

entering minutely into their history, it is sufficient for the overthrow of such an hypothesis to cite the following principles common to both the Essenes and the Therapeutæ. First, they rejected as morally unlawful all distinction of ranks in civil society. Secondly, they made no mystery of their doctrines. Thirdly, they admitted to their communion persons of either sex. Fourthly, though not peremptorily enjoining celibacy, they held it to be a more holy state than that of marriage. Fifthly, they disallowed of oaths. Sixthly, they had nothing symbolic in their worship or ritual. If it should be objected that the Freemasons talk much of the rebuilding of Solomon's Temple, and refer some of their legends to this speculation,—I answer that the Essenes and Therapeutæ either were Christians, or continued Jews until by little and little their sects expired. Now to the Christians the rebuilding of the Temple must have been an object of perfect indifference; and to the Jews it must have been an important object in the literal sense. But with the Freemasons it is a mere figure under which is represented the secret purpose of the society; why this image was selected will be satisfactorily accounted for further on.

6. The ARABS, who step forth upon the stage of history in the seventh century after Christ, have as little concern with the origin of these orders. They were originally a nomadic people that rapidly became a conquering nation not less from the weakness of their neighbours than their own courage and religious fanaticism. They advanced not less rapidly in their intellectual conquests; and these they owed chiefly to their Grecian masters, who had themselves at that time greatly degenerated from the refinement of their ancestors. The sciences in which the Arabs made original discoveries, and in which, next after the Greeks,

they have been the instructors of the moderns, were Mathematics, Astronomy, Astrology, Medicine, Materia Medica, and Chemistry. Now it is very possible that from the Arabs may have originally proceeded the conceit of physical mysteries without aid of magic, such as the art of gold-making, the invention of a panacea, the philosopher's stone, and other chimeras of alchemy which afterwards haunted the heads of the Rosicrucians and the elder Freemasons. But of Cabbalism and Theosophy, which occupied both sects in their early period, the Arabs as Mahometans could know nothing. And, if those sects had been derived from an Arabian stock, how comes it that at this day in most parts of Europe (and until lately everywhere) a Mahometan candidate would be rejected by both of them? And how comes it that in no Mahometan country at this time are there any remains of either?

In general, then, I affirm as a fact established upon historical research that, before the beginning of the seventeenth century, no traces are to be met with of the Rosicrucian or Masonic orders. And I challenge any antiquarian to contradict me. Of course I do not speak of individual and insulated Adepts, Cabbalists, Theosophists, etc., who doubtless existed much earlier. Nay, I do not deny that in elder writings mention is made of the *rose* and the *cross* as symbols of Alchemy and Cabbalism. Indeed, it is notorious that in the sixteenth century Martin Luther used both symbols on his seal; and many Protestant divines have imitated him in this. Semler, it is true, has brought together a great body of data from which he deduces the conclusion that the Rosicrucians were of very high antiquity.* But all of them prove nothing more than

* See Solomon Semler's Impartial Collections for the history of the Rosicrucians. In Four Parts, 8vo. Leipzig: 1786-8.

what I willingly concede: Alchemists, Cabbalists, and dealers in the Black Art, there were unquestionably before the seventeenth century; but not Rosicrucians and Freemasons connected into a secret society and distinguished by those characteristics which I have assigned in the first chapter.

One fact has been alleged from Ecclesiastical History as pointing to the order of Rosicrucians. In 1586 the *Militia crucifera evangelica* assembled at Lunenburg: the persons composing this body have been represented as Rosicrucians; but in fact they were nothing more than a Protestant sect heated by apocalyptic dreams; and the object of the assemblage appears to have been exclusively connected with religion. Our chief knowledge of it is derived from the work of Simon Studion, a mystic and Theosophist, entitled *Naometria*, and written about the year 1604. The author was born at Urach, a little town of Wirtemberg; in 1565 he received the degree of Master of Arts at Tübingen; and soon after settled at Marbach, not far from Louisberg, in the capacity of teacher. His labours in Alchemy brought him into great embarrassment; and his heretical novelties into all kinds of trouble. His *Naometria*,* which is a tissue of dreams and allegories relating to the cardinal events of the world and to the mysteries of Scripture, as well as of external nature from its

