

The Brotherhood of the Rosy Cross

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

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

¹ *APOCRISIS, seu RESPONSIO LEGITIMA ad Famam Laudatissimam Fratrum ac Societatis R.:C.:.* Frankfurt, 1614. It was reprinted or reissued at the same place in 1615, *cum CONFESSIOE ET LITTERIS quorundum, Fraternitati se dare volentium.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹ *CONFESSIO FRATERNITATIS R.:C.:.*, cap. II.

² *FAMA FRATERNITATIS R.:C.:.*, following the description of the Tomb.

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

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

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

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

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

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

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

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

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

¹ The Rosicrucian writings of Libavius are (1) *DE PHILOSOPHIA HARMONICO-MAGICA FRATRUM ROSEÆ CRUCIS*, incorporated with *EXAMEN PHILOSOPHIÆ NOVÆ, quæ Veteri abrogandæ opponitur*, 1615; (2) *ANALYSIS CONFSSIONIS FRATERNITATIS DE ROSEA CRUCE*, 1615; (3) *D. O. M. A. Wolmeinendes Bendenken von der FAMA und CONFSSION der Bruderschaft dess Rosencreutztes*, 1616. These have been noticed in the text. He wrote also *ADMONTIO DE REGULIS NOVÆ ROTÆ, seu Harmonica Sphæræ Fratrum de Societate Roseæ Crucis*, incorporated with *APPENDIX NECESSARIA Syntagmatis Arcanorum Chymicorum ANDREÆ LIBAVII*. Francofurti, 1616.

² It must not be supposed that the WELL-MEANING OBJECTIONS did in no sense correspond to their title. Libavius had little use, as we have seen, for the school of Paracelsus, but it was indubitable to him that the Order had sprung therefrom. I suppose that he held himself a Lutheran in the

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The hostility of Libavius offered a plain issue on the part of a plain man, though somewhat dull of wit and missing great opportunities, even when he discovered errors and contradictions in Rosicrucian texts. It provoked a reply on the part of Robert Fludd, who is the subject of my next chapter. I refer to the *TRACTATUS APOLOGETICUS*, published at Leyden in 1617 to clear the Society from "the calumnies of Dom. Libavius and others of his kidney," but especially from charges of diabolical magic and superstition. The mistake of the German accuser was to regard all magic and Kabalism as abominable arts and all astrology as foolish; but the Brethren of the Rosy Cross were concerned only with their higher aspects and practice. The views of Libavius were, however, only a peg on which Fludd suspended an elaborate discourse; but the German critic has the merit, such as it is, of having opened the debate on its hostile side, and this in his own name. The pamphlets which followed seem endless, but we know them in most cases only by their titles in bibliographical lists. Among those which I have been able to see or of which it has been possible to find sufficient descriptions a selection must be made, as it would serve little purpose to analyse obscure pieces which do not count in the debate on either side.

An anonymous *FAMA REMISSA* appeared in 1616, and the title makes evident its hostility, the manifesto called *FAMA* being returned to those who had sent it forth.¹ There were in particular two reasons: (1) that the proposed reformation of the whole world was ridiculous as well as

"best sense" of the Church of Luther, but the Rosicrucian expectation of Paradise regained on earth connected it with the Anabaptist sect. A second edition of *WOLMEINENDES BEDENKEN* was printed at Erfurt in 1617. It must be distinguished from *D. O. M. A. CRUX ABSQUE CRUCE . . . Auctore Vito del Capo de la Bona Speranza*, 1617—a pamphlet of eight pages.

¹ *FAMA REMISSA AD FRATRES ROSEÆ CRUCIS*, 1616—*sine loco*. There was no second edition.

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impracticable, and (2) that the religion of the Brotherhood was abominable in the eyes of the writer. It must subscribe to the Confession of Augsbourg in public and unmistakable terms before it could be regarded as organised for the good of any reform in the German world. An appendix discusses the doctrine of transubstantiation in terms of Bedlam, but it is notable as indicating that at this early stage there was a disposition to connect the Rosy Cross with a peculiar teaching on the Mystery of the Eucharist.¹ The tract produced no answer from any quarter, so far as I can trace: it may have commanded a certain agreement in many directions at a period and in a place which had partisans innumerable of the secret sciences, and an audience for all claimants on this subject, but no toleration whatever for the apostles of a secret religion, which seemed to be represented by the Order.

Among the prophecies of Paracelsus there is one to which I have adverted on several occasions, and previously in the present work, as something that was taken into the heart of all subsequent Hermetists: it is that which foretold the coming of Elias the Artist, in whose glorious day whatsoever had been hidden in the deeps would be proclaimed on the heights, and by inference the secret science would be known throughout the world.² So the alchemists looked for his advent. There was, however, a tendency to believe that Paracelsus himself, hailed by his admirers as the great monarch of arcana, was in reality the expected Messiah of Hermetic lore, otherwise Elias the Second. When the Rosy Cross emerged in part from its penetralia by means of

¹ I have failed to meet with a later tract which appeared at Hanover in 1618 and may have carried the Eucharistic question further. This was SYLLOGE, *an Hostia sit Verus Cibarius, a Fratribus Roseæ Crucis donata Rhumelio et Puello*. The author was Theophilus de Pega, an assumed name. The title is varied by Kloss.

² Paracelsus; OPERA OMNIA. Geneva, Vol. II, 1658, in the treatise DE MINERALIBUS, and elsewhere in his writings.

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published documents, I infer that enthusiasts regarded it as a corporate Elias, who would be therefore Elias the Third. I account at least in this manner for the title selected by a Silesian named Adam Bruxius when he wrote ELIAS TERTIUS¹ in August, 1615, and published it in the following year, as a "judgment and opinion on the Most Illustrious Order of the R.:C.:," in reply to the FAMA and CONFESSIO. Whatever the analogy between the Rosicrucian promised restoration of all things and the saving mission of the promised grand adept, the Order for Adam Bruxius was a false Elias and his judgment concerning it was uncompromising in hostility. The name of the Hermetic Messiah was presumably talismanic and there were new editions of the tract in 1618 and 1619.² There is nothing otherwise in the author's record to indicate that he was concerned with the *theosophia* of his period, its theology or even occultism, so why he intervened and pronounced judgment on the Rosy Cross and what his warrants may have been are questions to which no answer is forthcoming.

In 1617 a certain Johannes Sivertus came forward with a proposal to strip off a fantastic mantle, mask or veil, otherwise to produce a "Christian refutation"³ of CONFESSIO FRATERNITATIS, and to prove that the new self-

¹ HELIAS TERTIUS, *das ist Urtheil oder Meinung von dem Hochbl. Orden der Brüderschaft des R.:C.:*, etc. 1616, *sine loco*.

² The second and third editions suppress the name of the writer. That of 1619 specifies the place of publication for the first time—that is to say, Frankfurt. Another ELIAS ARTISTA was issued anonymously in the same year at the same place and included "a benevolent judgment on the new Brotherhood R.:C.:," together with a reply to their two manifestoes, namely, the FAMA and CONFESSIO. It is a German pamphlet of twelve pages, signed L. C. There are references to Galatinus, who wrote DE ARCANIS CATHOLICÆ VERITATIS, Reuchlin, Mirandula and to Paracelsus, especially his TINCTURA PHYSICORUM, *cap.* 4, at the well-known point where Elias the Artist is foretold.

³ ENTDECKTE MUMMENSCHANTZE ODER NEBELKAPPEN, *das ist, Christliche Wiederlegung der negst von Cassel ausgeflogenevi Stimpelconfession*, etc. 1617, *sine loco*.

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styled Brethren of the Rosy Cross neither came with a mission from God nor belonged to Him, but were emissaries of the Father of lies and working to the confusion of discipline. I have no particulars concerning the writer, and as more important criticisms were ignored it is difficult to understand why H. S. F., described as *philophilos*, should have been at the pains of examining, discussing and "demolishing" the arguments of Johann Sivert.¹ He did more even than this, for he followed up EXAMINATIO BREVISSIMA with a second German pamphlet, containing an equitable answer to the same attack.² There is said also to have been an EXPLANATORY LETTER on the subject which may have been Sivert's rejoinder, but it seems to have been heard of and not seen,³ or if seen has been for some reason described only by the bare title.

