

1 ORIGINS OF THE ROSICRUCIAN ORDER

Carl Louis Fredrik Grasshoff established The Rosicrucian Fellowship in America under the adopted name, Max Heindel. An Elder Brother of the Order of the Rose Cross instructed him for the purpose of disseminating the Teachings, which had previously been revealed only privately or in symbolic language. Before discussing this further it is necessary to know of the origins and goal of the Rosicrucian Order.

The origin of the Order lies in the distant past at the beginning of the Earth Period, but its primeval origin began in the three Periods before that.¹

At the beginning of our evolution during the Saturn Period, *heat* was the only element manifest and mankind, which was in a mineral state of consciousness, formed a unity.

Later, in the Sun Period the root of a new element, *air*, evolved and coalesced with the fire element from the Saturn Period. Fire burst into flames, and the dark world became a blazing ball of luminous fire mist. Mankind had a plantlike consciousness but was yet one family.

During the subsequent Moon Period the fireball met with a cold atmosphere and developed steam: *water*. Some of the present Angels who then had human-like consciousness identified with water; while there were others that preferred fire. Repetitive cycles of condensation and evaporation of the moisture surrounding the fiery center eventually caused incrustation, and it became the purpose of Jehovah to mold this “red earth,” translated in the Bible as “Adam,” into forms to imprison and *quench the spirits in the fire*. To this end, He issued the creative fiat, and the prototypes of fish, fowl and every living thing appeared, including the primitive human form, all created by His Angels. He hoped to make all that lived and moved subservient to His will, but a minority of the Angels opposed his plan and rebelled. They had too great an affinity for *fire* to bear contact with *water*, and they refused to create the forms as ordered. Thereby they deprived themselves of the opportunity to evolve along conventional lines and became an anomaly in nature. Because they repudiated the authority of Jehovah, they were left to work out their own salvation in their own manner, and they chose for themselves a leader named Lucifer.

In the beginning of the Earth Period, when various planets were differentiated to provide proper evolutionary environments for each class of spirits, the Angels under Jehovah were set to work with the inhabitants of all planets

¹ Derived from Heindel, Max. *Freemasonry and Catholicism*. Oceanside, CA: 1931, ch. 1-4.

having Moons, while the Lucifer spirits, also named *fallen Angels*, had their abode upon the planet Mars. The Angel Gabriel represents earth, is of the Lunar Hierarchy and is presided over by Jehovah; the Angel Samael is ambassador of the Martial forces of Lucifer.

Thus, the feud originated in the dim dawn of this Cosmic Day between the Hierarchs of Fire and the Hierarchs of Water; between the descendants of Cain and those of Abel and Seth, respectively.

The Masonic Legend, according to Heindel, has points of variance from as well as agreement with the Bible story. It states that Jehovah created Eve, and that Lucifer-Spirit Samael united with her but was ousted by Jehovah and forced to leave her before the birth of her son, Cain, who was therefore *the son of a widow*. Then, Jehovah created Adam to be the husband of Eve, and from their union Abel was born.

From the beginning of the Earth Period there have been two kinds of people in the world. One, begotten by the Lucifer spirit Samael and partaking of a semi-divine nature imbued with the dynamic martial energy inherited from this divine ancestor, is aggressive, progressive, and possessed of great initiative, but impatient of restraint or authority, whether human or divine. The other one, the human progeny of human parents, lives by faith and not by deeds, feels neither urge nor unrest; is pliable and docile by nature—an attitude most pleasing to Jehovah because He is extremely jealous of His prerogative as creator. Therefore, He cordially accepts the offering of Abel, obtained without effort or initiative, but scorns the offering of Cain derived through his own divine creative instinct akin to that of Jehovah.

Cain then slew Abel but did not thereby exterminate the docile creatures of Jehovah, for the Bible tells us that Adam knew Eve again, and she bore Seth who had the same characteristics as Abel.

By arduous and energetic application to the world's work, the Sons of Cain acquired worldly wisdom and temporal power. They became captains of industry and masters of statecraft. The Sons of Seth, looking to the Lord for guidance, became the avenue for divine and spiritual wisdom; they constitute the priest-craft.

Jehovah commissioned Solomon, the scion of the race of Seth, to build a temple according to the plan revealed to David, but Solomon was unable to execute the divine design in concrete form. Therefore, it became necessary for him to apply to king Hiram of Tyre, the descendant of Cain, who selected Hiram Abiff, *the son of a widow*. In him the arts and crafts of all the Sons of Cain who had gone before had flowered. He was skilled beyond all others in

carrying out material labor. Without Hiram Abiff, the master builder, the plan of Jehovah would have remained forever a divine dream. The worldly acumen of the Sons of Cain was as necessary to the completion of the temple as the spiritual conception of the Sons of Seth. For this reason the two classes joined forces during the building.

