

Mythical Rosicrucian Precursors

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*.¹ 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, Kabbalist, 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

¹ 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.

The Brotherhood of the Rosy Cross

Francis Bacon.¹ 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

¹ 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.

Mythical Rosicrucian Precursors

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,¹ 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.²

¹ 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.

² 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-

The Brotherhood of the Rosy Cross

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.:,¹ 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.

¹ 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*

Mythical Rosicrucian Precursors

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.

The Brotherhood of the Rosy Cross

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,¹ because he and his claims will call for consideration at length. Solomon Semler also refers the Rosicrucians to the fifteenth century

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

The Brotherhood of the Rosy Cross

and says that the name Rosenkreutz—being that of the traditional founder—was borrowed from a Knight of the Golden Fleece.¹ 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.²

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 Reformation³—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

¹ UNPARTEIISCHE SAMMLUNGEN ZUR HISTORIE DER ROSENKREUZER. 4 parts, 1786-8.

² 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.

³ 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.

Militia Crucifera Evangelica

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.¹ 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.² It is an exceedingly mixed instruction,

¹ THE ARCANE 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.

² 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

The Brotherhood of the Rosy Cross

O.C.

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.

Militia Crucifera Evangelica

an essay¹ by Thomas de Quincey, adapted rather than translated from a German original,² 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 *WIRTEMBERGISCHES REPERTORIUM DER LITTERATUR*,³ 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 1543.⁴ He graduated

¹ 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.

² 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.

³ 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. Andreae. Behind the *REPERTORIUM* there stands a much earlier reference, being that of Melchior Fischlin: *MEMORIA THEOLOG. WIRTEMBERG*, 1708, Supplement, pp. 204-5, s.v. Simon Studion. To this I shall refer shortly.

⁴ 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

The Brotherhood of the Rosy Cross

at Tübingen in 1565, under a master named Martinus Crusius.¹ 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.² Memorials of these investigations are still extant in manuscript, but they do not concern our subject.³ 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 INSCHRIFTEN, 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.

¹ 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 Academiae 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.

² 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.

³ 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 conquisitis et explicatis monumentis industria et labore M. SIMONIS STUDIONIS præceptoris apud Martisbacenses.* (2) No. 137 reads: *Ratio nominis et originis antiquissimæ atque illustrissimæ*

Militia Crucifera Evangelica

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 Lüneburg¹ 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 Böhle, bears the same testimony.² 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 Andreae as inventor or founder, after one or another manner. The year 1586 was that of the birth of Andreae.

domus Wirtembergicæ fideliter inquisita anno nostri salutis 1597 authore 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.

¹ Wigston affirms in HERMES STELLA (1) 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.

² 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.

The Brotherhood of the Rosy Cross

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,¹ 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,"² 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

¹ In her LIFE OF PARACELTUS 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.

² 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.

Militia Crucifera Evangelica

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 CONFESSIO 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,¹ 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

¹ 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.

The Brotherhood of the Rosy Cross

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 tracts¹ 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 without²—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;³ 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.⁴ 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-

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

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

³ *Ibid.*, V, 6.

⁴ *Ibid.*, V, 5.

Militia Crucifera Evangelica

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

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 NAOMETRIA² was divided into two parts and

¹ 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.

² 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 calamum 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.

The Brotherhood of the Rosy Cross

four sections. (2) It contained 1790 pages, not including the preface or the dedication to Frederick, Duke of Würtemberg, 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.¹ 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

¹ 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 prototypes.

Militia Crucifera Evangelica

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.¹

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

¹ 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.

The Brotherhood of the Rosy Cross

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 already¹—that it became a strong sect, but its sole annals² are in *NAOMETRIA*,³ 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.⁴

¹ So also Von Murr, who calls them “a peculiar sect.”