* The full title of this unprinted and curious book is this: "NAOMETRIA, seu nuda et prima libri, intus et foris scripti, per clavem Davidis et calamum (virgæ similem) apertio; in quo non tantum ad cognoscenda tam S. Scripturæ totius, quam naturæ quoque universæ, mysteria, brevis fit introductio—verum etiam Prognosticus (stellæ illius matutinæ, Anno Domini 1572, conspectæ ductu) demonstratur Adventus ille Christi ante diem novissimum secundus per quem homine peccati (Papâ) cum filio suo perditionis (Mahometo) divinitus devastato, ipse ecclesiam suam et principatus mundi

creation to its impending destruction, contains a great deal of mysticism and prophecy about the rose and the cross. But the whole has a religious meaning; and the *fundus* of his ideas and his imagery is manifestly the Apocalypse of St. John. Nor is there any passage or phrase in his work upon which an argument can be built for connecting him with the Rosicrucians which would not equally apply to Philo the Alexandrian, to John Picus of Mirandula, to Reuchlin, to George of Venice, to Francis Patrick, and to all other Cabbalists, Theosophists, Magicians, and Alchemists.

Of the alleged connection between the Templars and the Rosicrucians, or more properly with the Freemasons,—which connection, if established, would undoubtedly assign a much earlier date to the origin of both orders,—I shall have occasion to speak in another part of my inquiry.

restaurabit, ut in iis posthac sit cum ovili pastor unus. In *crucifera militæ Evangelicæ* gratiam. Authore-Simone Studione inter Scopiones. Anno 1604." An anonymous writer on the Rosicrucians in the Wirtemberg Magazine (No. 3, p. 523) and the learned Von Murr in his treatise upon the true origin of the Rosicrucians and Freemasons, printed at Salzbach in the year 1803, have confounded the word *Naometria* (*Ναομετρία*) temple-measuring, with *Neometria* (*Νεομετρία*) *New art of measuring*, as though Studion had written a new geometry. By the Temple, inner and outer, Studion means the Holy Scriptures and Nature—the liber intus et foris scriptus, of which St. John says in the Revelations—"I saw on the right of him who sat on the throne a book written within and without, and guarded with seven seals," etc.



CHAPTER III.

OF THE CIRCUMSTANCES WHICH GAVE THE FIRST OCCASION TO THE RISE OF THE ROSICRUCIAN ORDER, AND OF THE EARLIEST AUTHENTIC RECORDS OF HISTORY WHICH RELATE TO IT.

TOWARDS the end of the sixteenth century,—Cabbalism, Theosophy, and Alchemy had overspread the whole of Western Europe, and especially of Germany. To this mania, which infected all classes—high and low, learned and unlearned—no writer had contributed so much as Theophrastus Paracelsus. How general was the diffusion, and how great the influence of the writings of this extraordinary man (for such, amidst all his follies, he must ever be accounted in the annals of the human mind), may be seen in the life of Jacob Behmen. Of the many Cabbalistic conceits drawn from the Prophetic books of the Old Testament, and still more from the Revelations, one of the principal and most interesting was this—that in the seventeenth century a great and general reformation was believed to be impending over the human race, as a necessary forerunner to the day of judgment. What connects this very general belief with the present inquiry is the circumstance of Paracelsus having represented the comet which appeared in 1572 as the sign and harbinger of the approaching revolution, and thus fixed upon it the expectation and desire of a world of fanatics. Another prophecy of Paracelsus, which created an equal interest, was, that soon after the decease of the Emperor Rudolph, there would be found three

treasures that had never been revealed before that time. Now in the year 1610, or thereabouts, there were published simultaneously three books, the substance of which it is important in this place to examine, because these books, in a very strange way, led to the foundation of the Rosicrucian order as a distinct society.