This was the first attempt to unite them, but the treason of the Sons of Seth frustrated the divine plan of reconciliation. They tried to quench the fire used by Hiram Abiff with their natural weapon, *water*, and almost succeeded.

The temple of Solomon is the award of both lines, an embodiment of the sublime spirituality of the churchmen, the Sons of Seth, combined with the superlative skill of the craftsmen, the Sons of Cain. So far, the honors were even, the achievements equal.

Solomon was contented, but the soul of Hiram was not satisfied. Armed with the art of ages, he had constructed an incomparable masterpiece in architecture, but the design had not been his own. He had been merely the tool of an unseen architect, Jehovah, working through an intermediary, Solomon. Consumed by an overpowering urge to add something to the temple that would eclipse the rest of the structure in beauty and importance, out of the travail of his spirit he conceived of the *MOLTEN SEA*.

When Hiram had nearly completed the temple, he commenced to cast the various vessels. Chief among these was the great laver, created to hold the bath of purification, through which all priests must pass to enter upon the service of the Lord. Hiram successfully cast this and all of the lesser vessels.

There is an important distinction between the Molten Sea, and the vessels designed by Hiram to contain it. Until the Molten Sea had been successfully poured, the vessel was without virtue, insofar as purifying properties were concerned. This work had to become the masterpiece of Hiram, and if he succeeded, his art would lift him above humankind and make him divine like the Elohim Jehovah. In the Garden of Eden, his divine progenitor, Samael, had assured his mother Eve that she might become as the Elohim if she ate of the Tree of Knowledge.

For ages hence his ancestors had wrought in the world, and through the accumulated skill an edifice had been reared wherein Jehovah hid himself "behind the veil" and communed only with his chosen priests, the Sons of Seth. The Sons of Cain were thrust out of the temple, which they had built, as their father Cain was driven from the garden, which he had tilled. This, Hiram felt to be an outrage and an injustice, and so he applied himself to prepare the

means whereby the Sons of Cain may rend the veil and open the way to God for whomsoever will.

To this end he sent messengers out over the entire world to collect all of the metals. With his hammer he pulverized them and placed them in a fiery furnace to extract by alchemy from each particle the quintessence of knowledge derived in the experience of working therewith. Thus, the combined quintessence of the various base metals will form a spiritual sublimate of knowledge incomparable in potency. Being of ultimate purity it will contain no color but will resemble a "sea of glass." Whoever shall lave in it will find himself endowed with perpetual youth. No philosopher can compare with him in wisdom; this "white stone" knowledge would enable him to lift the veil of invisibility and meet the superhuman Hierarchs.

But the incompetent craftsmen whom Hiram had been unable to initiate into the higher degrees conspired to pour *water* into the vessel that had been cast to receive the Molten Sea, for they knew that the Son of Fire was unskilled in the manipulation of the watery element. Thus, by frustrating Hiram's cherished plan and spoiling his masterpiece, they aimed to avenge themselves.

When Hiram confidently pulled the plugs out of the crucible, the liquid fire rushed out and was met by water. There was a roar that seemed to shake heaven and earth as the elements boiled and did battle. All but Hiram hid their faces at the awful havoc. Then, from the center of the raging fire he heard the call of Tubal Cain, bidding him to jump into the Molten Sea. Full of faith in his ancestor, Hiram obeyed, and sinking through the disintegrated bottom of the vessel he was conducted successfully through the nine arch-like layers of the earth to the center. There he found himself in the presence of the founder of his family who gave him instructions relative to blending water and fire and furnished him with a new hammer and a new word, which would enable him to produce these results. Cain told Hiram that he was destined to die with unfulfilled hopes, but many sons would be born to the widow which would keep the memory of him alive through the ages. At length, one would come who would be greater than him and Hiram would not wake till the Lion of Judah raised him with the powerful grip of his paw. Cain told him further that he, Hiram, at present had received the *baptism of fire*, but that He, Christ, should baptize him with *water* and with *spirit*; him and *every son of the widow* who would come to him. This one, greater than Solomon, would build a new city and a temple wherein the nations might worship. The Sons of Cain and the Sons of Seth should therein meet in peace at the sea of glass.

As Hiram was again conducted to the surface of the earth and as he walked from the scene of his shattered ambition, the conspirators set upon and fatally wounded him. But before he expired he hid the hammer and disc upon which he had inscribed the word. He remained sleeping until he was reborn as Lazarus, *the Son of a Widow*, in Nain.

In this very period Solomon was also reborn as Jesus of Nazareth to serve as a vehicle for the unifying, unselfish Christ Spirit. The *baptism of water* administered by John as representative of Jehovah freed him also. He yielded his body at that moment to the descending Christ Spirit and aligned himself with the new leader for the purpose of ending the division between the Sons of Seth and the Sons of Cain.

It is stated in the Bible that Jesus was the Son of a *tektion*², a Son of God, the Great Arche tekton, builder of primordial substance. At the age of 33, when Jesus had taken the three-times-three, or nine degrees of Initiation, he descended to the center of the earth.