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

³ The Latin title follows: *NAOMETRIA, seu nuda et prima Libri, intus et foris scripti per clavem Davidis et calamum 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 STUDIO 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 STUDIO versus de Christiana et fatali subequestris Ordinis titulo duorum Serenissimorum Heroum, primum Henrici IV, Navarræ et Franciæ, deinde Jacobi Angliæ, Regum, cum D. D. Frederico Duce Wirtemb: inita confæderatione, a JOHANNE BRAUHART, Scholæ Marpachianæ Collega sex vocum cantu, gratulationis loco, concinnati.*

⁴ Joannis Valentini Andreæ: *MEMORIALIA, BENEVOLENTIUM HONORI, AMORI ET CONDOLENTIÆ DATA. Argentorati. Anno 1619.* The second com-

Militia Crucifera Evangelica

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 1806¹ 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 hęc calumnia tripudiare, hęc jactare se illa, et quę 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.

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

The Brotherhood of the Rosy Cross

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

Militia Crucifera Evangelica

passed quietly away, so far as the Sovereign Pontiff was concerned.¹

THE WÜRTEMBERG REPOSITORY preceded the work of Böhle 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.² From this time forward, with the help of Professor Böhle, 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

¹ 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 fier, oporteat audiret. Ab eo tempore miserrime 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.*

² 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.

The Brotherhood of the Rosy Cross

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.¹

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"

¹ 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.

Militia Crucifera Evangelica

(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

The Brotherhood of the Rosy Cross

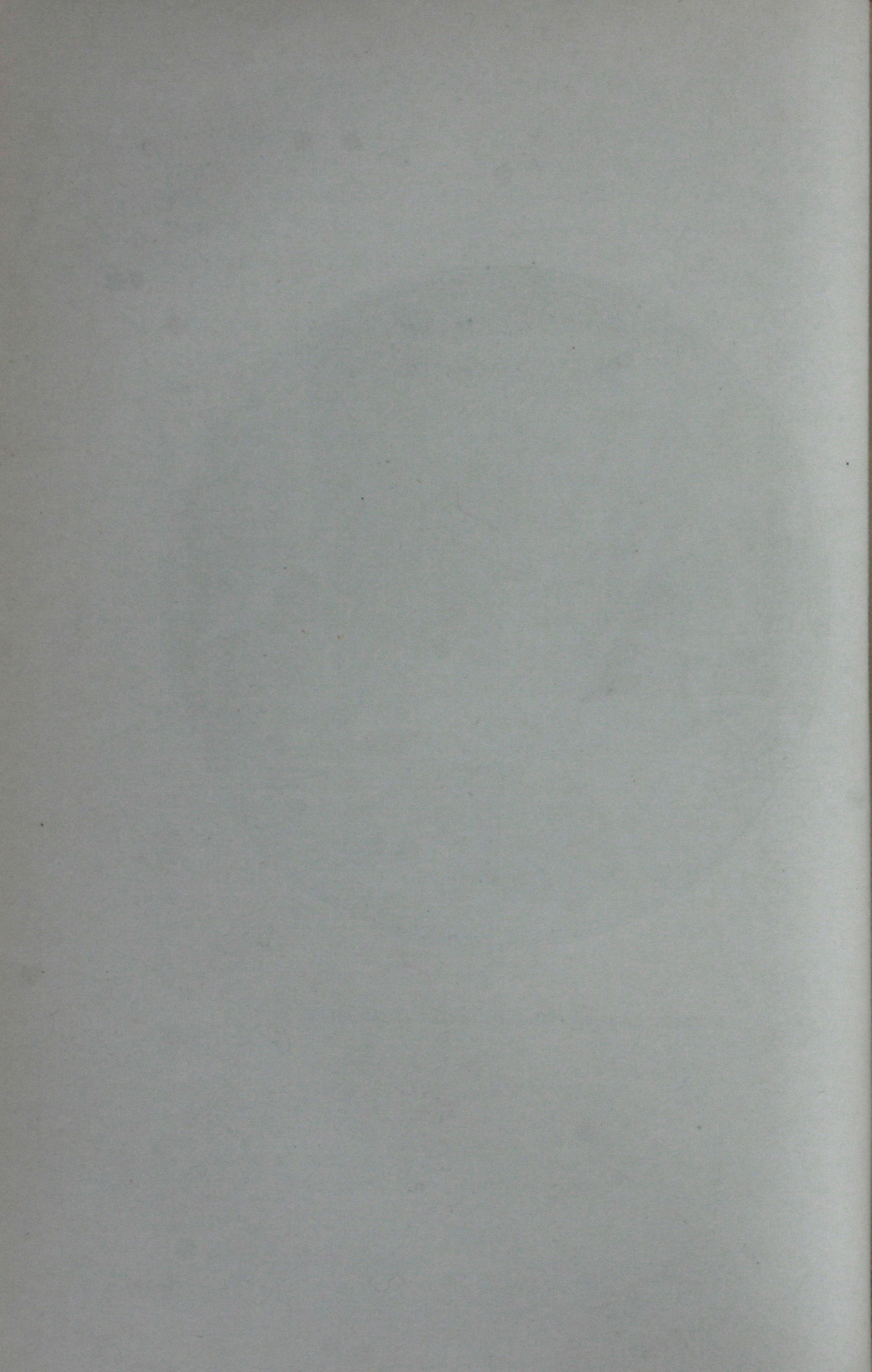
work together for any length of time without thinking less of each other"—a caution which can justify nothing but work performed alone. These Rules are followed by "an oath" which travesties Masonic Obligations at the expense of English.

