMA FRATERNITATIS*.<sup>2</sup> To answer that it is

<sup>1</sup> *In quo causa FRATRUM ROSEÆ CRUCIS (quos etiam petit malèvolus iste per calumniam et malitiam) strenue et viriliter defenditur.*

<sup>2</sup> The position is that after the manner of their mystical founder they had taken credit for a bountiful readiness to impart all their secrets to the learned, that "the number and respect of our Fraternity" may be increased thereby, an offer which is bequeathed in the *FAMA* for those who are concerned to ponder. In this connection I may mention that Fludd is quoted as follows by Alexander Wilder: "There is scarcely one who thinks about us who does not believe that our Society has no existence, because, as he truly

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in a house not made with hands, eternal in the heavens, transfers the question to a very high region indeed but can satisfy no one under all the circumstances. With the Holy Assemblies, Interior Churches and Hidden Temples which have not issued *pourparlers* the case is different: they have been heard of under other warrants—to be taken or left—and they have promised nothing.

On this understanding and under such reserve, the intimations of SUMMUM BONUM are exceedingly curious as the defence of an Order which less than twenty years previously had claimed incorporation in space and time, a local habitation and the palladium of a hallowed tomb, somewhere in the German Fatherland. The heads of the Fritz consideration are as follows: (1) The counsel at large of the Order and its object—expressed briefly—are embodied in the pregnant sentence: *Ascendamus ad montem rationabilem et ædificamus Domum Sapientiæ*, thus defining the Brotherhood as a Company of Spiritual Builders. (2) The corner-stone of this Building is Christ, while those who are integrated in the House are the Living Stones thereof. (3) The qualification required of aspirants is promulgated in a Rosicrucian Epistle attached to SUMMUM BONUM: *Transmutemini, transmutemini de lapidibus mortuis in lapides vivos philosophicos*. (4) I shall shew in a later chapter that the *mons rationabilis*, the Secret Mountain has entered into Rosicrucian allegorical literature independently of Robert Fludd and has been called a philosophical Horeb. (5) That which is built thereon, according to SUMMUM BONUM, is a Spiritual Palace, a House founded on the rock, the Holy Place of a Holy Priesthood. (6) The

declares, he never met any of us. And he concludes that there is no such Brotherhood because, in his vanity, we seek not him to be our fellow." I do not happen to have met with this passage in Fludd's writings, nor has Archdeacon Craven apparently, so I quote it under all reserves. From what I know of Dr. Wilder's methods, it is probably drawn at second hand, and in any case no reference is given. See THE THEOSOPHIST, I, p. 110.

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place and its priesthood are filled with all heavenly riches, though the Brotherhood are poor and unknown in the eyes of the world.<sup>1</sup> (7) The dwellers in the House are those who are instructed, like Solomon, in true and Divine Magic, the true Kabalah and Chemia. (8) There have been a few always in the world who have gone in through the gate of this Temple, to be numbered among the Sons of God, who have shed their light upon humanity and illuminated the cloud of darkness which covers earthly things. (9) Temple, Palace or Cœnobium, the House of the Holy Spirit and House of the Rosy Cross—as may be collected from the words of the Brotherhood—is that of which the sacred pages speak. (10) It is the House of God, while the Stone of Foundation is that which was cut out without hands, which broke the feet of “the statue of false worship” and became a great mountain, filling the whole earth. (11) The House itself is no work of human construction, as foolish alchemists and sophistic Magi dream: it was built of old in wisdom. (12) It is the mystical Citadel of Bethlehem<sup>2</sup>—a House of Bread and Warfare, of Living Bread, even as that Manna which came down from Heaven. (13) *Escam dedit timentibus se*, and by such Food of Angels it is possible for every man to live without mortal bread.