I proceed now to a summary enumeration of certain hostile critics who occupy a different position from those already mentioned, because their attacks were answered by writers claiming to testify concerning the Rosy Cross from within the circle of its members. The earliest in point of date is Henricus Neuhusius of Dantzic, some of whose findings were dealt with by a writer using the pseudonym of Eucharis Cygnæus. Neuhusius is described on his title-page as physician and philosopher. His PIOUS AND MOST USEFUL ADMONITION⁴ on the subject of the Rosy Cross is more properly challengeable in respect of its

¹ EXAMINATIO BREVISSIMA, *das ist, Kürztliche Erörterung, worinnen sich JOH. SIVERTI in seiner . . . NEBELKAPPE wider die vom R.:C.: zeimlich verhalten, von H. S. F. 1617, sine loco.*

² ANTIPANTZERFEGERIANUS, *das ist, rechtmässige Antwort auf die Scharteke JOH. SIVERTI, durch den Autorem der EXAMINATIO. 1617, s.l.*

³ EPISTOLA COMMENTATORIA, *über der Mummeuschantze. 1617, s.l.*

⁴ PIA ET UTILISSIMA ADMONITIO DE FRATRIBUS R.:C.: . . . *Conscripta a HENRICO NEUHUSIO, DANTISCANO, Med. et Phil. Mag. Prostat apud Chro. Vetter, 1618. A French translation appeared at Paris in 1623 under the title of AVERTISSEMENT PIEUX ET TRÈS-UTILE des Frères de la Rose-Croix, escrit et mis en lumière pour le bien public par HENRI NEUHEUS DE DANTZIC.*

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statements rather than a hostile tract. It deals especially with the purpose of the FAMA FRATERNITATIS, real or alleged. A preliminary question is one which we know to have been exercising the German world, though I have indicated that prior to 1619, when Neuhusius wrote, there was a sense in which it was settled. The question was whether the Order had any existence in fact. He propounds the question and answers in the affirmative, producing also his proofs, namely, that he had met with members. The next question is as to what manner of men they were, but he was not in their particular confidence, he was not within their circle, and though his note is one of warning there is no grave or specific charge. He dwells most on Rosicrucian religion and thinks the Brethren open to the accusation that they were Anabaptists or even Jews. There is a word also on their horror of Latin Christianity and their disinclination to mix with persons of that faith. There are, further, indications that he regarded the Rosicrucian projected reformation as almost connoting revolution. In fine, however, he reports the removal of the Order to India, presumably a derisive commentary on its manifold activities at the period in the German press. Eucharis Cygnæus replied in CONSPICILIIUM NOTITIÆ,¹ the "Observatory of Knowledge" in question being presumably the Order House of the Holy Spirit. The admonition of Neuhusius was in his opinion futile. I do not think that the admonition matters greatly, or the answer.

A more notable opponent of the Order wrote under the name of F. G. Menapius, who has been identified as Johannes Valentinus Alberti—according to Böhle and others—a personal friend of Andreae. There are alternative

¹ CONSPICILIIUM NOTITIÆ, *inserviens oculis ægris, qui lumen veritatis ratione subjecti, objecti, medii et finis ferre recusant. Oppositum Admonitioni futili HENRICI NEUHUSII de Fratibus R.:C.: ab EUCHARIO CYGNÆO PHILADELPHO ET PHILALETHEO. 1619, s.l.*

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attributions, but one and all seem hypothetical in the highest degree. His first attack on the Society was written under date of June 3, 1617, and was in Latin, a German version following on July 15. This is certain from particulars furnished by Florentinus de Valentia, who in the autumn of the same year replied to the "inconsiderate calumnies" by issuing *ROSA FLORESCENS*;¹ but I have been unable to trace under what title Menapius opened the debate.² Valentia wrote as "an unworthy servant of the Blessed Order of the Rosy Cross." In the case under notice the kind of service connoted membership, and it must be said that Valentia, whose Rosicrucian accent is eloquent, appears as an adept rather than a mere initiate.³ In his manner and in the impression that he creates, he is much more important than Eucharis. But it is to be observed that Menapius himself, his hostility notwithstanding, also made a claim upon membership, as we shall see. On November 29 he replied to the response of Valentia, and his pamphlet appeared at Cologne in 1618.⁴ The controversy

¹ *ROSA FLORESCENS, contra F. G. MENAPII calumnias, das ist, KURTZER BERICHT UND WIDERANTWORT, auff die sub dato 3 Junii, 1617, ex agro Norico in Latein, und dann folgendes den 15 Julii obgedachten Jahres Teutsch publicirte unbedachte calumnias F. G. MENAPII, wider die R.:C.: Societet, durch Florentinum de Valentia, Ord. Bened. minimum clientem. Francofurti, ipsis nundinis autumnalibus, 1617.* Further editions appeared in 1618 and 1619. The calumnies of Menapius—among other impeachments—described the Brethren not only as sorcerers and black magicians, but as incarnate demons.

² It has been described as a printed letter which terms the Order a faction of men *qui sceleribus suis, non benedictam et roseam sed malam crucem promereantur.*

³ I must not be understood to mean that the rejoinder contains anything of real importance as an exposition of the Order or from any other point of view. To serve God, to discover the *arcana* of Nature, to promote true faith in Christ and Divine Glory are the aims of Brethren. Those who love God and therefore live to please Him are few in the world, and they should be like Adam in Paradise. The secrecy of the Order is defended, as a part of which its manifestoes appeared anonymously.

⁴ *ANTICRISIS ad Responsum FLORENTINI DE VALENTIA, das ist, Kurtze Duplic und Defension auff die Widerantwort, Replik, oder Confutation der Missiven, von F. G. MENAPIUS, unlengst an die R. C. abgangen, etc. 1618.*

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closed at this point, so far as Valentia was concerned,¹ but it was not otherwise the end of the matter, for in April, 1619, Theophilus Schweighardt, acting as Secretary of the Order—and of whom we shall hear further—issued a pamphlet entitled *MENAPIUS ROSEÆ CRUCIS*,² which (1) posed for consideration the question whether that pseudonymous writer should be regarded as a Brother, presumably in accordance with his claim; (2) cited him to appear at a full meeting of “our Supreme Council” on account of having slandered Valentia—not, it will be observed, the Order; and (3) summoned all members of the Rosy Cross to attend at its Invisible Stronghold. *Ex hypothesi*, initiates would know the locality of the Stronghold and so also would Menapius, if his claim was genuine, but it does not appear that they and he were commanded on a specific date. There is no account of what followed, if indeed anything, but the name of Menapius is not heard of subsequently in the arena of public debate.³

Florentinus de Valentia also “fell into himself and was missing ever after,” but his intervention places us in a better position regarding the claims of the Order if we can accept him at his own valuation as a witness from within the secret circle. His affirmations fall unawares into two categories, of which the first is purely mythical, otherwise

¹ I should add that Menapius made two further attacks in *CENTO VIRGILIANUS DE FRATRIBUS R.:C.:*, *authore* F. G. MENAPIO, published with *CENTO OVIDIANUS DE FRATRIBUS R.:C.:*, *auctore* F. GENTDORP, *cognomento* GOMETZ MENAPIUS. 1618, *s.l.* They are known to me by their titles only.

² *MENAPIUS ROSEÆ CRUCIS, das ist, Bedenken der Gesambten Societet von dem verdeckten und ungenandten scribtore* F. G. MENAPIO. . . . *Auff gnädigen Befehl der Hochl. Societet publicirt von* THEOPHILO SCHWEIGHARDT, *Ord. Bened. Grafren, im April, 1619.*

³ The pamphlet of Schweighardt is almost obviously a piece of farcical writing, but a question arises as to what may be behind it, considered as the final result in print of two Rosicrucian initiates falling foul of one another, an example to be followed by others—as we shall see—almost concurrently.

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occult fooling, unless a symbolical significance can be assumed. The mirrors of Archimedes, the automata of Roger Bacon and Albertus Magnus, the use and composition of the wheel of Pythagoras, the everburning fire, perpetual motion, the quadrature of the circle, the key of the music of Nature and the harmony of all things are among the treasures possessed by the Order. The explanation is that those who understand the characters and signatures which God has inscribed in the great book of the cosmos, and who contemplate the origin and interconnection of creatures, will discover things that seem impossible to the hostile critic. But the enumerations of the second category belong to a different class. It is said that the Brethren seek the Kingdom of God and regeneration in Jesus Christ; that they study the Book of life; that they hearken to the Spiritual Word in a still Sabbath. The explanation is that the book which contains all things is within us; that it is this which leads the wise into all knowledge; that the Word is the Wisdom of God, His image, His spirit, His law; that this is the Christ in man; and that the part of those who would attain is the resignation of their will to God, seeking before all things for His Kingdom to reign within them. It is like the voice of THEOLOGIA GERMANICA, behind which is the voice of Tauler, and we shall see in the next chapter that the Rosy

As regards Menapius, he was so well acquainted with the Order, according to his claim, that when he wrote in the first instance, it was possible for him to describe the habitation of the Rosy Cross in a decorative fable. It was a castle encompassed by clouds and apparently built upon a rock supported by four pillars and approached by seven marble steps. The rock being surrounded by deep water formed a sort of island and was reached by a boat covered with a blue canopy, the master and his servants being clothed in red mantles. Those who would reach the castle had to pass the Tower of Uncertainty and the Perilous Tower, to vanquish a wolf and a goat, after which they had free entrance and received the reward of their labours. They were crowned by a virgin, clothed in a robe of yellow silk and enthroned in heavenly and earthly magnificence.

