

The Brotherhood of the Rosy Cross

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

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

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

The story of the FAMA FRATERNITATIS is that of the mythical founder of the Rosy Cross and of the circumstances under which the Order came—by its hypothesis—into being.¹ A mythical personality implies a mythical foundation, in the sense that it is falsified historically. The Legend of the Rosy Cross is in rigorous analogy with the Masonic Legend of Hiram Abiff, and the respective institutions are accounted for in both cases by invention instead of by history. The position of the FAMA, as regards the world and its learning, at the period² to which it is referable, locates it at once as belonging—somewhat late in the day—to the old encampment of revolt against Aristotle and Galen. It is at issue not only with the schools which held from these masters but with men of learning in general, because of their pride and covetousness. They are as a house divided against itself, but in union they might develop a perfect method of all the Arts. In respect of religion it allows that “the Church has been cleansed”³

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

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

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

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

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

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

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

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

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

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

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

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

¹ Kieswetter claims to be in possession of a Book T.:—namely, TESTAMENTUM FRATRUM ROSEÆ ET AUREÆ CRUCIS.

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

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journey to the Holy Land.¹ This monk died at Cyprus, and though not possessing as yet the purse of Fortunatus, C.:R.:C.: decided to continue his pilgrimage alone. With such object in view, he shipped himself over to Damascus, from which he proposed to reach Jerusalem. He remained, however, at Damascus, owing to "the feebleness of his body." Whether he was able or not to heal himself, he obtained "much favour with the Turks" by his skill in physic. Meanwhile a report reached him concerning (1) the Wise Men of Damcar,² in Arabia; (2) the wonders which they wrought; and (3) "how Nature was discovered unto them." The hope of reaching the Holy City now faded from his mind, and—being unable to "bridle his desires"—he "made a bargain with the Arabians that they should carry him for a certain sum of money³ to Damcar." Notwithstanding his "debility of body," he was "of a strong Dutch constitution" and though only sixteen years old he accomplished this adventure happily.⁴ The Wise Men welcomed and received him, not indeed as a

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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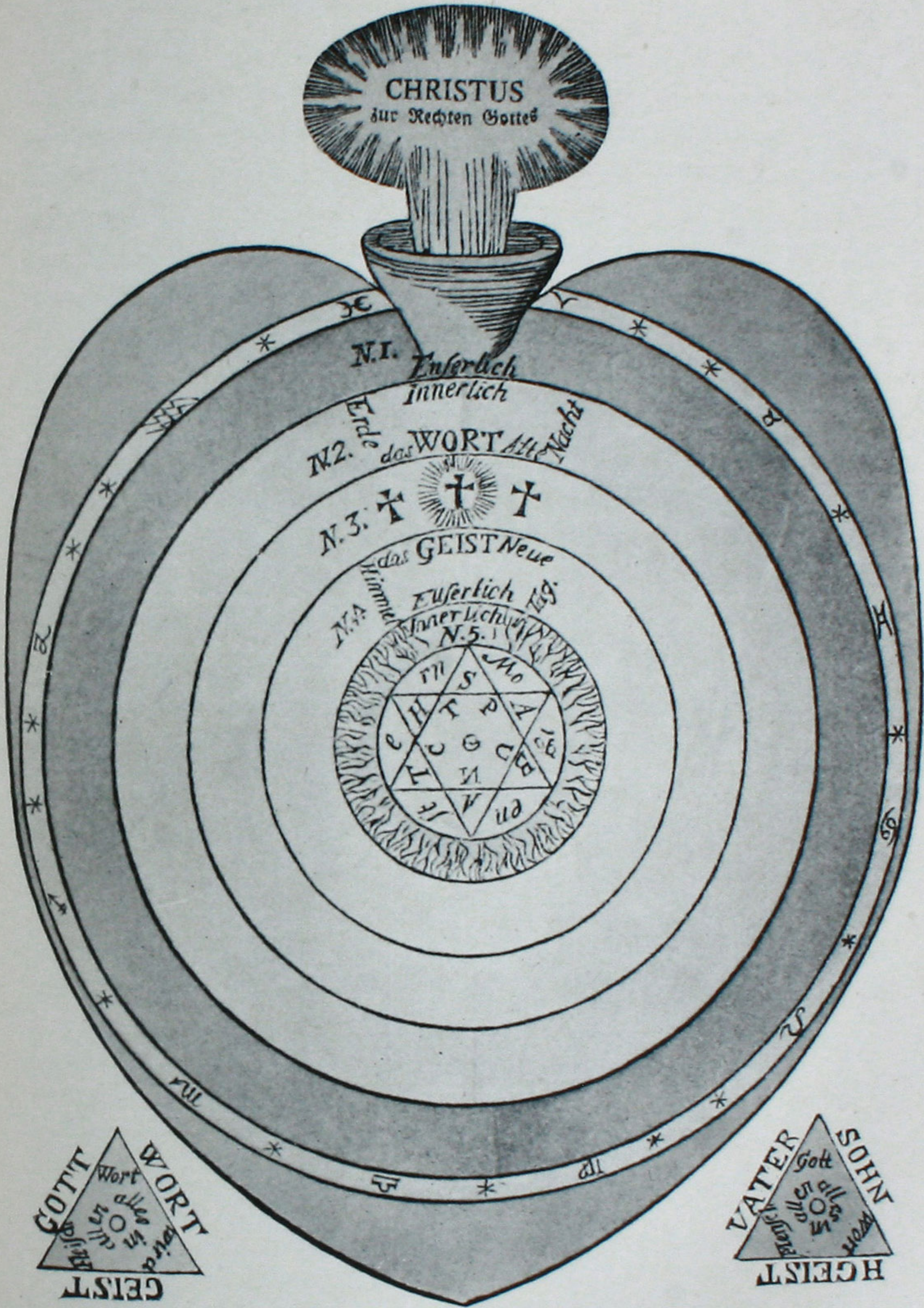
choose to understand it as that "fitting and neat habitation" in which Christian Rosy Cross "ruminated his voyage and philosophy," or the alleged "new building" which was *Domus Spiritus Sancti*. In the course of his labours—which were not pursued alone—he came upon a Memorial Tablet, inscribed with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