The first is so far worthy of notice as it was connected with the two others, and furnished something like an introduction to them. It is entitled *Universal Reformation of the whole wide world*, and is a tale not without some wit and humour. The Seven Wise Men of Greece, together with M. Cato and Seneca, and a secretary named Mazzonius, are summoned to Delphi by Apollo at the desire of the Emperor Justinian, and there deliberate on the best mode of redressing human misery. All sorts of strange schemes are proposed. Thales advised to cut a hole in every man's breast and place a little window in it; by which means it would become possible to look into the heart, to detect hypocrisy and vice, and thus to extinguish it. Solon proposes an equal partition of all possessions and wealth. Chilo's opinion is—that the readiest way to the end in view would be to banish out of the world the two infamous and rascally metals, gold and silver. Kleobulus steps forward as the apologist of gold and silver, but thinks that iron ought to be prohibited, because in that case no more wars could be carried on amongst men. Pittacus insists upon more rigorous laws, which should make virtue and merit the sole passports to honour; to which, however, Periander objects that there had never been any scarcity of such laws, nor of princes to execute them, but scarcity enough of subjects conformable to good laws. The conceit of Bias is, that rations should be kept apart from each other, and each confined to its own home; and, for this purpose, that all

bridges should be demolished, mountains rendered insurmountable, and navigation totally forbidden. Cato, who seems to be the wisest of the party, wishes that God in his mercy would be pleased to wash away all women from the earth by a new deluge, and at the same time to introduce some new arrangement for the continuation of the excellent male sex without female help.* Upon this pleasing and sensible proposal the whole company manifest the greatest displeasure, and deem it so abominable that they unanimously prostrate themselves on the ground and devoutly pray to God "that He would graciously vouchsafe to preserve the lovely race of women" (what absurdity!) "and to save the world from a second deluge." At length, after a long debate, the counsel of Seneca prevails; which counsel is this—That out of all ranks a society should be composed having for its object the general welfare of mankind, and pursuing it in secret. This counsel is adopted: though without much hope on the part of the deputation, on account of the desperate condition of "the Age," who appears before them in person, and describes his own wretched state of health.

The second work gives an account of such a society as already established: this is the celebrated work entitled *Fama Fraternitatis of the meritorious order of the Rosy Cross, addressed to the learned in general, and the Governors*

* In which wish he seems to have anticipated the Miltonic Adam —

"O why did God,
Creator wise, that peopled highest Heaven
With spirits masculine, create at last
This novelty on earth, this fair defect
Of nature, and not fill the world at once
With Men, as Angels, without feminine;
Or find some other way to generate
Mankind."

—P. L., Book X.

of Europe; and here we are presented with the following narrative:—Christian Rosycross, of noble descent, having upon his travels into the East and into Africa learned great mysteries from Arabians, Chaldeans, etc., upon his return to Germany established, in some place not mentioned, a secret society composed at first of four—afterwards of eight—members, who dwelt together in a building called the House of the Holy Ghost, erected by him: to these persons, under a vow of fidelity and secrecy, he communicated his mysteries. After they had been instructed, the society dispersed agreeably to their destination, with the exception of two members, who remained alternately with the founder. The rules of the order were these:—"The members were to cure the sick without fee or reward. No member to wear a peculiar habit, but to dress after the fashion of the country. On a certain day in every year all the members to assemble in the House of the Holy Ghost, or to account for their absence. Every member to appoint some person with the proper qualifications to succeed him at his own decease. The word *Rosy-Cross* to be their seal, watchword, and characteristic mark. The association to be kept unrevealed for a hundred years." Christian Rosycross died at the age of 106 years. His death was known to the society, but not his grave; for it was a maxim of the first Rosicrucians to conceal their burial-places even from each other. New masters were continually elected into the House of the Holy Ghost, and the society had now lasted 120 years. At the end of this period a door was discovered in the house, and upon the opening of this door a sepulchral vault. Upon the door was this inscription: One hundred and twenty years hence I shall open (*Post CXX. annos patebo*). The vault was a heptagon. Every side was five feet broad and eight feet high. It was illuminated by an artificial sun. In the centre was placed,