When Lazarus was raised from death by the strong grip of the Lion's paw, the Lion of Judah, the Christ, the disc was found as well as the new cruciform Hammer. Upon the disc was the mystic symbol of the Rose. In these two articles were hidden the great secret of life, the blending of *water* and *fire*, as symbolized by the earth-born fluidic sap ascending through the stem and calyx to the flower with the flame-tinted petals, born in the purity of the sun, but guarded by the thorns of the martial Lucifer spirits. Therefore, Hiram takes his place among the immortals under the new and symbolic name,

CHRISTIAN ROSENCREUTZ

At the end of the thirteenth century Christian Rosencreutz founded the Order of the Rose Cross. The place where this Order is located may not yet be made public lest inquisitive ones should disturb the work. It may be said that the "Temple," as the name of their abode is called, is somewhere in Germany, Saxony, the Erz Mountains.³

Heindel tells us that, "the house in which the Elder Brothers live you might think is one of some well-to-do but not ostentatious people. They seem to hold

² In Matthew 13:55 and Mark 6:3 - tekton is translated in the Bible as "carpenter."

³ This conclusion has been based on data from the *Assertion Fraternitatis R.C. quam Roseae Crucis vocant a quodam fraternitatis eius socio carmine expressa*, signed by B.M.I. Frankfurt: Johannes Bringer, 1614; data which occurs in the works of Max Heindel as well as in private investigation.

offices of distinction in the community where they live, but it is only a blind that they have these positions so as to give a reason for their presence and not create any question as to what they are or who they are. Outside of that house and in that house and through that house there is what may be called, the Temple. It is etheric and is different from our ordinary buildings. It may be likened to the auric atmosphere that is around the 'Temple of Healing' at Headquarters,⁴ which is etheric and is much larger than the building. This Rosicrucian Temple is superlative and not to be compared to anything else, but it surrounds and permeates the house in which the Elder Brothers live. The house is so permeated with spirituality that most people wouldn't feel very comfortable there."⁵

Like all other Mystery Orders, the Order of the Rose Cross is formed on cosmic lines. As one needs twelve balls of equal size to cover and hide a thirteenth from view, and twelve signs of the Zodiac envelope our solar system, and twelve half-tones of the musical scale comprise the octave, the Rosicrucian Order is also composed of twelve Brothers and a thirteenth who is Head of the Order and is hidden from the outside world by the twelve. Even the pupils of the School - lay brothers and lay sisters - never see him, but at nightly services in the Temple all feel his presence when he enters, and that is the signal for the ceremony to begin.⁶

The numbers 1, 5 and 7 also bear a cosmic meaning. So there are on earth 7 Schools of the Lesser Mysteries, among them the Rosicrucians, and 5 Schools of the Greater Mysteries. The whole is grouped under one Central Head called the Liberator.

The Rosicrucian Order has been destined for the Westerners, while the teachings of the other 6 schools have been destined for the Southern and Eastern races. The 5 Schools of the Greater Mysteries are composed only of graduates of the Lesser Mysteries.

The twelve Brothers of the Rosicrucian Order all possess material bodies. Seven Brothers go out into the world whenever the occasion requires, appearing as men among other men or working in their invisible vehicles. The remaining five Brothers never leave the Temple, and though they do possess physical bodies, all their work is done from the inner worlds. The Elder

⁴ The Rosicrucian Fellowship Headquarters at Oceanside, California, named Mount Ecclesia.

⁵ Heindel, Max. *The Rosicrucian Philosophy in Questions and Answers*. Volume II, Oceanside, CA: 1947, Question 134, pp. 418 - 419.

⁶ Heindel, Max. *The Rosicrucian Cosmo-Conception*, Oceanside, CA: 1996, ch 19.

Brothers are assisted in their work by an unlimited number of lay brothers and sisters, people who live in various parts of the Western World but are able to leave their bodies consciously, attend the services and participate in the spiritual work at the Temple; each and every one having been “initiated” in the method of so doing by one of the Elder Brothers.⁷

It will be clear that this part of the history of the Rosicrucian Order is traceable only for lay brothers and sisters who have access to the Memory of Nature in the fourth Region of the World of Thought⁸ and is hidden from the eyes of the historian who is not an initiate and who is limited to that which can be found in libraries and archives. The following brief survey of the Rosicrucian history can be surveyed in the writings cited. Although not a follower of the Rosicrucian Order, Simon Studion is mentioned in view of the great influence of his book *Naometria* on Tobias Hess.