Two things remain to be noted: (1) at the end of *SUMMUM BONUM* its concealed author anticipates the question whether he is himself a Brother of the Rosy Cross. The answer is skilful, implying a decisive affirmative while on the surface pretending to leave the question open. Such a grace from God has he least of all deserved: “it is not of

<sup>1</sup> Compare *FAMA FRATERNITATIS*: (1) “That there might be also a Society in Europe which should have gold, silver and precious stones, sufficient to bestow upon kings for their lawful use and purpose”; (2) “We do promise more gold than both the Indies bring to the King of Spain.”

<sup>2</sup> The name Bethlehem is supposed to have signified House of Bread or alternatively House of War. Fludd connects it with Bethel, the attributed meaning of which is House of God.

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him that willeth, nor of him that runneth, but of God that sheweth mercy.”<sup>1</sup> Yet, if it have pleased God to have so ordained, this shall be enough.<sup>2</sup> (2) The Rosicrucian letter appended to *SUMMUM BONUM* was addressed, it is said, by the Brotherhood to a certain German, Dr. Fludd obtaining a copy from a Polish friend of Dantzic.<sup>3</sup> In Archdeacon Craven’s opinion it conveys “a poor idea of the teaching or erudition of the Brotherhood.” If, however, it can be regarded as a genuine official document, it is exceedingly important as indicating the spiritual dedications of the Order at the period to which it belongs. It is, of course, unsupported by anything which can be regarded as legal evidence and must therefore stand at its value according to the impression which it may convey to the literary sense of the reader. It is undated and there is hence no means of knowing how far it anteceded the year of publication, namely, 1629. The content may be scheduled in summary form as follows :

(1) The unknown person to whom it is addressed has completed the first year of his nativity, meaning his birth into the Order, and he is wished a felicitous “entrance into and exit” from life—an allusion to the life of initiation and the kind of departure which will be reached when he is raised to Heaven. (2) He is counselled to make progress in true knowledge, on the understanding that God is both the circumference and the centre. (3) It is small cause for wonder that an ungrateful world persecutes the professors

<sup>1</sup> Romans ix, 16.

<sup>2</sup> *Anne tu ex ROSEÆ CRUCIS FRATERCULIS unus? Ad ultimam interrogationem dico, me minime tantam unquam a Deo meruisse gratam, agnoscentem cum Apostolo, non est istud donum volentis aut currentis sed Dei miserentis: si Deo placuisset voluisse sat erit.* The VULGATE reading of the text is: *Igitur non volentis, neque currentis, sed miserentis est Dei.*

<sup>3</sup> One is disposed to speculate whether the Polish friend may be the concealed author of *SUMMUM BONUM*, whether he was the recipient of the letter—perhaps several years previously—and was therefore a neophyte of the Order in one of its developments or variants.

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of true arts, or indeed the truth itself. (4) For the sake, however, of their neophyte, the Order proposes to deal with three recurring questions among those who are without, being firstly its existence as a Brotherhood, secondly the activities with which it is concerned and thirdly the limits of its powers. I am afraid that no subtlety of interlinear reading can extract any answer to these questions from the text of the perfervid oration,<sup>1</sup> but the Fellowship of the Order is with the Father and Jesus, for which reason the Brethren address their recipient, so that he may rejoice "because God is light and in Him there is no darkness whatever." (5) Those who would come to them must have a gift of discernment in this light, for in any other it is impossible to behold the Brethren, unless they will it.<sup>2</sup> (6) An answer is not vouchsafed to all because there are many of deceitful mind.<sup>3</sup> (7) Those who are alienated from God are contrary to the Brethren and it would be folly to permit their entrance. (8) Be they changed therefore from dead stones into living philosophical stones.<sup>4</sup> (9) Let them follow the counsel of the apostle and have the same mind within them as there is in Christ Jesus. (10) The office of the Order is to lead back lost sheep to the true sheepfold. (11) Its Immovable Palace is the centre

<sup>1</sup> An old English version of the EPISTLE printed *in extenso* was in my REAL HISTORY OF THE ROSICRUCIANS: it must be admitted that the confused expression and continual deviation from the proposed subjects justify the opinion of Archdeacon Craven.