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Cross was understood after this manner by its great English exponent, Robert Fludd.

In 1618 an entirely unknown person—Mundus Christophori Filius—produced a polemic in quarto, called obscurely enough *GREASE FOR THE FALL*,¹ otherwise observations on “the craft and knavery of the newly constituted Brotherhood of the R.:C.:,” which brought forth a reply, also anonymous but ascribed to Irenæus Agnostus, who, as we shall see, was another official apologist and the most prolific of all. This was *SPECULUM CONSTANTIÆ*,² the said mirror being otherwise an exhortation to steadfastness and firmness addressed to all and sundry “whose names have been submitted to the Holy and Blessed Fraternity,” lest they should be led away by “certain wicked and perverse writings.” Mundus rejoined in 1619 with *ROSEÆ CRUCIS FRATER THRASONICO-MENDAX*,³ being a response to the alleged libel of the *MIRROR OF CONSTANCY*, described as “put in circulation recently by a so-called Rosicrucian” and directed against his own “catholic treatise.” The result in due course was *VINDICIÆ RHODOSTAURATICÆ*,⁴ issued by Irenæus Agnostus under date of September 5 in that year and described as a radical denial of the insults, defamations, lies and calumnies spread abroad by Mundus, son of Christophoros, against the Illustrious Society.

The debate closed at this point, but it leaves us confronted by a very curious problem, because *GREASE FOR THE FALL* claims in the first place to have been compiled at the

¹ *SPECK AUFF DER FALL, das ist, List und Betrug der newenstandenen Brüderschaft oder Frat. derer vom R.:C.:, durch MUNDUM CHRISTOPHORI FIL.*

² *SPECULUM CONSTANTIÆ, das ist, eine nohtwendige Vermahnung an diejenige, so ihre Namen bereits bey der heiligen, gebenedeiten Frat. dess R. C. angegeben, etc. 1618, s.l.*

³ *ROSEÆ CRUCIS FRATER THRASONICO-MENDAX, das ist, Verlogner Rhumbsichtiger R.:C.: Bruder, oden Verantwortung auff die Skartecken SPECULI CONSTANTIÆ, etc. 1619, s.l.*

⁴ *VINDICIÆ RHODOSTAURATICÆ, das ist, Warhaffter Gegenbericht der Gottseligen Frat. dess R.:C.:, etc. 1619, s.l.*

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solicitation of a highly distinguished person, not otherwise specified, and to have been written in the second place *Permissu Superiorum*, which can signify only the licence of the Order itself. This notwithstanding, the preface proceeds forthwith to affirm that the Brethren are judged out of their own mouths and by their own writings, though Mundus adds that he does not attack their morals or even their curious arts. In the eight chapters comprised by the tract he marshals his alleged evidence, based (1) on the origin and founders of the Order; (2) their religious belief; (3) their opinion of "papal holiness"; (4) their worldly policy; and (5) their occult claims. As regards the matter of faith, they are a sect equivalent to Anabaptists, not Christian in the true sense, which is that of the Catholic Church. It is evident throughout that Mundus, though self-described as a lover of *pansophia*, belonged to the old religion. In respect of "the purse of Fortunatus" and the "Parergon of gold-making," the Brethren "promised more in front than was to be seen behind." The conclusion is that there is nothing to warrant anyone in abandoning the Catholic Faith to join the Rosicrucian Society. Mundus cites the testimony of an alleged Brother, according to which he was on probation for over seven years before he was received into the Order. The tract on the THRASONIAN LIAR terms Irenæus Agnostus, firstly, a vainglorious Brother and, secondly, a self-styled Rosicrucian. It warns everyone against falling into the heretical trap, its position otherwise being summed up in the following lines :

Quod ergo scit Roseæ Crucis Frater? Nihil
Quam quod crepat creata cuncta esse ex tribus,
Sale, alazothe, fœtidoque sulphura.

On the surface, therefore, we are in the presence of two Brethren denouncing one another, owing to their divergent

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views about an Order to which both belong. But if we elect to decide that Mundus gave false testimony when he implied the fact of his membership, we shall find ourselves shortly facing another problem respecting Irenæus himself.

When Mundus ceased from testifying, he was replaced in the lists by ISAIAH SUB CRUCE, who attacked Irenæus Agnostus in *MIRACULA NATURÆ*,¹ otherwise seven admirable mysteries regarded hereunto as fabulous, owing to "the philosophical and astronomical operations" of the R. :C. :, who are yet designated as a "highly illuminated Fraternity." Isaiah undertakes to shed new light on the "seven wonders" in question. The pseudonymous writer has been identified—speculatively or otherwise—as a professor of Latin at Ulm, namely, Zimpert Wehe. On June 13, 1619, Irenæus Agnostus came forward with *TINTINNABULUM SOPHORUM*,² being "a further and fundamental discovery of the godly and blessed Fraternity" and of the illustrious Order, chiefly directed against the self-styled Athenian ISAIAH SUB CRUCE, but also condemning the *SPECULUM* as written in extravagant and ironical terms. It would seem therefore that the latter tract has been ascribed in error to Irenæus. On August 18 Isaiah completed his *VIII MIRACULUM ARTIS*,³ the alleged eighth wonder comprising a "fundamental, perfect and decisive revelation" of many *arcana* concerning "natural, supernatural and infra-natural sciences," but embodying for the most part a "condign declaration" on the last tract of Irenæus. It includes also and curiously

¹ *MIRACULA NATURÆ*, *das ist sieben überaus treffliche, sonderbare und bisher unerhörte Arcanen und Wunderwerke der Natur*, durch HISAIAM SUB CRUCE Ath., etc. Strassburg, 1619.

² *TINTINNABULUM SOPHORUM*, *das ist, Fernere gründliche entdeckung der gottseligen, gesegneten Brüderschaft dess löblichen Orden dess R. C.*, etc. Nürnberg, 1619.

³ *VIII MIRACULUM ARTIS*, *das ist, gründliche, vollkommene und endliche Offenbarung vieler Geheimnissen, so wol in Natürlichen, als über und under Natürlichen Wissenschaften*, etc. Strassburg, 1619.

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the horoscope of Irenæus Agnostus, who illustrated his indefatigable zeal for the Order on three further occasions. Under date of October 21, 1619, he issued a "brief but well-founded refutation of every charge brought falsely and wickedly against the Brotherhood by ISAIAH SUB CRUCE. The general title was APOLOGIA FRATRUM R.:C.:¹ It was followed on April 13, 1620, by PRODROMUS FRATERNITATIS R.:C.:² the Herald or Messenger announcing the speedy advent of a great APOLOGIA in detail for the further exposure of Isaiah's fabulous stories. The promise was fulfilled under date of July 30 by the publication of LIBER T, or alternatively PORTUS TRANQUILLITATIS,³ recalling, and intended to recall obviously, that "parchment inscribed T" found in the tomb of "our careful and wise Father," when the early Brethren beheld his body in the tomb. It may be remembered that this was their "greatest treasure" after the Bible, and was to be protected from "the censure of the world." The tract of Irenæus may have signified a precious possession to those whom it concerned, but was more by its own claim, that is to say, a "magnificent and most consoling relation concerning that Supreme Good which, having been so highly desired, has been at length and recently obtained by those who have renounced the

¹ APOLOGIA FRAT. R.:C.:, *das ist, Kurtze, jedoch wahrhafte und wohlbe gründte Ablehnung aller der Beschuldigung, die in verwichener Frankfurter Herbstmäss, von HISAIA SUB CRUCE ATHEN, fälschlich und bosshafftiglich beschwert worden, etc.* 1619. There was a second edition at Nuremberg in 1620.

² PRODROMUS F.:R.:C.:, *das ist, ein vorgeschmack und beyläuffige Anzeig der grossen aussführlichen Apologi, etc.* 1620, *sine loco*.