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.



THE LABORATORY OF THE ALCHEMIST

To face page 54



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 1378¹ 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

¹ 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.

The Brotherhood of the Rosy Cross

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 Kabbalism. 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 Kabbalists 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 Kabbalism and is comprehended under the generic term of Magia—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

Alchemists and Mystics

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."¹ 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.²

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

¹ 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 *VITULUS AUREUS*, he concluded that Elias had come, in view of the practical warrants which his unknown visitor carried.

² 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.

The Brotherhood of the Rosy Cross

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.¹ 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

¹ 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.

Alchemists and Mystics

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,"¹ 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.² Moreover, the subject itself was by its nature

¹ 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.

² Perhaps the most typical examples are: (1) Raymundus Lullius and his *Rex physicorum*; (2) the legend concerning Comte de Falkenstein; and

The Brotherhood of the Rosy Cross

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,¹ 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;² 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.

¹ 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.

² 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 Lutz.

Alchemists and Mystics

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.¹

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.² Éliphas Lévi says

¹ 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.

² 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.

The Brotherhood of the Rosy Cross

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.¹ 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.² In any case he did not use it by allusion to the historical Order.

Khunrath was an illuminated Christian Kabbalist, 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

¹ “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.

² “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.

Alchemists and Mystics

(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.”¹ 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 AMPHITHEATRUM²—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.

¹ 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.

² AMPHITHEATRUM SAPIENTIÆ ÆTERNÆ solius veræ, Christiano-Kabbalisticum, Divino-Magicum, nec non Physico-Chemicum, Tertrium, Catholicon: 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.

The Brotherhood of the Rosy Cross

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.¹ 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.² 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

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

² *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.

Alchemists and Mystics

kingdom.”¹ 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

¹ 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.”—TRANSCENDENTAL 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.

The Brotherhood of the Rosy Cross

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.¹

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.² 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

¹ 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.

² 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.

Alchemists and Mystics

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.¹ 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

¹ 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.