<sup>2</sup> This is quoted—without reference to the source—in the ANIMA MAGICA ABSCONDITA of Eugenius Philalethes. See my WORKS OF THOMAS VAUGHAN, 1919, p. 107. See also p. 364, where it is quoted again in the Introduction to the FAMA and CONFESSIO.

<sup>3</sup> It seems to me that this remark indicates that the EPISTLE was written somewhat early in the Rosicrucian debate. Disappointed applicants for admission had wearied of the subject long before 1629, and new applications had ceased.

<sup>4</sup> This aphorism is found also in the Rosicrucian document published by Eugenius Philalethes in LUMEN DE LUMINE. WORKS OF THOMAS VAUGHAN, pp. 259 *et seq.*



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of all things, but it is concealed by many names. (12) It is the gate and school of Philosophical Love, wherein everlasting charity is taught. (13) It is that resplendent but invisible Castle which is built upon the Mountain of the Lord, "out of the root whereof there flows forth a fountain of living water and a river of love." (14) It is lawful to know Heaven by Heaven, not by earth, but the virtues of earth are known by those of Heaven. (15) Virtue is the supreme truth, and it will confirm those daily more and more who follow it with all their might in words and works. (16) The writer affirms in conclusion that the said Lady Virtue has commanded him to make these communications at this time to the recipient, but he shall be taught more largely hereafter, if he will keep surely that which has been committed to his trust.

There is no doubt in my mind that this document was going about at the period as a missive which had emanated from the inner circle of the Rosy Cross. When we come to examine the testimony which was borne to the subject by Thomas Vaughan at a later period in England we shall meet with several analogies, and it would appear therefore that the construction placed by Joachim Fritz on the ends and objects of the Fraternity was not exclusive to himself, though it was illuminated by Fludd's genius. The ordered contentions of SUMMUM BONUM—which he must have inspired, though he did not write—compare very favourably with the hectic and confused Epistle, but the issue and intention are one in both cases.

It has been said with considerable force by Böhle—and Archdeacon Craven who has followed the debate at first hand adopts the same view—that Mersenne was no match for Fludd and one who was much more able came to the rescue in the person of Petrus Gassendus.<sup>1</sup> Fludd was

<sup>1</sup> He was a French astronomer and philosophical writer, born on Jan. 22, 1592, and he died at Paris, Oct. 24, 1655. His first published volume

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embroiled also with Franciscus Lanovius,<sup>1</sup> as he had been previously with Kepler. In 1633 Fludd published his last words on the general subjects at issue in *CLAVIS PHILOSOPHIÆ ET ALCHYMIÆ FLUDDANÆ*,<sup>2</sup> already quoted; but we are concerned with his answer only in so far as it connects with the problem of the Rosy Cross. Except when he speaks for himself—as it were, from his own platform—and then only on his personal understanding of Mystical and Divine alchemy—it is the dull record of an arid scholastic quarrel, about which we need note only that Fludd, with his vast learning, rather disdained Mersenne, while Fludd and Gassendus really respected each other.<sup>3</sup> Lanovius seems to have been of no particular consequence on either side of the debate. It appears that the Brethren of the Rosy Cross had been called libertines by this writer, and having

was certain *EXERCITATIONES PARADOXICÆ ADVERSUS ARISTOTELÆOS*. It appeared at Grenoble in 1624. The work in reply to Fludd was published at Paris in 1630 under the title: *EPISTOLICA EXERCITATIO, in qua præcipua principia philosophiæ ROBERTI FLUDDI deteguntur, et ad recentes illius libros adversus PATREM MARINUM MERSENUM scriptos respondetur*.

<sup>1</sup> I have failed to trace Lanovius. He is not to be identified with François de la Noue, called Bras-le-Fer and also *un moraliste militaire du seizième siècle*. He is included among the great captains of France. Among his books is a *DEFENSIO VERITATIS adversus assertiones Catholicæ Fidei repugnantes*. 1594.