³ LIBER T.. oder PORTUS TRANQUILLITATIS. *Durch IRENÆUS AGNOSTUS.* 1620, *sine loco*. If this tract fulfilled one promise of PRODROMUS it left another in suspension, namely, a new commentary on Genesis, which was to unfold the true matter of the heavens and the universe, explain how water is coagulated, etc. It has been said that the reference is almost unquestionably to Gutmann's REVELATIONS OF DIVINE MAJESTY, which deals with these subjects, but this work had appeared already at Frankfurt in 1619.

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Papacy and have been admitted into the Order and College of the R.:C.:.”¹

The debate ended at this point on the part of all disputants. We hear nothing further of Isaiah, Irenæus passes from the field, though we shall recur to him immediately in connection with other writings, and—real or alleged—the official publications of the Order were soon to be suspended for nigh on one hundred years. The controversial side of these documents has been now dealt with as fully as my materials permit, and it is necessary to retrace our steps for the purpose of my fourth section and its further illustrations of the Order as affirmed and explained by itself, premising that in all cases the official character is that which can be ascribed to individual expositors testifying from within the secret circle: they are distinguished in this manner from FAMA and CONFESSIO.

(1) The earliest in point of time was a Swiss Protestant theologian named Goetz, who was ruined by alchemical experiments and leaving his debts behind him in his native land because a resident of Marburg. In 1614, under the name of Raphael Eglinus, he published at Frankfurt an *ASSERTIO FRATERNITATIS R.:C.:*,² in which he termed himself *socius ejus*, a Companion of the Brotherhood. Prior to this he is said to have written a *DISQUISITIO DE*

¹ According to the *APOLOGIA* of Irenæus, the Order existed long before Christian Rosy Cross, whose office was one of reconstruction. The legend of the FAMA is thus demolished in a sentence. It is added, moreover, that C.:R.:C.: knew everything in temporal philosophy but was deficient in matters of faith, for which reason he was no more the founder of the Brotherhood than Solomon—the explanation of this statement being that “doctrines exist before their human representatives.” He that has ears to hear this kind of reasoning must be left to hear.

² *ASSERTIO FRATERNITATIS R.:C.:*, *quam Roseæ Crucis vocant, a quodam Fraternitatis ejus socio carmine expressa*. Francofurti, 1614. The imprint of Bringer the publisher appears on the title-page. He appears to have been the chief Rosicrucian bookseller in that city. There was a second edition of the *ASSERTIO* in the following year, and it was translated into German and

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HELIA ARTISTA which appeared at Leipsic in 1606 and has been falsely affirmed to contain Rosicrucian references.¹ The ASSERTIO is a Latin metrical discourse which at this early date alludes to adventurers claiming a connection with the Order and affirms, for the rest, that its name is not to be identified with that of the founder.² The publication of THE CHEMICAL NUPTIALS of Frater Christianus Rosencreutz, in 1616 is a notable commentary on this statement.

(2) The second and by far the most interesting exposition on the affirmative side of debate, is an ECHO OF THE GOD-ILLUMINATED BROTHERHOOD OF THE VENERABLE ORDER R.:C.:,³ dated November 1, 1615, and published at Dantzic in that year, the reputed author being Julius Sperber, whose collection of KABALISTIC PRAYERS had appeared at Magdebourg so far back as 1600.⁴ The ECHO

published at Dantzic in 1616 and 1617. So far back as 1591 there had appeared at Tiguri a tract entitled ORATIO DE CONCORDI FRATRUM SOCIETATE. *Ps. cxxxiii celebrata: in solenni ecclesiæ Antistitum, Professorum et Studiosorum conventu Tiguri à RAPHAELE EGLINO, alumnorum collegii Tigurini Pædagogo, habita.* It was a commentary of seven pages in small quarto on the three verses beginning: *Ecce quam bonum et jucundum.*

¹ The full title is HELIOPHILUS PHILOCHEMICUS: *Disquisitio de HELIA ARTISTA, in qua de Metallarum Transmutatione, addressus HEGELII et PERERII Jesuitarum Opiniones, evidenter et solide disseritur.* It appeared at Frankfurt in 1606 and at Marburg in 1608, being described in both cases as *editio postrema correctior et melior*, but I am unacquainted with its earlier bibliographical history. The preface raises the following pertinent question regarding the Heavenly Jerusalem: *Si urbs est aurum, et eadem est pellucida ut vitrum, ergo quiddam quod est substantiæ et naturæ aureæ, quod est pellucidum instar vitri.* The tract has also certain Hermetic Canons on the spirit, soul and body of the greater and lesser world. It is unnecessary to say that the Rosicrucians are mentioned nowhere, nor do I know why the anonymous work is ascribed to Eglinus.

² There appears to have been another ASSERTIO attached to a Cassel edition of FAMA ET CONFESSIO in 1616 and claiming to be official in character, but I have met with no copy.

³ ECHO *der von Gott Hoherleuchteten Fraternitet des Løblichen Ordens R.:C.:*, etc. . . . Danzig, Andreas Hünefeldt, 1615.

⁴ He is described as of Anhalt, Dessau. It is to be noted that Lenglet du Fresnoy catalogues two alchemical works under the name of Julius Sperberus, both appearing at Hamburg, respectively in 1672 and 1674, and both

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claimed to embody (1) absolute proof that the statements of FAMA and CONFESSIO are possible and true; (2) that the facts have been commonly familiar to certain God-fearing people for more than nineteen years; (3) that they are on record in secret writings; and (4) that the evidence is a "magical letter" issued by the Venerable Brotherhood and printed in the German language—referring presumably to the FAMA. Were these promises fulfilled the beginnings of the Rosicrucian Order would antecede the completion of NAOMETRIA and belong possibly to the activities of the *Militia Crucifera Evangelica*, but unhappily the proof is wanting.¹ That which is furnished, however, is a second preface under the date 1597, which may not be so manifestly fraudulent as appears on the surface and is meant to indicate an embryonic state of the Order at that time. It recommends the establishment of a Fraternity or the erection of some great College, but there is no reference to Christian Rosy Cross or his own traditional foundation. Apart from my hypothesis concerning it, there is no purpose in the document,² but from this point

entitled ISAGOGE, the first concerning the true knowledge of the Triune God and of Nature, the second on the matter of the Philosophical Stone and its use. They are presumably posthumous writings. Sperber is said to have died in 1616.

¹ The German historian of Freemasonry, Findel, considered that the ECHO is not unimportant for the origin of the Swedish Rite, apparently because he traced in it some vestiges or reminiscences of the Order of Knights Templar. The opinion in either case is not likely to be shared by those who know the tract, the most important point in which is the sincerity with which it seems to be imbued.

² It cites Ægidius Gutmann of Suabia and his REVELATIONS OF DIVINE MAJESTY, published in 1619 and thus antedated by twenty-two years. He is described as a wise man who was a lover of God and his work is compared in respect of value to the traditional seventy volumes which God dictated to the prophet by His angel. There is no question that the REVELATIONS were of great moment in the mind of the Rosy Cross and this panegyric appearing four years before the volumes were printed shews that it was known in manuscript previously, like the FAMA itself. There is evidence otherwise of the fact, as we have seen.

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of view it is easy to understand why in addition to the proposition itself there comes—at the end of the tract—a schedule of the Laws which should govern it. The first or later preface is addressed to the Brothers R.:C.:, and implores them in the Name of the Holy Trinity to meet together and teach the True Light to the world, being that of Holy Scripture and of Nature, according to their secret meaning. The CONFESSIO had just furnished the German world with the birth-date of him whom the FAMA calls the “chief and original of our Fraternity,” but the text of the ECHO makes short work of a claim so modest by affirming that the first Rosicrucian of the Old Testament was Adam, while Simeon was the last. One is disposed to speculate whether the early Masonic *literati* who said practically the same thing of their own Brotherhood had taken a lead from the ECHO.