instead of a grave-stone, a circular altar with a little plate of brass, whereon these words were inscribed: This grave, an abstract of the whole world, I made for myself while yet living (A. C. R. C. Hoc Universi compendium vivus mihi sepulchrum feci). About the margin was—To me Jesus is all in all Jesus mihi omnia). In the centre were four figures enclosed in a circle by this revolving legend: Nequaquam vacuum legis jugum. Libertas Evangelii. Dei gloria intacta. (The empty yoke of the law is made void. The liberty of the gospel. The unsullied glory of God.) Each of the seven sides of the vault had a door opening into a chest; which chest, besides the secret books of the order and the *Vocabularium* of Paracelsus, contained also mirrors—little bells—burning lamps—marvellous mechanisms of music, etc., all so contrived that, after the lapse of many centuries, if the whole order should have perished, it might be re-established by means of this vault. Under the altar, upon raising the brazen tablet, the brothers found the body of Rosycross, without taint or corruption. The right hand held a book written upon vellum with golden letters: this book, which is called T., has since become the most precious jewel of the society next after the Bible; and at the end stand subscribed the names of the eight brethren, arranged in two separate circles, who were present at the death and burial of Father Rosycross. Immediately after the above narrative follows a declaration of their mysteries, addressed by the society to the whole world. They profess themselves to be of the Protestant faith; that they honour the Emperor and the laws of the Empire; and that the art of gold-making is but a slight object with them, and a mere *πάρεργον*. The whole work ends with these words: "Our House of the Holy Ghost, though a hundred thousand men should have looked upon it, is yet destined to remain

untouched, imperturbable, out of sight, and unrevealed to the whole godless world for ever."

The third book, which originally appeared in Latin with the title—*Confessio Fraternalitatis Roseæ Crucis ad Eruditos Europæ*—contains nothing more than general explanations upon the object and spirit of the order. It is added that the order has different degrees; that not only princes, men of rank, rich men, and learned men, but also mean and inconsiderable persons are admitted to their communion, provided they have pure and disinterested purposes, and are able and willing to exert themselves for the ends of the institution; that the order has a peculiar language: that it is possessed of more gold and silver than the whole world beside could yield; that it is not this, however, but true philosophy, which is the object of their labours.

The first question which arises on these three works, the *Universal Reformation*—the *Fama Fraternalitatis*—and the *Confessio Fraternalitatis*,* is this; from what quarter do they proceed? The reputed author was John Valentine Andrea, a celebrated theologian of Wirtemberg, known also as a

* The earliest edition of these works which I have seen is that of 1614, printed at Cassel, in 8vo, which is in the Wolfenbüttel library; but in this the *Confessio* is wanting. From a passage in this edition, it appears that the *Fama Fraternalitatis* had been received in the Tyrol as early as 1610, in *manuscript*, as the passage alleges; but the words seem to imply that printed copies were in existence even before 1610. In the year 1615 appeared "*Secretioris Philosophiæ Consideratio à Philippo à Gabella, Philosophiæ studioso, conscripta; et nunc primum una cum Confessione Fraternalitatis Ros. Crucis in lucem edita. Cassellis: exend. G. Wesselius, A. 1615.*" In the very same year, at Frankfurt-on-the-Mayne, was printed by John Berner, an edition of all the three works—the *Confessio* in a German translation. In this year also appeared a Dutch translation of all three; a copy of which is in the Göttingen library. The second Frankfurt edition was

satirist and a poet, and in our days revived into notice by the late illustrious Herder. Others have disputed his claim to these works; and Burke has excluded them from his catalogue of Andrea's writings. I shall attempt, however, to prove that he was the true author. Andrea was born in 1586, at Herrenberg, a little town of Wirtemberg, and was the grandson of the Chancellor Jacob Andrea, so deservedly celebrated for his services to the church of Wirtemberg. From his father, the Abbot of Königsbronn, he received an excellent education, which his own extraordinary thirst for knowledge led him to turn to the best account. Besides Hebrew, Greek, and Latin (in which languages he was distinguished for the elegance of his style), he made himself master of the French, Italian, and Spanish: was well versed in Mathematics, Natural and Civil History, Geography, and Historical Genealogy, without at all neglecting his professional study of divinity. Very early in life he seems to have had a deep sense of the evils and abuses of the times—not so much the political abuses, as those in philosophy, morals, and religion. These it seems that he sought to redress by the agency of secret societies: on what motives and arguments, he has not told us in the record of his own life, which he left behind him in MS.* But the fact is certain: for as early as his sixteenth year he had written his *Chemical Nuptials of Christian Rosy-cross*, his *Julius sive de Politia*, his *Condemnation of Astrology*, followed by a third in 1616, enlarged by the addition of some letters addressed to the brotherhood of the R. Cross. Other editions followed in the years immediately succeeding; but these it is unnecessary to notice. In the title-page of the third Frankfurt edition stands—*First printed at Cassel in the year 1616*. But the four first words apply to the original edition. The four last to this.