<sup>2</sup> *CLAVIS PHILOSOPHIÆ ET ALCHYMIÆ FLUDDANÆ, sive ROBERTI FLUDDI Armigeri et Medicinæ Doctoris ad Epistolicam PETRI GASSENDI Theologi Exercitationem Responsum*. . . . *Francoforti, Anno 1633*. A thin folio set closely in small type and an unfavourable specimen of the Fludd mode of book-production.

<sup>3</sup> Archdeacon Craven tells us, however, that Mersenne was also a man of learning, as we have seen in a previous note. His methods in criticism are characteristic of debate at the period. Isaac Disraeli reminds us in *AMENITIES OF LITERATURE* of Mersenne expressing astonishment that King James I should allow such a man as Fludd to live. The latter thereupon obtained an interview with his sovereign, to clear himself of "the Friar's scandalous report"—i.e. that Fludd, among other things, was an atheist. He found the King, as he says in his own words, "royally learned and gracious." Finally, "I found him my Kingly patron all the days of his life." Where this account is located in Fludd's writings does not appear. I have failed to find it in *SOPHIÆ CUM MORIA CERTAMEN*.

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affirmed that on the contrary they were true seekers of Divine Mysteries, Fludd volunteers the following explanation, which is at once remarkable for its period and significant, in view of the anti-papal mouthings in CONFESSIO FRATERNITATIS R.:C.:.<sup>1</sup> He establishes *ex cathedra* that seekers of this kind are to be found in all religions—Papal, Lutheran, Calvinistic and so forward. As such, they adhere to the external Rites and Ceremonies which characterise their particular form of faith, not that they regard truth as concealed within outward observances, for truth is divine. They are so many forms and offices which express the principles of the sects, each after its own manner, and they are diligently observed and respected by every Brother of the Rosy Cross in accordance with the religious school to which he belongs. They are of the laws and politics of this or the other Church, and he regulates his life in their path, lest he be a source of scandal to his neighbours. So passes out of sight for ever the FAMA's boasted dedication to the "forms and ceremonies of the first and renewed church," its limitation of the sacraments to two, and its knowledge of Jesus Christ according to the self-styled orthodoxy of Lutheran reform. So passes CONFESSIO FRATERNITATIS, its execrations of the Roman impostor, its expected fall of the triple crown. The outward forms have become types of convention, while as to their variations, each follows the rule of his own conscience, and the elect are everywhere.

This is like a new star in Serpentarius or Cygnus; but Fludd goes further still and puts on record his personal conviction that all persons whatsoever may and shall be accounted as true Brethren of the Rosy Cross if they are

<sup>1</sup> I observe that according to Kieswetter CLAVIS PHILOSOPHIÆ FLUDDANÆ states (p. 50) that the prosperity of the Rosicrucian Order was short lived and hints also that it was transformed into Freemasonry. There is no such statement, neither is there such indication.

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(1) rooted firmly in the Christian faith, (2) confirmed in the knowledge of themselves and (3) consciously built up on that corner-stone which is Christ Spiritual. The head of all is Christ, of whose mystical body there are many members. The point has become of such importance that he returns thereon and repeats it with a slight variation of form: "I affirm that every *Theologus* of the Church Mystical is a real Brother of the Rosy Cross, wheresoever he may be and under what obedience soever of the Churches politic." Finally, he informs us that those who used to be called Brethren of the Rosy Cross are now termed the Wise—men of wisdom here on earth, conditioned either in the search or attainment of Divine Wisdom.

We may compare these affirmations and findings with that commentary on the Laws of the Fraternity which was published by Michael Maier in 1618.<sup>1</sup> As we shall see, he testifies to the fact of an incorporated Order in unmistakable terms: for him it was a College of German Philosophers of R.:C.:. It was not apart from things spiritual, but it was of the occult rather than of any mystical movement. In the hands of Fludd it has been spiritualised out of all likeness to its own earlier records, while in *CLAVIS PHILOSOPHIÆ* it has evaporated to all intents and purposes, unless indeed we elect to conclude that under his headship, or that of others who were men of his mind and spirit, the corporate body had transformed into a secret House of spiritual election, the tradition, knowledge and practice of which were concerned only with the life that is hidden with Christ in God. We shall see

<sup>1</sup> Maier had been dead for many years when Fludd published the *CLAVIS*. We should understand many things better if we could suppose that the Order had fallen into the hands of the English theosophist in succession to the German alchemist. But neither positive nor negative evidence is available in this direction.