The antiquity of the Order being such, it might be supposed to have spread widely in the long course of the ages, but the recipients of its wisdom are described as few, owing to insufficiency of zeal in the quest of Divine Things. The analogy cited is the great audiences that heard the Christ of Nazareth and the three among all who were chosen to learn the deep mysteries of His teaching, namely, Peter, James and John. It was these also and only to whom it is said that “He shewed the same vision which God had granted to Elias and Moses,” meaning the Transfiguration. The Divine Wisdom being the antithesis of the wisdom of this world, it follows that the hidden *theosophia* can be revealed only to those who renounce the *sapientia mundana*, the world which cleaves thereto and the fleshly lusts thereof. It appears, for the rest, that Christ, who came not to destroy but to fulfil, maintained the old tradition of the Rosy Cross—otherwise, of the Ancient Mysteries—and in establishing a new College of Magic did not depart therefrom. The Laws of the Order,

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according to the Echo,¹ reflect apparently from this source, but they are more properly golden counsels and, of course, familiar in our mouths as the proverbial household words or the teachings of the Sermon on the Mount. To be faithful, modest and obedient; to love the neighbour and share our fortune with him; to respect the secret studies and keep silence regarding them: hereof is the yoke imposed on those who would follow in the footsteps of Christian Rosy Cross. We are far indeed from the FAMA and that anti-papal spirit which succeeded the Reformation in CONFESSIO FRATERNITATIS R.:C:.. Other rules of conduct impose the fear of God as the root and crown of wisdom; the will to discipline; piety, purity and holy horror of sin; prudence and equipoise; contempt of riches; realisation of this world's friendship as connoting enmity with God; disesteem of human wisdom and foresight; ardent desire for Divine Wisdom; and gratitude towards one's own master. In the following of this path it may be that a disciple will find in the inward and secret sense of the Word of God that there are Great Mysteries which are undreamed by those who cleave to the external meaning of Scripture, and that—God willing—those who seek for His light in all sincerity will indeed find the light, an illumination at once temporal and eternal for the desiring soul.

The Echo, for the rest, affirms three classes of Magic, of which only the first is lawful: it is called *Magia Cœlestis*, and this is *Divina Sapientia*. The second is *Magia Humana*, defined as Platonic doctrine, presumably the wisdom of man at its highest. The third is superstitious and diabolical, using conjurations and charms: it includes necromancy.

¹ The Echo was reprinted, or at least reissued, at Dantzic in 1616, again in 1620, and finally in 1656. The work is divided into twenty-one chapters, which treat of Divine Wisdom, its origin and source, the means by which it is attained and the fruit which comes therefrom.

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The Magic which is of heaven is Magic which comes from God and tends to union with Him. It gives true understanding concerning the sacred writings, with gifts of vision, revelation and working of miracles. The tract adds that those who are proficient in Magic of this denomination are few and far between, because infidelity advances with rapid strides, the teaching of Christ is neglected, religious devotion turns more and more to the outward side—as if to that letter which killeth—and in its activities to the acquisition of ecclesiastical possessions, understood as the goods of this world.

The ECHO is altogether an important official document, and I am disposed to believe that something lay behind the seeming fraud of its predated supplementary preface. I mean that there was something fermenting in the hiddenness at the end of the sixteenth century, of which Simon Studion was a mouthpiece and that it was growing up into manifestation between 1604 and 1614.

(3) The year which produced the ECHO saw also the publication of a certain OPEN LETTER under the name of Julianus de Campis. It defended the Order against accusations abroad in the world, but they were those of ecclesiastical censure rather than of Libavius. The representatives of German theology were informed that the Order was beyond their province because it was a group of theosophists and not of *theologi*. It was the repository, moreover, of a secret art, in comparison with which the praise or blame of the world could count for nothing. The tract was addressed to all who had heard, by report or otherwise, of the new Brotherhood and admonished them not to be influenced when judgments were delivered by the ignorant. The writer testified (1) that he was himself a member of the Order; (2) that he had met only with three other members in all his travels; and (3) that presumably they were the sum total of those then on earth who were

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worthy to possess its mysteries. It followed that many compete for the pearl of great price, but those are few who gain it. It followed also that there could not be said to be any definitely incorporated society. The position of Julianus de Campis might have been enviable for those who could tolerate his claim, but on our part we need observe only that his open letter stultifies FAMA and CONFESSIO still more than the ECHO. Where now is the House of the Holy Spirit, and where even are those who put forward the first manifestoes, that the *literati* and others of Europe might judge thereon? It is answered only that the incorporation of the Order and its COLLEGIUM will come to pass in the future. Notwithstanding these difficulties Julianus found favour with two other claimants to initiation whom we shall meet shortly. He is cited by Theophilus Schweighardt and quoted by the author of FRATER CRUCIS ROSATÆ.¹

(4) As a rejoinder to various slanders, not otherwise specified, Theophilus Schweighardt of Constance, who has been identified as Daniel Mögling, produced under date of June 1, 1617, a tract entitled PANDORA SEXTÆ ÆTATIS,² otherwise SPECULUM GRATIÆ, which claimed to communicate the whole art and science of the Brotherhood established by Christian Rosencreutz, to trace its development and to shew that it could be utilised without endangering health of body or soul. There is further ascribed to Schweighardt

¹ Mr. F. N. Pryce has drawn my attention to a CHRISIS AD LECTOREM, signed by Julianus de Campis and placed between the dedication and preface in TETRAS CHYMIATRICA, by Arnold Kerner, published at Erfurt in 1618. It is a violent attack on Andreæ, under the name of Menippus, because he had published a tract so entitled, as we have seen, in that year. *Ad Orcum, ad Orcum, Menippe, cum tuis comitibus* is an exclamation which strikes the keynote. There are also references to the FAMA. The plausible explanation is that Julianus attacked Andreæ because he was an enemy of the Order, and I must suppose that this is how it stands.

² PANDORA SEXTÆ ÆTATIS, sive SPECULUM GRATIÆ, *das ist, die Ganze Kunst und Wissenschaft der von Gott hoch erleuchteten Fraternitet CHRISTIANI ROSENKREUTZ . . . Durch THEOPHILUM SCHWEIGHARDT. 1617, sine loco.*

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a DESCRIPTIO FRATERNITATIS R.:C.:., anno 1618, according to Kloss. His name is connected also on the same authority with another work of 1618 entitled SPECULUM SOPHICUM RHODOSTAURATICUM,¹ dedicated to all those who, being eager for true wisdom, await further information on the Brotherhood of Christian Rosencreutz. The author describes himself as *Dei gratia tertriunius catholicæ Promotor indignus*—i.e. *Promotor Ordinis*. His discourse concerns the College of the Order and its axioms, understood as an extension of knowledge.² It is addressed to the “imbecile” followers of Zoilus, as accusing critics, but for their everlasting shame and scorn. We hear also that aspirants sought instruction concerning the Order among booksellers and engravers. I have dealt already with the last publication of Schweighardt when, in his alleged official capacity, he cited F. G. Menapius before the Council of the Order.³

¹ The title continues : *Das ist, Weitläuffige Entdeckung dess Collegii und Axiomatum von der sondern erleuchten Fraternitatis CHRISTIANI ROSENKREUTZ . . . 1618.*

² I should add here that “an unnamed but notable Companion of the Fraternity” published at Frankfurt in 1617 a “fundamental relation” of the designs and objects of the Order : GRÜNDLICHER BERICHT von dem Vorhaben, Gelegenheit und Inhalt der Löblichen Bruderschaft des R.:C.:. His initials were E. D. F., O.:C.:R.:Sen. It contains a parable concerning the Mountain of the Wise, to which I shall recur subsequently.

³ The author of the SPECULUM would seem to have regarded the IMITATIO CHRISTI, and especially its first chapter, as the chief key to the Rosy Cross. Those who conformed their life exactly thereto would be visited by a Brother, bearing the *Parergon* of the Order. It explained that the *Ergon* is purification of spirit, glorification of God on earth. It is the work of all true Christians as well as of the Brotherhood. The *Ergon* is otherwise the right eye of the soul, by which it looks to the eternal ; the left eye looks towards time, and this is the *Parergon*—the criterion of things good and evil for the life of the body. The College of the Holy Spirit, according to Schweighardt, is not less marvellous than the Castle described by Menapius. It is suspended in the air wheresoever God wills, for it is He Who directs it. It is mobile and immobile, stable and unstable, goes on wheels but also on wings. The Brethren have the gift of ubiquity and are nearer to the seeker than he thinks. The PANDORA speaks of Virgin Wisdom and her garden, which must be traversed to attain the end of the great research.