Simon Studion was born on March 6, 1543 between six and seven o’clock in the morning, in Urach.⁹ He was registered as a student in theology in Tübingen in 1561. His ethics professor, M. S. Heyland, was not only an excellent mathematician, but was widely known as an astronomer and especially as an astrologer. Simon studied mystical arithmetic under him. On February 14, 1565 he finished his theology studies and sadly learned that he could not become a theologian because he stuttered. Two months later, on April 14, he got a post as fellow worker at a boarding school in Stuttgart. He was married in January 1566 to Anna Dietrich, with whom he fathered five children. He became a teacher in a Latin School in Marbach on the Neckar in February 1572 where he stayed until his retirement in 1605.

Contemporaries spoke highly of him in 1570 as a Latin poet and in Württemberg he was considered to be the founder of the Roman archeological survey, which started in Marbach. He exhibited a collection of two full cartloads of antique objects, which he donated to Duke Ludwig, and which formed the basis for the present antique collection in Stuttgart. Studion began writing an illustrated book in 1592 about his findings and composed an historical calendar for Württemberg. In view of his historical contribution, he considered the book, containing propositions and predictions, to be his lifework. Rumor of

⁷ *Ibid.*

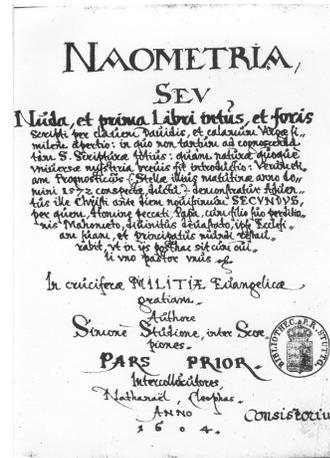
⁸ *Ibid.*, see Diagram 2.

⁹ All data mentioned here are derived from Hagen, Walter. “Magaister Simon Studion.” In Miller, Max and Uhland, Robert. *Schwäbische Lebensbilder*. Vol. 6. Stuttgart: W. Kohlhammer, 1957, pp. 86-100.

this circulated until it reached the court of Stuttgart, where it was said that he was writing a book against the pope. The church council of the city summoned Studion to appear before it in January 1593 for an interrogation. Although they found his explanation unsatisfactory, he was not appreciably annoyed.



3. Simon Studion, 1543-1605?



4. Naometria, S. Studion, 1604.

Ludwig's successor, Duke Friedrich, had a special liking for occultism and alchemy and Studion expected him to be very interested in his work, which he called *Naometria*, temple-geometry. Many doomsday predictions had provoked fear in Germany around 1600 and Studion wanted to throw up a rampart with his book by first drawing attention to the omen, and second, showing a way out and predicting salvation. He had knowledge of a league named "Crucesignati" that had met in Lünenburg in 1586 and had founded the "Evangelic Fraternization." Studion wanted to convene a meeting in Konstanz following its example as a reformation council. Precautionary measures might be taken there for the to-be-expected divine judgment. Studion expected the millennium to break in 1621, preceded by three witnesses: the first one born in 1483 refers to Martin Luther; the second witness would come in 1543, and was himself and in 1593 Elias Artista, the alchemist, would appear as the great counterpart of the Antichrist.

Simon Studion based his calculations on those of the abbot, Joachim of Fiore, described emphatically as chief witness for the Crown and who lived from 1130 to 1202.

The *Naometria* apparently attracted the attention of Duke Friedrich because of its historic content and for the prophecies favorable to himself; less for appreciation of the heart of the work. Anyway, the work circulated in copy and came into the hands of the students in Tübingen.

The delivery of the manuscript to Duke Friedrich fell during the unhappy time of a bad experience with the deceitful gold-maker Georg Honauer, whose capture and execution took place in 1597. The Duke asked Studion if he, with his excellent knowledge of history, would be able and willing to write a book about the history of Württemberg. So, while his son substituted for him at school, he began work on the history.

To draw the attention of the Duke, Studion wrote in the foreword of his historical work, *Ratio nominis*, a copious dedication in which he reminded the Duke of his major work and its premise, which he had sent to him in the spring of 1596.

Count Palatine Philipp Ludwig von Neuburg was very interested in the *Naometria* and intended to have it printed with copperplates. Perhaps Studion understood during the negotiations that his work was rather obscure and entangled in many places. This would explain why, in 1601 he was exempted from tuition to rewrite the book, which took him until 1604. The 205-page foreword of the two volumes in quarto, which total 1790 pages, was dedicated to Duke Friedrich and dated November 9, 1604. The new *Naometria* divided the work into chapters and gave a detailed table of contents, but in spite of this, the calculations and prophecies overshadowed the main purpose of the book.

On February 19, 1605 Duke Friedrich, by judgment, ordered Studion, who was also known as a quarrelsome drunk, to move himself and his wife and son to Maulbronn. Yet, they granted him an annuity, and Studion also received an amount of 30 guilders from the church funds, indicating they had not forgotten his merit as an historian. It appears that he died soon thereafter. His horoscope can be found in addendum 12.