* This is written in Latin. A German translation will be found in the second book of Seybold's *Autobiographies of Celebrated Men*.

with other works of the same tendency. Between the years 1607 and 1612 Andrea travelled extensively in south and west Germany, Switzerland, France, and Italy.* In the succeeding years he made short excursions almost annually: after the opening of the Thirty Years' War he still continued this practice; and in the very midst of that great storm of wretchedness and confusion which then swept over Germany, he exerted himself in a way which is truly astonishing to heal the "sorrow of the times," by establishing schools and religious worship—and by propagating the Lutheran faith through Bohemia, Moravia, Carinthia, etc. Even to this day his country owes to his restless activity and enlightened patriotism many great blessings. At Stuttgart, where he was at length appointed chaplain to the court, he met with so much thwarting and persecution, that, with his infirm constitution of body and dejection of mind from witnessing the desolation of Germany, it is not to be wondered that he became weary of life, and sank into deep despondency and misanthropy. In this condition he requested leave, in 1646, to resign his office; this was at first refused, with many testimonies of respect, by Eberhard, the then Duke of Wirtemberg; but on the urgent repetition of his request he was removed to the Abbey of Bebenhausen—and shortly afterwards was made Abbot of Adelberg. In the year 1654, after a long and painful sickness, he departed this life. On the day of his death he dictated a letter to his friend and benefactor, Augustus, Duke of Brunswick-Wolfenbüttel. He made an effort to

* Travelling was not at that time so expensive for learned men as it now is. Many scholars travelled on the same plan as is now pursued by the journeymen artisans of Germany—exercising their professional knowledge at every stage of their journey, and thus gaining a respectable livelihood.

sign it; wrote the two first letters of his name: and, in the act of writing the third, he expired. From a close review of his life and opinions, I am not only satisfied that Andreä wrote the three works which laid the foundation of Rosicrucianism, but I see clearly *why* he wrote them. The evils of Germany were then enormous; and the necessity of some great reform was universally admitted. As a young man without experience, Andreä imagined that this reform would be easily accomplished. He had the example of Luther before him, the heroic reformer of the preceding century, whose memory was yet fresh in Germany, and whose labours seemed on the point of perishing unless supported by corresponding efforts in the existing generation. To organise these efforts and direct them to proper objects, he projected a society composed of the noble, the intellectual, the enlightened, and the learned—which he hoped to see moving, as under the influence of one soul, towards the redressing of public evils. Under this hope it was that he travelled so much: seeking everywhere, no doubt, for the coadjutors and instruments of his designs. These designs he presented originally in the shape of a project for a Rosicrucian society; and in this particular project he intermingled some features that were at variance with its gravity and really elevated purposes. Young as he was at that time, Andreä knew that men of various tempers and characters could not be brought to co-operate steadily for any object so purely disinterested as the elevation of human nature: he therefore addressed them through the common foible of their age, by holding out promises of occult knowledge which should invest its possessor with authority over the powers of nature, should lengthen his life, or raise him from the dust of poverty to wealth and high station. In an age of Theosophy, Cabbalism, and