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(5) The most important and problematical of all the apologists is he whose acquaintance we have made under the pseudonym of Irenæus Agnostus, and we have seen that he wrote many pamphlets in reply to MUNDUS and ISAIAH SUB CRUCE. They do not, however, exhaust his contributions to the Order subject. It is possible that we meet with him for the first time as J. Irenæus, that "disciple of Divine Wisdom," who addressed—as we have seen—a letter to the Order on December 3, 1615, and it appeared at Frankfurt some time in the following year.¹ He has been accredited, but by mere affirmation only, with the authorship of some "philosophical revelations"² communicated to the Brotherhood in 1619. The discourse in question actually appeared under the name of Rhodophilus Staurophorus, August, 1618, but this designation is pseudonymous like that of Irenæus and therefore affords no light. Under date of March 16, 1619, he would seem to have issued FRATER NON FRATER,³ exhorting the Rosicrucian *adepti* to be on their strict guard against pretended Brethren and false prophets, who are going up and down in the world wearing the mask of the Society. There had been warnings of this kind previously, as for example the ANWEISUNG⁴ of 1616, published at Frankfurt, which "indication" pointed a straight way to the Brotherhood of the R.:C.: and included an instruction to those postulants of the Order who had antecedently entreated it to beware of false

¹ *Ad Venerandos, Doctissimos et Illuminatissimos Viros Dom Fratres Sanctæ Roseæ Crucis* EPISTOLA J. ΕΙΡΗΝΑΙΟΥ, Divini Sophiæ Alumni. 1616.

² RAPTUS PHILOSOPHICUS, *das ist, Philosophische Offenbarungen, etc.* 1619, *sine loco*. The author narrates a vision in which a virgin presented him a book called AZOTH, signed with the letters F. R. and treating of Magic, Hermetic Medicine, Philosophy and Mathematics.

³ FRATER NON FRATER, *das ist, eine Hochnothdürflige Vermanung an die Gottselige, fromme Discipul der gebenedeyten Societet des R.:C.:, dass sie sich für den falchen Brüdern und Propheten fleissig vorsehen, etc.* 1619, *s.l.*

⁴ ANWEISUNG DES RECHTEN WEGS ZU DER FRATERNITET DES R.:C.:, *etc.* 1616.

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brethren. But it must be added that Irenæus pretended to furnish the particular marks and signs by which true members might be distinguished indubitably from such persons.¹

A tract entitled *CLYPEUM VERITATIS*, otherwise *THE SHIELD OF TRUTH*, which appeared early in 1618, is a typical deliberation on the *pro et contra* side, and I am taking it out of due order as it connects with the next tract. It claims (1) to deal with everything which "hereunto has been set forth openly, either for or against the Most Honourable and Blessed Brotherhood of the Rosy Cross," and (2) to exhibit once and for all that which zealous disciples may expect confidently therefrom. The author in this case also was Irenæus Agnostus, who subscribes himself (1) as writing from Tunis on February 21 of the year mentioned, (2) by special command of the glorious Brotherhood, he being (3) its "unworthy notary" throughout Germany. It affirms (1) that our highest good and way to the blessed life lies in the knowledge of God; (2) that the man who is devoted to the word of God is ever proceeding further in the quest of wisdom; and (3) that learning must be maintained for the propagation of celestial doctrine. In some manner which must have been conclusive to the writer himself these considerations lead up to the Christian and theological reflections of "our Society," which testifies its approval of what Michael Maier delivered from a solid foundation and "published in our defence," referring apparently to his enumeration

¹ The signs were: (1) unity of doctrine; (2) modesty of garb; (3) taciturnity, beneficence, humility, chastity; (4) power to cure leprosy, gout, epilepsy and cancer. But Irenæus adds fabulous things, viz. the possession of two instruments called respectively *Cosmolothrentes* and *Astronikita*. By the first any building could be destroyed, and the second enabled the user to see the stars through clouds. Other warrants were the gifts of interpreting dreams and discerning things to come. Finally, the Brethren know everything contained in books, yet they appear of small consequence outwardly.

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of other Colleges of Wisdom in past ages. As regards the teaching of the Order it has been inherited through a valid and unbroken succession; it is the custodian of things hitherto regarded as lost; its vocation is to bring errant wanderers to the light of virtuous and true knowledge; it has never designed that all men should accept its teaching "before the end of the world," but those alone who from the beginning have been called thereto by God. As the foolish old Masonic *literati* declared that their Speculative Art began in the Garden of Eden, so is it said—like the ECHO—that the succession of the Rosy Cross goes back to "our first father Adam," descending from him to "our still surviving president, Hugo Alverda."

The intermediate custodians of the Mysteries were Seth, Enoch, and Noah, with other familiar names according to the normal transmission of the Secret Tradition in Israel, so forward to Christian times, the succession in which I will give at length as follows: Philo, Rabbi ben Thema, Schmucl Jarchinas, R. Asse Rabbena, Marcus Eremitas, Dado Episcopus Rotamagensis, Beda, Walafriid, Archbishop Turpin, Moses bar Kephias, Almansor, Peter Damian, Hugo de Saint Victor, Rabbi M. Maimon, Abraham aben Ezra, R. Moses Kimchi, Jacobus de Voragine, Alanus, R. Moses, Aben Tafon, R. Mordechais, and Hieronymus à Sancta Fide. Finally, the Lord illuminated Hugo Alverda, "our excellent Chief, to commission his brethren into the whole world," for the annunciation of this "godly and wholesome philosophy."

The genealogy being such—indiscriminately among Jews and Christians—it will be understood that the Hidden Temple had not only its treasures of oral tradition but lost and unknown books, probably beyond computation. A few are promised categorically "at the expiration of a brief time," among which I need mention only those of King Solomon and the magical works of Apollonius

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of Tyana. In the presence of such an equipment the Order can afford to be merry, and is so after a German manner, when "inconsiderate and unskilled people" deny that it can add to the general sum of knowledge, more especially seeing that its members "can speak and write not only all languages but also all dialects." As regards complaints respecting the silence of the Order, the pamphlet appeals to its notorious cures of diseases "without reward," and to the counsels on matters of government which it has addressed to those who rule. We hear no longer about false books on alchemy and lists which are going to be published for the protection of sincere students, but much on the age and importance of the metallic art, with hints as to all that could be unfolded by those who write, were they called so to do. There is also a synopsis of the virtues possessed by "our artificial gold." In fine it is testified that the legality or otherwise of "our College" does not tolerate debate, the reason given being curious: "For we have had and may have still in our Fraternity, Popes, Cardinals, Emperors, Kings, Bishops, Abbots, Prelates, Earls and Lords"—a notable list truly, having regard to the Reformation rant of CONFESSIO FRATERNITATIS.

In the year following, 1619, the same "unworthy German notary" issued FONS GRATIÆ, the FOUNTAIN OF GRACE, being a brief declaration concerning the precise time when those who were "accepted as Brethren of the Holy and Blessed Brotherhood of the Rosy Cross" should make a beginning in respect of their "redemption and perfection," or in simpler words, when Postulants might look for reception. It sounds like a clear issue and was written by "special command of the aforesaid high Society." The colophon, however, quotes—perhaps advisedly—the familiar text: "Blessed are those who have not seen and have believed." It calls upon those "humble Brethren who are enrolled in our Society" to

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praise the Lord. Yet a year hence and they shall reach their plenary salvation. The document is "given at Aleppo" on November 29, 1618, and the great day of election is that date precisely in the following year. Then, as it is certified, there will be sent to those who tarry "one of our Society, *videlicet*, Elman Zarta, who will assemble you and bring you to our dwelling, with very great triumph and rejoicing, from this vale of woe." Whatsoever is said by this ambassador on "our behalf" shall be fulfilled truly, and that with faithful diligence. Readers are referred for the rest to Maier's *THEMIS AUREA*, "wherein he made manifest that we belong in unbroken succession to the medical faculty."¹ In fine the Selected Brethren and Sons of Wise Humility must understand that they are coming into a still Sabbath and the narrow way to eternity.

So far as any records are concerned, it does not appear that the "humble Brethren," or Postulants at the gate of the Temple, received the promised visit or entered within the precincts; but as regards the alleged envoy it may be mentioned that a tract or manifesto entitled *FORTALITIUM SCIENTIÆ*,² published in 1617, was signed by (1) Hugo de Alverda the Phrisian, in the 576th year of his age; (2) François de Bry, the Frenchman, in his 495th year; and Elman Zarta, or Zatta, the Arab, at the age of 463.³ The *FORTALITIUM* was written under the pseudonym of Rhodophilus Staurophorus, an alleged alternate, as we have seen, to that of Irenæus.

¹ Irenæus affirms elsewhere that while the Rosicrucian habitation is normally invisible, the compassion of the Order has caused it to be seen frequently by the poor and sick.

² The *FORTALITIUM* affirmed that the glorious and enlightened Fraternity have proffered the unerring art of all arts to worthy and virtuous persons who study the sum of wisdom.

³ The signatures attached to *FORTALITIUM* excited the ridicule of Mundus in *GREASE FOR THE FALL*, and it may be noted as a curious point that he refers the tract itself to the authorship of "Rosencreutz."