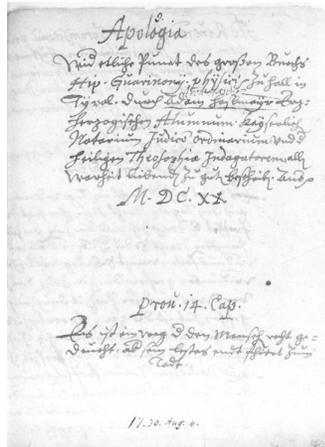
Max Heindel informed us in two different places that the Order of the Rose Cross was founded in the thirteenth century, and that it revealed its Teachings in cryptic terms.¹⁰

The well-known Dutch researcher for the historic Rosicrucians, Adolf A. W. Santing, B.Sc., writes that the epitaph of Christian Rosencreutz in the *Fama*, was written in Latin in the thirteenth century.¹¹

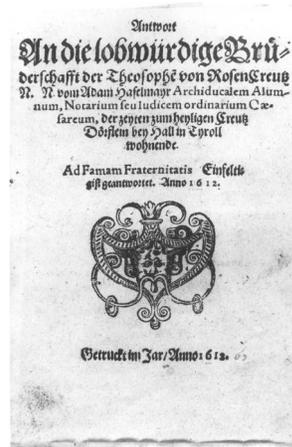
¹⁰ See a.o.: Heindel, Max. *The Rosicrucian Philosophy in Questions and Answers*, [Volume 1], Chicago: M. A. Donahue & Co., 1910, Question 126, and *The Rosicrucian Cosmo-Conception*. p. 518.

Fama Fraternitatis Roseae Crucis circulated in about 1610 and contained a request for an answer.

The Austrian, Adam Haslmayr (1562- post 1630), was first to publish his reaction to the *Fama*, which he had read in manuscript form, with his *Antwort an die lobwürdige Brüderschaft der Theosophen von RosenCreutz* (Answer to the Praiseworthy Brotherhood of the Theosophs of the RoseCross) in March 1612.¹³



7. Apologia, Adam Haslmayr, 1611.



8. Answer of Haslmayr on the *Fama*, 1612.

Adam Haslmayr, professional organist, imperial notary, and Latin parish schoolmaster was born on November 10, NS, 1562 in Bozen, Tyrol.¹⁴

¹³ Gilly, Carlos. *Adam Haslmayr; Der erste Verkünder der Manifeste der Rosenkreuzer*, Amsterdam: In de Pelikaan, 1994, p. 32. See also: *Cimelia Rodostauronica; Der Rosenkreuzer im Spiegelder zwischen 1610 und 1660 entstandenen Handschriften und Drucke*, catalogue of an exhibition of the Bibliotheca Philosophica Hermetica, Amsterdam and the Duke August Library in Wolfenbüttel: In de Pelikaan, 1995. This was arranged by Dr. Carlos Gilly, librarian of the former mentioned Library, who since 1985 works on a multipartite “Bibliography of the Rosicrucians” which will comprise about 1700 titles, which can be considered its precursor.

¹⁴ Haslmayr says that he was condemned to the galley St. Georgii [St. George] as a galley slave exactly on his 50th birthday. That was on October 31, 1612, so he was born according to the Julian calendar or Old Style (OS) on October 31, 1562. See Gilly, Carlos. *Cimelia Rhodostauronica. Die Rosenkreuzer im Spiegel der zwischen 1610 und 1660 entstandenen Handschriften und Drucke*. Amsterdam: In de Pelikaan, 1995, p. 34. According to the New Style (NS), the Gregorian or present calendar he was born 10 days later, November 10, 1562. Austria changed to the present calendar around 1562, see: De Gloppe-Zuijderland, C.C. *In tijd gemeten; Inleiding tot de*

He married Anna Pruckhreiter from Bozen in 1585.¹⁵ They had seven children in Bozen, five sons and two daughters, of whom the first child, Christoph Sigismund was born October 10, 1591. Previously, Haslmayr was a Latin schoolmaster in St. Pauls-Eppan and became schoolmaster in Bozen on March 23, 1588. His *Neue Teütsche Gesang*, a four to six voice hymn, of which a copy can be found in the British Museum, was published in 1592.¹⁶ A year later, August 15, 1593, he was handed a coat of arms letter by Archduke Ferdinand, authorizing him to use a family crest – namely a flying hazel grouse or small wood hen with a hazel twig in his bill – and so he was ennobled.¹⁷

In 1586 Haslmayr received a book from his friend Lorenz Lutz, *Philosophia Sagax* by Paracelsus. This book confounded the Roman Catholic Haslmayr and aroused his indignation, but also brought about a process of transformation. So, in 1595, six years later, he wrote that he had been converted to Paracelsism or “Sancta Theophrastica,” the new Paracelsian religion.

As a result of this, in 1603, he wrote the first of a long series of little tracts, with many Paracelsian ideas that ran counter to the Roman Catholic religion. He handed these to Archduke Maximilian of Tyrol on March 5, 1603. For this he was summoned to an interrogation at Innsbruck with the result that he was discharged from the parish school in Bozen, and given a small settlement.