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whether there are later memorials which offer any indications along these lines. Meanwhile, in the symbolism of the Latin Church we have heard of the Church Militant, the Church Suffering and the Church Triumphant; but of a Church Mystical—within that obedience or without—I think that we hear for the first time from Robert Fludd. I speak tentatively, as the reason of things requires, for in the presence of the vast literature of theology, it is impossible to speak certainly: if I am right, the use of such a term in the particular set of connections is exceedingly significant. It would not be without importance, had it been used previously.

As he spiritualised the Rosy Cross—or bore witness alternatively to the transfiguration which it may have undergone otherwise—so Fludd spiritualised alchemy. Even in the early days of *TRACTATUS THEOLOGO-PHILOSOPHICUS* the “divine balsam” of Paracelsus and his followers had become celestial grace, but in *CLAVIS PHILOSOPHIÆ* the work in creation of Christ the Word—*per quem omnia facta sunt*—is called “Divine Alchemy,” and it is more than a figure of speech. The work of the human alchemist—all that which is characterised broadly as belonging to the *Magnum Opus*—is in analogy with the operation of the Holy Spirit, of the Word and the Wisdom of God. The Philosopher’s Stone is most truly theosophical in its virtues, or at least “theo-philosophic.” It is the power of God breathed forth and the influx of His Glory. The fixed gold of the alchemists abides in the soul of man, which is not only purified and exalted by the Christ-Stone but is raised into eternal life. The Rosicrucians are therefore concerned with no gold of the *profanum vulgus*, no common silver or fire. The alchemical sublimation signifies progression in virtue and ascent in the contemplation of God which follows therefrom: it brings the soul of man into the likeness of angels. Finally, in his catholic

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manner Fludd says that the Rosicrucian's subject of chemistry, their Stone, their Regimen, being concerned with the Corner Stone, or—as I read him—the attained state of the Christhood, in no wise differs from that of all holy and truly wise men.

Now if this were the testimony of one speaking alone and awaking no echo anywhere in the second quarter of the seventeenth century, it would still be difficult to suppose that Robert Fludd, revolving in his scriptorium at Bearsted, or by Mason's Hall in Coleman Street, London City, the claims of a Brotherhood of which he knew at first hand nothing, should have reached such a grade of certitude, not alone concerning their pursuits and dedications but also concerning a new spirit which had passed over them, transforming both name and nature. But he does not stand utterly alone, as we shall see when we pass to the consideration of the Rosy Cross in its connection with Maier, from 1621 onward to 1624. He is certainly more highly inspired than are any other voices, and he is at once the most responsible and ascertainable of all the witnesses. We shall see further that in and around the epoch of the French Revolution there was an activity of the Rosy Cross in Germany and Russia which at least appears to connect it with the spiritual side of things. Of that for which, in some at least of the circles, it stands at the present day we shall learn also, of *pars hæreditatis suæ et calicis sui*, and that if it were mindful of personalities in things past or present, the Imperator *in temporibus omnibus* might well be Robert Fludd. But the Head is Christ. My inference is therefore that the Kentish occult philosopher is more likely, in the general reason of things, to have borne his witness on the basis of what he knew at first hand than to have talked through long years in a dream-state about the glories of the Rosy Cross and the high attainments of those who carried its symbol in their hearts and perhaps wore it on their breasts. Beyond