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On April 3, 1619, Irenæus Agnostus put forward an "indispensable advertisement to Novices,"¹ exhorting them to persevere even to the end (1) in faith towards God, (2) the love of others, (3) patience, and (4) in their trust of the Order and its goodness. On August 16 he produced a RULE OF LIFE² for those who had not yet been incorporated by the Order, notwithstanding their earnest desire for this privilege. The next and last item which stands to the credit of Irenæus in this connection—rightly or wrongly—is dated August 25 and is called EPITIMIA FRATERNITATIS R.:C.:.,³ being a final revelation, discovery and *apologia* in respect of the Most Enlightened Order of the R.:C.:., and of its sincere and truthful Confession. It claimed to be written, printed and published by the ordinance of the Society itself. So far as we have proceeded, and whether writing, so to speak, at his own instance or officially in reply to hostile critics, we are acquainted with Irenæus only as a fervent champion of the Order, in and out of season. He has seemed sometimes an admirer from a certain distance and sometimes speaking from within. On the present occasion he is vested with official authority, but the unaccountable fact emerges that EPITIMIA is against the Rosicrucian claims and unfriendly to the persons of the Brethren. He informs his peers and co-heirs, otherwise, "my Brethren of the R.:C.:.," that he knows not how to regard them or what manner of men they are. They have produced so far in their writings only familiar things and things full of contradictions. On the supposition, however, that they are the keepers of a real knowledge which might redound to

¹ THESAURUS FIDEI, *das ist, ein nothwendiger Bericht und Verwarnung an die Novitios, etc.* 1619, s.l.

² REGULA VITÆ, *das ist, eine Heylsame, Nützliche und Notwendige Erinnerung, etc.* 1619, s.l.

³ EPITIMIA FRATERNITATIS R.:C.:., *das ist, Endliche Offenbarung, oder Entdeckung und Verthäydigung dess hochl. Ordens dess R.:C.:., etc.* 1619, s.l.

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the benefit of mankind, they should come forth into the open day and communicate it in public teaching, not in anonymous pamphlets. Then, warming as he proceeds, there are the following more serious affirmations: (1) That the Brethren are mere magicians, making false claims on power; (2) That their wisdom is hollow pretence; (3) That he has visited many lands and has heard nothing concerning them; (4) That in reality the Order was founded by the Jesuits as part of their secret warfare against the religion of reform. It follows (1) that its members, as he says indeed categorically, are ignorant persons and that when he terms them most enlightened in his title he himself has lied; (2) that he has not published his pamphlet by their command; and (3) that if he has failed to meet with them in his travels or even gain tidings concerning them, he cannot belong to them as he claims.

One would think that in the sense and reason of things, even at that bewrayed period, it was impossible, without preface or explanation, to take up suddenly a new position like this. It must be remembered that the period elapsing between the unconditional defence of *REGULA VITÆ* and the radical hostility of *EPITIMIA* is the space between August 16 and August 25 of the same year. There is neither situation to save nor axe to grind so far as I am concerned, but as a matter of logic and likelihood my inference is that Irenæus Agnostus did not write *EPITIMIA*, the fact notwithstanding that this pseudonym appears on its title-page.¹ It is more likely to have been the work of Menapius, to whom also it has been attributed, and in this connection

¹ There is, of course, a strong possibility that some Rosicrucian texts were like some texts of alchemy, namely, speculations of unprincipled booksellers, produced to their order for the exploitation of a public demand. And yet if *EPITIMIA* was ascribed falsely, why did not Irenæus repudiate it in yet one other pamphlet? The problem baffles ingenuity.

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it may be noted that at the end of LIBER T, or bound up therewith in that copy which came into the hands of Kloss, there is a missive or SENDSCHREIBEN of Menapius in which he pretends that the author of FAMA ET CONFESSIO and also Irenæus Agnostus had foisted a hoax on the public.¹ It is added that a certain J. Procopius bore similar testimony in the same place, but I have not met with him among the numerous *interlocutores* of the long debate.

It remains to say that according to Sédir the identity of Irenæus has never transpired, though he is able to tell us (1) that he was Chancellor of Westphalia; (2) that he was the best Catholic theologian of his time; (3) that he debated *incognito* at Frankfurt with Jean de Martoff and others, presumably Lutherans; (4) that he conferred with Henry IV of France in 1606 "on the best manner of terminating the war"; and (5) that he discharged public functions at Lubeck, Hamburg, Luneville and elsewhere. On the other hand, Kloss says, but I know not on what authority, that Irenæus was Gotthardus Arthusius of Dantzic, joint rector of the Gymnasium at Frankfurt-on-the-Main, in which case we have met with him already as a Candidate for admission into the Rosicrucian Order so early as 1614. There is nothing attaching to the question of

¹ He claimed also that he was perfectly well acquainted with the author of the FAMA and knew better than anyone what to think on the reality of the R.:C.:. The letter cited by Kloss is by Gometz Menapius, supposed to be a variant pseudonym of F. G. M. We may compare SPHYNX ROSACEA, Frankfurt, 1618, which—according to Kloss—was written by C. Nigrinus, a theologian and friend of the Muses. It claims to be an "inoffensive hypothesis" concerning the origin of the "illustrious Order" as well as of the FAMA and CONFESSIO. As regards the legend of Christian Rosy Cross and the Brethren whom he incorporated, the author had "certain originals" in his mind. It states further that C.:R.:C.: was an adventurer known as Andreas von Carolstadt. Various names are assigned to the other seven originals, one of whom was Zwinglius. This tract has been attributed also to Florentinus de Valentia, with whom I have dealt as an early official apologist. Nigrinus has been mentioned in a previous note concerning the alleged Calvinism of the Order.

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identity for any purpose of my own, but it may serve to introduce a further point, on which also opinion is divided. According to Böhle and others, Irenæus was a hostile satirist who posed as champion of the Order with his "tongue in his cheek," in which case it might be presumed that he varied the farce by subsequently turning against it. Nicolai takes the opposite view, regarding him as a serious defender and expositor; but the German bookseller of the *Illuminati* period was probably unacquainted with EPITIMIA, while he mistook FONS GRATIÆ for a work of Robert Fludd. This notwithstanding, I conclude that Nicolai was probably in the right: it is quite impossible to read CLYPEUM VERITATIS or FONS GRATIÆ, not to speak of other texts, and suppose that they were the work of a concealed enemy or of a *farceur* producing dull hoaxes by the score for the confusion of German occult minds. The notion is really a derivative of the Böhle and Johann Georg Walch hypothesis, which postulates Andreae and thirty so-called theosophists conspiring together—as we have seen—to fill the press with lies. My opinion of German theosophy in the first decades of the seventeenth century is my opinion of the Lutheran strife of sects, but it will be remembered that I have rejected this unworthy view. Its second derivative proposes, for the ease of the creaking hypothesis, to identify apparently independent Rosicrucian apologists, as Irenæus and Schweighardt, but no evidence is produced. In its absence I conclude on grounds of simplicity that the Order had apologists and critics, who stand as such at their value in the usual way, and that it must be left an open question whether those on the affirmative side and Menapius on the side of denial, who claimed to be members, told the truth or not. There is no means of knowing. On the assumption of their good faith it must be said that the Rosy Cross of 1614–20 could have been hardly in a position to communicate

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anything that justified its claims, if the records of apologists and defendants offer—as I think they do—some criterion for judgment.

The year 1620 saw two further publications, a note on which may close the present chapter. The first is *SPECULUM AMBITIONIS*¹ by Johann Hintnem, described as *HISTORICUS TREFERENSIS*. It indicates that onward from the world's beginning the Devil has made use of ambition to engender idolatry, heresy, factions, sects, but especially to spread new Orders, an example of which is the new Fraternity R.:C:... The charge against this is a further ringing of changes on the vexed question of religion: its principles are contrary to those of Luther, though it has adopted his seal, and for this reason no one should join it. The circulation of apocryphal manuscripts is also laid at its door, while generally as regards its claims, and notwithstanding its proud titles, the Order is reminded that the seven wonders of the world, the glories of Greece and Rome, and all that is serviceable to life, owed nothing to the Rosy Cross. The second tract is perhaps most curious of all, for it is entitled the *WORKSHOP OF THE SISTERS OF THE ROSY CROSS*,² containing a discovery of its nature and what can be found for religion and science therein. It claims to be printed at Parthenopolis and to be written by a Franco-German Famagusta. It may have been about as serious at its period as Leo Taxil's *Y-A-T-IL DES FEMMES DANS LA FRANCAÏONNERIE*, and yet the suggestion is notable, for we shall come later on to consider the important question of Woman and the Rosy Cross.