Alchemy, he knew that the popular ear would be caught by an account, issuing nobody knew whence, of a secret society that professed to be the depository of Oriental mysteries, and to have lasted for two centuries. Many would seek to connect themselves with such a society: from these candidates he might gradually select the members of the real society which he projected. The pretensions of the ostensible society were indeed illusions; but, before they could be detected as such by the new proselytes, those proselytes would become connected with himself, and (as he hoped moulded to nobler aspirations. On this view of Andreä's real intentions, we understand at once the ground of the contradictory language which he held about astrology and the transmutation of metals: his satirical works show that he looked through the follies of his age with a penetrating eye. He speaks with toleration then of these follies—as an exoteric concession to the age; he condemns them in his own esoteric character as a religious philosopher. Wishing to conciliate prejudices, he does not forbear to *bait* his schemes with these delusions: but he is careful to let us know that they are with his society mere *πάρεργα* or collateral pursuits, the direct and main one being true philosophy and religion. Meantime, in opposition to the claims of Andreä, it has been asked why he did not avow the three books as his own composition. I answer, that to have done so at first would have defeated the scheme. Afterwards he had still better reasons for disavowing them. In whatever way he meant to have published the works, it is clear that they were in fact printed without his consent. An uproar of hostility and suspicion followed the publication, which made it necessary for the author to lie hid. If he would not risk his own safety, and make it impossible for his projects to succeed under any other shape, the

author was called on to disown them. Andrea did so: and, as a suspected person, he even joined in public the party of those who ridiculed the whole as a chimera.* More privately, however, and in his posthumous memoirs of himself, we find that he nowhere disavows the works. Indeed, the bare fact of his being confessedly the author of "The Chemical Nuptials of Christian Rosycross"—a hero never before heard of—is alone sufficient to vindicate his claim. But further, if Andrea were not the author, who was? Heidegger, in his *Historia Vitæ Jo. Ludov. Fabricii*, maintains that Jung, the celebrated mathematician of Hamburg, founded the sect of Rosicrucians and wrote the *Fama*; but on what ground? Simply on the authority of Albert Fabricius, who reported the story in casual conversation as derived from a secretary of the court of Heidelberg. (See the *Acta Eruditorum Lipsiensia* 1698, page 172.) Others have brought forward a claim for Giles Gutmann, supported by no other argument than that he was a distinguished mystic in that age of mysticism.

Morhof (*Polyhist.* I. p. 131, ed. Lubecæ, 1732) has a remark which, if true, might leave Andrea in possession of the authorship, without therefore ascribing to him any influence in the formation of the Rosicrucian order: "Fuere," says he, "non priscis tantum seculis collegia talia occulta, sed et superiori seculo (*i.e.*, sexto-decimo) de Fraternitate Roseæ Crucis fama precebit." According to this remark, the order existed in the sixteenth

* In the midst of his ridicule, however, it is easy to discover the tone of a writer who is laughing not *with* the laughers but *at* them. Andrea laughed at those follies of the scheme which he well knew that the general folly of the age had compelled him to interweave with it against his own better judgment.

century, that is, before the year 1600:* now, if so, the three books in question are not to be considered as an anticipation of the order, but as its history. Here, then, the question arises—Was the brotherhood of Rosicrucians, as described in these books, an historical matter of fact, or a romance? That it was a pure romantic fiction might be shown by arguments far more than I can admit. The *Universal Reformation* (the first of the three works) was borrowed from the "Generale Riforma dell' Universo dai sette Savi della Grecia e da altri Letterati, publicata di ordine di Apollo," which occurs in the *Raguaglio di Parnasso* of Boccacini. It is true that the earliest edition of the *Raguaglio*, which I have seen, bears the date of 1615 (*in Milano*); but there was an edition of the first *Centuria* in 1612. Indeed, Boccacini himself was cudgelled to death in 1613 (See *Mazzuchelli*—*Scrittori d'Italia*, vol. ii. p. iii. p. 1378). As to the *Fama*, which properly contains the pretended history of the order, it teems with internal arguments against itself. The House of the Holy Ghost exists for two centuries, and is seen by nobody. Father Rosycross dies, and none of the order even knew where he was buried; and yet afterwards it appears that eight brothers witnessed his death and his burial. He builds himself a magnificent sepulchre, with elaborate symbolic decorations; and yet for 120 years it remains undiscovered. The society offers its treasures and its mysteries to the world; and yet no reference to place or person is assigned to direct the inquiries of applicants.

* Which has been adopted by many of the learned: see Arnold's *Hist. of the Church and of Heretics*, book ii. p. 245. Bruckeri *Hist. Crit. Philosophiæ*, tom. iv. p. 735, sq. Nicolai on the charges against the Templars, part i. p. 164. Herder's *Letters on Nicolai's work in the German Mercury* for 1782.