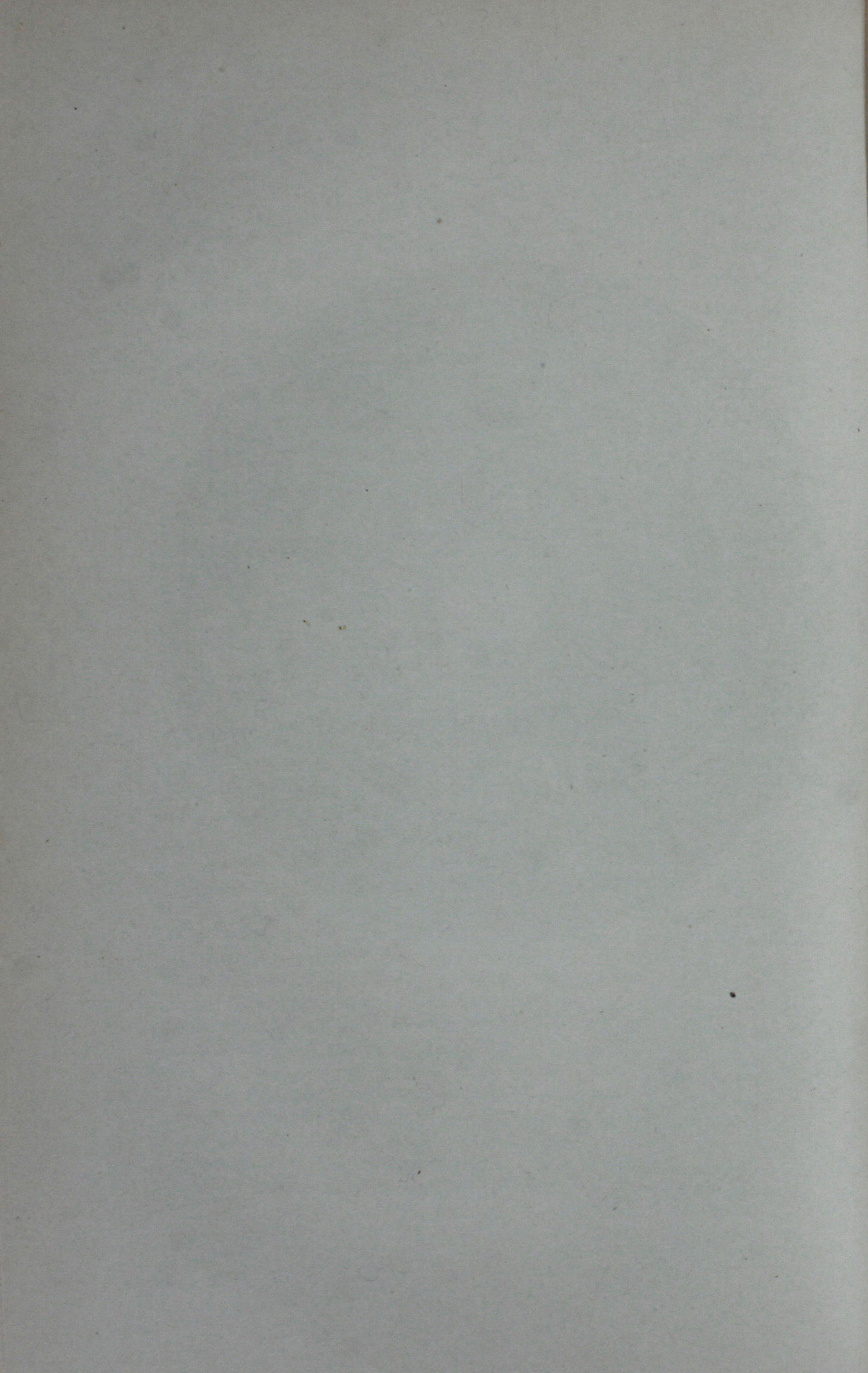
The Brotherhood of the Rosy Cross

of this term—in other words, for a medicine of metals and of physical human nature.¹ 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.² The commentary explains that in

¹ 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.

² 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,*



Alchemists and Mystics

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 Alchemiæ* 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.

The Brotherhood of the Rosy Cross

MILITIA CRUCIFERA EVANGELICA, and on the threshold of the Rosicrucian Mystery.¹

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 HERETICS² in terms of high praise, and it is certainly creditable for the period.³ I refer to it, however, for two

¹ 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.

² *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.

³ 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

Alchemists and Mystics

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 Breklingius¹—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, Kabbalist and exponent of *Magia* was identified with the Brotherhood.

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

The Brotherhood of the Rosy Cross

vitam of the Rosicrucian Order, except that he was too early.¹

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

¹ 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.

Alchemists and Mystics

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 REVELATIONS¹ 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

¹ 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 MAJESTÄT, 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.