POST CENTUM VIGINTI ANNOS PATEBO ¹

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

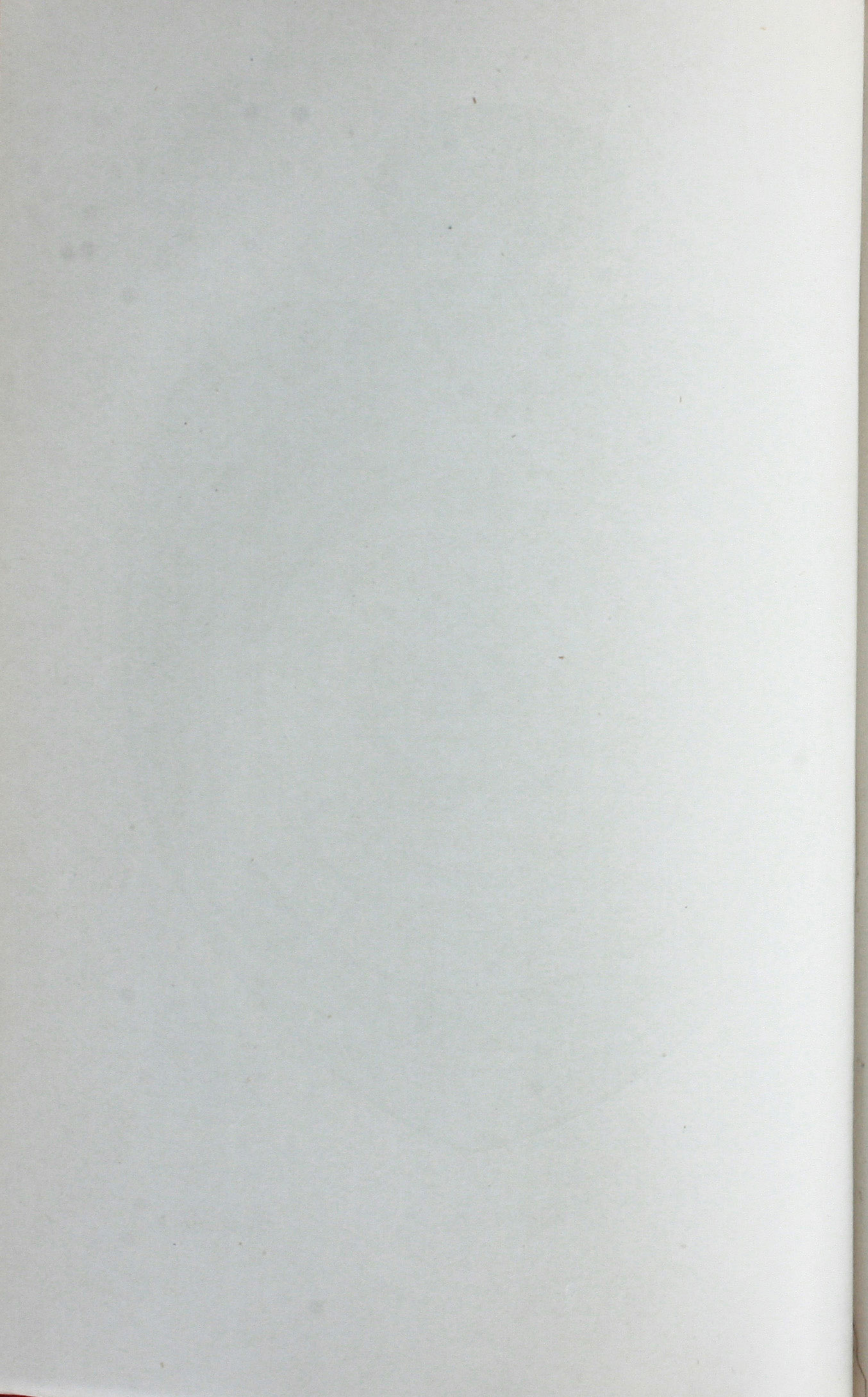
Architecturally speaking, the interior of this Vault is

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



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

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

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

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

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

As regards the Book T.:², it contained at the end thereof the following

ELOGIUM:

GRANUM PECTORI JESU INSITUM.