After 15 years as schoolmaster and imperial notary, and many years as organist, he and his family, of which only three children remained alive, moved to Schwaz, where he supported them as a notary, translator of alchemical works, practicing chemist, and spagirc physician.

He moved to Heiligen Kreuz in 1610, a little village in the neighborhood of Solbad Hall, situated a little east of Innsbruck, where he was active as a notary, translated some Latin medical books for the burgomaster, and also educated his children in spagirc.¹⁸

This brought him trouble again in 1611. The town physician of Hall, Hippolytus Guarinoni (1571-1654), denounced him to the authorities in Innsbruck, who subsequently ordered Haslmayr to state his position in writing.

chronologie. Den Haag: Centraal Bureau voor Genealogie, 1999, p. 17. South-Tyrol is after the 2nd World War Italian territory and Bozen is named Bolzano. See his horoscope in addendum 12.

¹⁵ These additional family data were derived from Schneider, Walter. *Adam Haslmayr, ein Bozener Schulmeister, Musiker und Theosoph*, “Der Schlern”, I, Innsbruck, 1996, pp. 42-51.

¹⁶ British Museum, London, no. 19 JY 62.

¹⁷ *J. Siebmachers großes und allgemeines Wappenbuch*, IV, 5, rewritten by A. von Starkenfels, Nuremberg: 1904, p. 105.

¹⁸ *Ars spagirica*: hermetic art, alchemia, art of separation and combination.

So, his *Untertänige Verantwortung* [Submissive Justification] was written at the end of January and beginning of February 1611, in which Haslmayr is the first to refer to the *Fama Fraternitatis R.C.*, which itself is the oldest preserved document that mentions the Rosicrucians.

In 1611 Haslmayr and his friend Benedictus Figulus (1567-1624?), whom he had known since 1607, wrote a letter to the medical man, Dr. Karl Widemann (1555-1637).¹⁹ Widemann responded with an invitation to Haslmayr to visit with him in Augsburg. The meeting took place at the end of 1611 and marked the beginning of a lifelong friendship.

¹⁹ For a short biography: Paulus, Julian. "Alchemie und Paracelsismus um 1600, Siebzig Porträts." in Telle, Joachim. *Analecta Paracelsica*, Stuttgart: Franz Steiner, 1994, pp. 335-342. Further: Hoppe, Günther. "Zwischen Augsburg und Anhalt. Der rosenkreuzerische Briefwechsel des Augsburger Stadtarztes Carl Widemann mit dem Plötzkauer Fürsten August von Anhalt." in *Historischer Verein für Schwaben*, Band 90, Augsburg 1997, pp. 125-157.

Guarinoni wrote a tremendous, big folio edition, *Die Greuel der Verwüstung menschlichen Geschlechts* (Ingolstadt 1610), in which he very vehemently dealt with Paracelsus and his followers. Haslmayr did not hesitate to label this book a libel and wrote in October 1611 his *Apologia* or defense of Paracelsus against the “splint-doctor and draught-maker,” Guarinoni. In this he again uses many quotes from the *Fama Fraternitatis* and points to the Rosicrucians, “What will the Theosophists of the R. C. say about it later, when they find such unchristian, ridiculous and villainous writings?”



9. Hippolytus Guarinoni, 1571-1654.



10. August von Anhalt, 1575-1653.

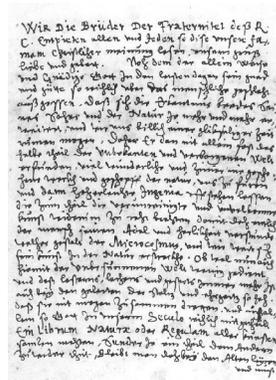
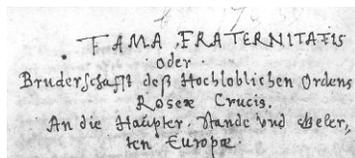
Adam Haslmayr, as said, had in hand in 1610 a copy of the *Fama Fraternitatis*, formulated afterwards his *Antwort*¹ [Answer], and sent this in December 1611, together with a copy of the *Fama*, via Widemann to the sovereign August von Anhalt in Zerbst. Von Anhalt printed Haslmayr’s *Answer to the Honorable Brotherhood of the Rose-Cross* in limited edition, which came off the press in March 1612. It is the first reaction to the *Fama*, and the first printed document in which the name “Brotherhood of the Rose Cross” appears. Haslmayr was aware that he, with the publishing of his *Answer* had aroused the irritations of many, and the publication did not remain unnoticed.