If there is one thing which can be said to emerge clearly from all the chaos of debate, it is that J. V. Andreae knew

¹ *SPECULUM AMBITIONIS, das ist, Spiegel des Ehrgeitzes . . . Durch JOH. HINTNEM TREFURENSEM HISTORICUM. 1620, sine loco.*

² *FRAWEN-ZIMMER DER SCHWESTERN DES ROSINFARBEN (sic) CREUTZES . . . Durch FAMAUGUSTAM FRANCO-ALEMANNICAM. 1620.*

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what he was saying when he spoke in MYTHOLOGIA CHRISTIANA of "a complete change of actors." Whatsoever personalities were veiled by FAMA and CONFESSIO they are represented no longer in the subsequent memorials which claim to speak officially. I do not believe that the two original manifestoes were the work of one person, but I think that they belong to each other. The third, or NUPTIÆ CHYMICÆ, represents the intervention of Andreaë, but it stands outside the general controversial region. The ECHO FRATERNITATIS manifests a new spirit and a new claim on the past, but it is not otherwise militantly at issue with the set of notions represented by the original sources. These are stultified, as I have said, by Julianus de Campis, and they might have been withdrawn from circulation when the procession of apologists began to fill the stage. As to what was transpiring in secret it is impossible to have any but the most tentative hypothesis and every speculation is likely to be out of court. The "change of actors" may signify groups which had agreed independently to adopt the style and title of Rosicrucians for their several purposes, whatever they happened to be, and then a time came when their representatives fell foul of each other. Meanwhile it is colourably possible that the old group went on but was found on the stage no longer, or in other words that they gave no sign in pamphlets.

CHAPTER X

ENGLISH ROSICRUCIANISM

THE Kentish village of Bearsted¹ lies at a distance of almost three miles eastward from the county town of Maidstone, just off the main road in a peaceful, pleasant vale, ringed by hills in the distance. It is a sweet and scented place, green with a hundred gardens of hops, an illustration of perfect retirement, but marked otherwise by no special individuality. The church above the village, on the descent from the main road, belongs to several periods, having even Norman vestiges, and is fair to look at, above all on the ivied side. It is dedicated to the Holy Cross, the later architectural style being mainly perpendicular—for example, the picturesque tower and the eastern window. There is an aisle on the north and a chantry of the fourteenth century. On the southern side of the chancel a minute organ has been placed within comparatively recent times. The stained glass window of the chancel depicts somewhat vividly the Descent from the Cross, and there are panelled figures, on the walls, of apostles and holy women. On the floors and walls of the aisle are many memorials of the Cage family, numbers of whom are interred beneath their tablets. With these I have no concern; but on the eastern wall of the aisle there is an elaborate commemoration which he of whom I must speak—a most illustrious “philosopher by fire”—erected

¹ Otherwise Bearstead and Bersted.

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to the memory of his mother.¹ Besides the armorial bearings at the top of this tablet there is a curious winged skull, the wings being painted blue, while the skull is an earth-brown. Some interest attaches to the memorial, more especially because the inscription happens to have been the work of the son. Far more important, however, is a cross on the floor of the chancel hard by the altar-steps and bearing the following legend :

**In Jesu qui mihi omnia
in vita morte resurgam.**

Under this stone resteth the body of Robert Fludd, Doctor of Physicke, who changed this transitory life for an immortall the viii day of September A^o Dⁿⁱ MDCXXXIII, being LXIII years of age: whose Monument is erected in this chancel according to the forme by him prescribed.

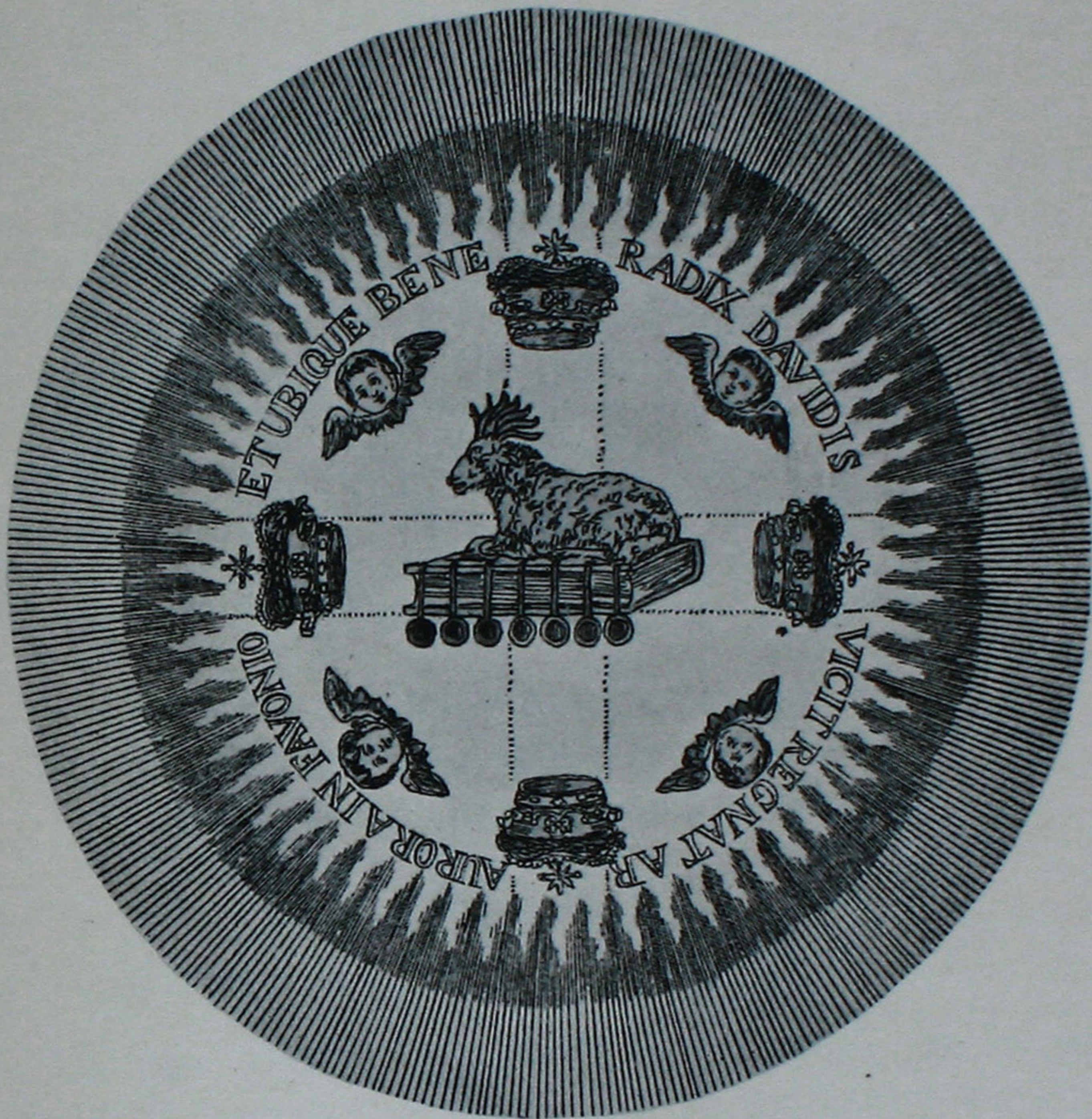
¹ The inscription is as follows :—

Mors ei quae bene vixit Lucrum.

Elizabeth Andros being of the Ancient Familie of the Andros of Tavnton in Somerset Shire was ye first wif unto Sir Thos Fludd of Millgate Knight: By whom he had divers sonns and daughters whose names are expressed on his Monument. What her matchless Industrie in Housewifry was, and how amply she expressed herself in the entertainment of her friends and in what laudable manner her hospitality was extended towards ye poore we need not to expresse in writing, seeing that ye essentiall characters thereof are engraven even to this very day in the hearts of such as are yet living who were convergant with her in her lif time: she changed this mortal life for an immortal the 25th day of January, 1591.

“Accept, O blessed soul, as sacrifice,
A filial signal of obedience,
And let this marble memorie suffice,
Altho’ but in a part of recompense,
To manifest the loyal duty of your sonne,
Before his toilsome pilgrimage of life be done.”

The son erected also a monument to the memory of his father, Sir Thomas Fludd, but the exceedingly long inscription is very much defaced.



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