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this tentative view the question cannot be carried. It is an interesting fact that Fludd was abroad during what may be called the Rosicrucian formative period, or from 1598 to 1604, when Simon Studion was preparing an *avant-courier* of all the symbolism in his vast treatise NAOMETRIA. Were I a spokesman of Masonic Rosicrucian Societies, I should proclaim in all their Colleges—as I have intimated—that Fludd was acquainted with Studion and was by him brought within the circle of adeptship. As it is, I remember only that his natural and acquired dedications were after the manner born of those to which the Order itself confessed; but he had no part in Second Advent zealotries, and he had no cause against the Pope. If there be any call to say so, I am quite certain that he did not found the Order of the Rosy Cross, but he may have belonged to something at work under that name, perhaps in 1617, and perhaps later. The last point is speculative, but its consideration in the light of other possibilities will be resumed at a later stage.

I have not dwelt upon the external life of Fludd, which is of no importance to my subject; but as it may be desirable to fix periods, let it be added that he was born in 1574, while we have seen already that he died in 1637. He graduated in arts at St. John's College, Oxford, and in medicine at Christ Church, on his return from abroad. His history thereafter is practically that of his books, but he has been called "eminent in his medical capacity." In so far as he was an occult philosopher and an occult practitioner in medicine he seems second to none in his follies; but on the religious side of his nature, his personal sanctity is reflected into his works and it is correct to call him a notable Christian theosophist. It is this side of him which comes into prominence in his later controversies on the subject of Rosicrucian claims. If he was ever connected with

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the Brotherhood as a member, either he found it holy or sought to hallow it.

I should add that in *THE FREEMASON* for January 22, 1910, an anonymous contributor furnished a mendacious account of Fludd in connection with a quarterly meeting of the *SOCIETAS ROSICRUCIANA IN ANGLIA*. At this assembly there was exhibited the photograph of an alleged Rosicrucian Cross and Chain said to have been worn by him as head of the Order in England. The statements concerning it were (1) that the originals were in the possession of a gentleman in Hampshire who was a descendant of Sir Kenelm Digby of the seventeenth century; (2) that this Digby was Rosicrucian Chief in succession to Fludd; (3) that the articles had been handed down from generation to generation; and (4) that they had been identified by experts as being the work of Southern Germany at the Fludd period. The part of fact in this story is separable easily from the invented part; we can accept the gentleman of Hampshire who possesses a Digby heirloom which is indubitably a Rose Cross, and the photograph of which was lent or given to the Soc. Ros. Had it been accompanied by those particulars of its history which appear in the anonymous account it is obvious that the writer would have mentioned a matter of such importance. In its absence he had recourse to old fictions which speak of Fludd and Digby as heads of the Rosicrucian Order in England, as they speak of Thomas Vaughan in the same connection. The historical and evidential value is much less than that which attaches to Isaac Disraeli's "mysterious announcement" made in 1626, being an offer from an ambassador or envoy of a "President<sup>1</sup> of the Society of the Rosy Cross,"

<sup>1</sup> It is to be noted that according to Burton, whose *ANATOMY OF MELANCHOLY* first appeared in 1621, the founder of the Rosy Cross was alive when that work was being prepared for press. But it is obvious that Burton knew of the Order and its claims only by hearsay.



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offering three millions sterling to enrich the royal coffers, if only King Charles I would follow his advice.<sup>1</sup>

<sup>1</sup> The story is extant in certain letters of the period, and according to these it appears (1) that a mysterious stranger had been resident for two years in London; (2) that he was, or claimed to be, the President of the Rosy Cross; (3) that he proposed, with the King's "allowance," to send his anointed messenger, being a "young child," otherwise "a youth," on the Sunday following November 20, 1626, presumably to ascertain whether His Majesty would accept and follow his advice; that in this case the promised millions would be paid in the coming month of May; that the proffered counsel would enable the King "to suppress the Pope," to "advance his own religion," to bring "the Catholic King on his knees" and to convert the Turks and Jews. The ambassador failed, however, to appear at Whitehall on the day appointed. See *CURIOSITIES OF LITERATURE*, *s.v.* *Secret History of Charles I.*