¹ *Antwort An die lobwürdige Brüderschaft der Theosophen von RosenCreutz* N.N. vom Adam Haslmayr Archiducalem Alumnus, Notarium seu Iudicem ordinarium Caesareum, der zeyten zum Heyligen Creutz Dörflein bey Hall in Tyroll wohnende. *Ad Famam Fraternitatis Einfeltigst geantwortet. Anno 1612.* Getruckt im Jar, anno 1612, w(ithout) p(lace) [March] 1612.

Though Widemann had warned Haslmayr and had proposed several escape possibilities, Haslmayr did not listen to him. He erroneously considered the reigning monarch, Archduke Maximilian of Tyrol, to be his protector and handed him on August 21, 1612, his *Epistola adhortatoria*, [epistle of exhortation] to the Tyrol court-chancellery, hoping he would be granted consent to go to France to look for a Rosicrucian in the neighborhood of Montpellier.

It turned out quite different from what he expected. Maximilian had already given orders to arrest him and sentenced him to the galleys. So, they locked him in the gunpowder house on the conviction that he had bad heretical ideas and harmful conceptions, and spread venomous, malicious pieces of writing.²

They moved him then to Genoa, Italy, where, on October 31, 1612, exactly on his 50th anniversary, the provost handed him over to the German Lieutenant-Colonel Adrian von Sittinghausen. This one, reports Haslmayr, “had me confined on the galley named St. George. Here I had to take off my clothes, my hair and beard were shaved off, I had to put on galley clothing and a chain was attached to my foot, which made me like a leashed dog.”³



11. Manuscript of the Fama, 1610-1612?, jacket-title and first page.

In spite of the supplications of his wife and friends, they did not free him from the sentence. But through Lieutenant-Colonel Adrian von Sittinghausen in Genoa, he was released early, after 4½ years, on the first of June 1617, after which he went to his friend Dr. Karl Widemann, the town physician of

² Gilly, *Adam Haslmayr*: p. 60.

³ Gilly, *Cimelia Rhodostaurotica*. p. 34.

Augsburg, who took him in his house. Widemann had also given the family relief during the confinement.

After his return from Italy and his move to Augsburg in the beginning of 1618, Haslmayr immediately took part in the raging Rosicrucian controversy and wrote numerous tracts of which most have been lost. His wife had died in 1615. The last sign of life from him was in Widemann's words: "April 1618, when he was here."⁴

Besides the known manuscript of the *Fama* from the former library of Christoph Besold, which currently rests in the library of Salzburg, Dr. Gilly found yet another three manuscripts of the *Fama*.⁵ On the jacket of Besold's copy is written *Fama Fraternitatis oder Bruderschaft deß Hochloblichen Ordens Roseae Crucis. An die Häupter, Stande und Gelehrten Europeae*. This manuscript contains neither the erroneous variants of the other three manuscripts nor the mistakes of the first printing of Kassel 1614, which was incorrectly reproduced. It does contain sentences which the other transcribers as well as Kassel's printer overlooked. These not only extend the passages concerned, but also make them readable for the first time. Alas, some pages are missing from the Besold manuscript.

Tobias Hess was baptized on Saturday, February 10 of 1568 in Nuremberg and died December 4, 1614 in Tübingen.⁶ He studied law at Erfurt, Jena, Altdorf and

⁴ Gilly, *Adam Haslmayr*. p. 159.

⁵ University Library of Salzburg, Ms. MI 463, pp. 1-35, in a binder with R.C. writings from the former possession of the lawyer Christoph Besold. As said above, unfortunately, there are some pages of this manuscript missing, which in comparison with the *Fama* edition of Kassel 1615 (first reprint), correspond to p. 8 (partially) 9-12 and 13 (partially) and p. 33 (partially) up to 37 and 38 (partially). This text contains sentences and correct writing to make the text more legible, so Gilly informs, which is lacking in the other manuscript and in the printed text of 1614. See Gilly, "Cimelia Rhodos- taurotici." pp. 41-46; Gilly, "Johann Valentin Andreae 1586-1986." Catalogue of an exhibition in the Bibliotheca Philosophica Hermetica. Amsterdam: In de Pelikaan, 1986, pp. 25-29. See also, van der Kooij, Pleun. *Fama Fraternitatis. Het oudste manifest der Rozenkruisers Broederschap, bewerkt aan de hand van teruggevonden manuscripten, ontstaan vóór 1614*. Haarlem: Rozekruis Pers, 1998, p. 11.

⁶ See Paulus, *Alchemie und Paracelsismus um 1600*, p. 364. Also Gilly, *Cimelia Rhodo-staurotica*, pp. 46-47. At the same time: Van Dülmen, *Die Utopie einer christlichen Gesellschaft*, pp. 56-58. In addition van der Kooij, *Fama Fraternitatis*, p. 19. The Roman Catholic population in Southern Germany switched over to the Gregorian calendar, New Style or present calendar on 11-14-1583. However, only on 11-15-1699 the Protestants; Andreae and Mög- ling were Lutherans. The dates are in the 16th and 17th century 10 days later than declared. To prevent confusion all the data has been transposed to the present calendar.