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

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

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

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

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

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

Secundi Circuli

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

Beneath these names was written :

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

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

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I have compared all available German and Dutch editions with the English translation edited by Eugenius Philalethes, but owing either to original typographical errors or other reasons it is difficult or impossible to harmonise this Roll with the initials of Brethren about whom we hear otherwise. The original Brethren, taken out of his cloister¹ by Christian Rosy Cross, were *Fratres* G.:V.:, I.:A.: and I.:O.:. The last died in England,² and—according to the story—it was subsequently to this that the mausoleum was erected, perhaps by the Founder himself, as intimated by one of the Latin inscriptions. The next recruits of the Order were R.:C.:, a first cousin of the founder, and described on the Roll as F.:R.:C.:, the “younger heir of the House of the Holy Spirit”; *Frater* F.:B.:,³ who signs, however, as F.:B.:M.:, a skilful painter, according to the text of the FAMA, and *Pictor et Architectus*, according to the Roll; *Frater* G.:G.:, signing as *Cabalista*; and *Frater* P.:D.:, who was *cancellarius*, according to the FAMA, but does not appear in the document attached to the Book T.:. These were the First Circle. In what sense *Frater* C.:H.: was *caput electione Fraternitatis* in the lifetime of the founder and in a circle of eight persons remains an open question, but he is implicitly excluded from the First Circle by the text of the FAMA. He was not a chief appointed on the decease of Christian Rosy Cross, because it is stated expressly in the Roll of the

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

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

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

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Second Circle that *Frater R.:* was successor to Father C.:R.:C.:¹

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

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

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

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

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

Such is the first and only historical account of the Order

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

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

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

In concluding this chapter it ought, I suppose, to be mentioned that a few egregious persons, remnants of occultism as it was preached in Victorian days, maintain that the emblematical and symbolical myth of Father Rosy Cross represents literal history. They believe in "everburning lamps" because so much has been written on the subject that there must be something in it;¹ they regard the contradictions and stultifications in the *FAMA* and other texts as "blinds," meaning devices to mislead critical persons²; they are satisfied that if unique works of Paracelsus were not discovered in the Vault it had treasures of equal or greater value, which notwithstanding they were probably there in fact; they are convinced that the tomb of Christian Rosy Cross exists somewhere in Germany, and there is one favoured individual who knows where it is and could lead an earnest student to the hallowed spot, though he is not prepared to specify the place otherwise.³

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

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

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

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

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

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

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

CHAPTER VI

CONFESSIO FRATERNITATIS R. :. C. :

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

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

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

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

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

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

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

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and how frequently afterwards my note on the subject shews.¹

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

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

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

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

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

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

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

⁴ Compare the analogous statement in FAMA FRATERNITATIS, as noted in my previous chapter.

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

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

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

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

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

² Compare the fourteenth clause.

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

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

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

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

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

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

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

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

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

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

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

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

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

(3) As regards sophistic books on the subject of alchemy, it is said with great truth that "our age produces many."

The CONFESSIO has also a notable personal statement, that one of the "pseudo-chemists" is a "stage-player" and "a man with sufficient ingenuity for imposition."

The original Latin version calls him an "Amphitheatral Comedian," which I have compared carefully with available German and Dutch texts, as also with the English translation edited by Thomas Vaughan. The last renders as follows. "There are nowadays too many such books set forth, which the enemy of man's welfare doth daily—and will to the end—mingle among the good seed, thereby to make the truth more difficult to be believed, which in herself is simple, easy and naked."¹ It is hopeless at this day to speculate on the

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

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

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

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

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

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

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

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

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

¹ See Craven : DR. ROBERT FLUDD, p. 20.

CHAPTER VII

THE CHEMICAL NUPTIALS

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

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

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

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

The motto on the title of THE CHEMICAL NUPTIALS is—

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

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

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

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

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

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

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

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

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

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

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

¹ Alternatively: *Sanctitati Constantia* or *Spes charitas* and *Sponsomittendus* or *Sal menstrualis*.

² Otherwise: *Salus per naturam*.

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

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

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

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

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

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

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

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

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

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

² The romance explains why there is no account of its contents—namely, because the "catalogue is shortly to be published."

³ *Virgo Lucifera* is also described as the Lady Chamberlain. On this occasion she wore the insignia of the Golden Fleece and Lion.

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

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

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

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

A= 1	
L=12	
C= 3	Three—as will be seen—is the value of the third letter,
H= 8	being one-third of nine, the value of the fifth letter. Add
I= 9	9 to 13=value of fifth and sixth letter, and the result is
M=13	22=4, which exceeds the third=3 by the first=1. The
I= 9	fifth and seventh are both 9, while the first and last are one.
A= 1	

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