Tübingen, where he received a doctor's degree in private law and civil law on May 10, 1592. He and Agnes Kienlin (2-19-1568, to 1-8-1632) obtained a marriage certificate dated Friday, October 21, 1588, to precede the twentieth Sunday, Trinitatis, church wedding.⁷ This union was blessed with twelve⁸ children, of which the first, Johann Conrad, was born on June 9, 1591.



12. Fama Fraternitatis R.C., Kassel 1614



13. Confessio Fraternitatis R.C., Kassel 1615.

Hess did practice law, but was engaged in medical science according to Paracelsus; botany and alchemy, subsequently. In 1609, his close circle of friends included the Austrian of noble birth Abraham Hölzel; the retired minister Johann Vischer; the budding theologian Johann Valentin Andreae; his brother

⁷ The 20th Sunday Trinitatis is the 20th Sunday after Whitsun and conforms to October 11 (respectively October 21 New Style) see, de Gloppe-Zuiderland, *In tijd gemeten*, pp. 66-72.

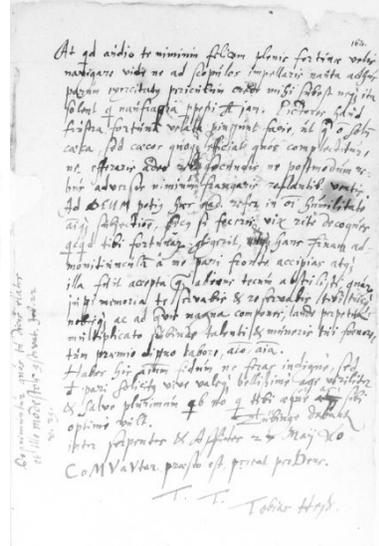
⁸ Paulus, *Alchemie und Paracelsismus um 1600*, p. 364 speaks of "... five sons and five daughters," so 10 children. He herewith quotes the death certificate of Tobias Hess. But on a page from the archive of the University Library at Tübingen, sent to me by Dr. Gilly dated 6-09-2001, giving on it the family composition of Hess, there are twelve children mentioned with their names and dates of birth and death, 6 boys and 6 girls.

Johann Ludwig Andreae; and the lawyer Christoph Besold.⁹ Johann Valentin Andreae had known Hess for a time, as he was in and out of the home of his parents to do alchemical examinations with his father who died in 1601. He treated Johann Ludwig and Margarethe, brother and sister of Andreae, in 1606 and later was the only one who could cure Andreae himself from a serious knee complaint.

In 1605 the theological faculty of Tübingen, decided to examine Hess, who had a great predilection for Simon Studion's *Naometria*, about the chiliasm and about the propagation of a new opinion about a "tertio seculo" a third period of the spirit, that would commence after the approaching downfall of papacy.¹⁰



14. Moritz von Hessen-Kassel
1572-1632.



15. Letter from Tobias Hess to
Johann Ludwig Andreae, 1610.

⁹ Schick, Hans. *Die geheime Geschichte der Rosenkreuzer*: Schwarzenburg, Switzerland, Ansata-Verlag, 1980, p. 107. It is a thesis plea at Strasbourg in March 1942, published in Berlin with the title: *Das ältere Rosenkreuzertum; ein Beitrag zur Entstehungsgeschichte der Freimaurerei*. In 1984 appeared a facsimile edition at Bremen-Huchting. See also van Dülmen, *Utopie einer christlichen Gesellschaft*, pp. 56-59 and Paulus, *Alchemie und Paracelsismus um 1600*, p. 364.

¹⁰ Brecht, Martin. "Chiliasmus in Württemberg im 17. Jahrhundert." In *Ausgewählte Aufsätze, Band 2: Pietismus*. Stuttgart: Calwer Verlag, 1997, p. 124 ff.

In 1614, the year that Hess died, Landgrave Moritz von Hessen-Kassel (1572-1632) also named “Moritz the scholar,” gave the go-ahead to his printer. Inside this circle, in about 1608,¹¹ during the first decade of the seventeenth century,¹² the *Fama* and, likewise, the *Confessio*, (which is reviewed in the *Fama*¹³ three times), emerged. It was no secret by both supporters and opponents that Hess was the moving force behind all of this and that Johann Valentin Andreae belonged to this circle.



16. J.V. Andreae, 1586-1654.



17. Chymische Hochzeit, 1616.

Wilhelm Wessel, in Kassel to print the *Fama*,¹⁴ mentioned that the *Antwort* of Haslmayr, amongst others, was bound by the Jesuits [through the town physician of Hall, Hippolytus Guarinoni (1571-1654)] and “dashed” on the galleys,

¹¹ Gilly, *Cimelia Rhodostauroticum*, p. 1.

¹² Heindel had to publish the Rosicrucian Teachings before the end of the first decade of the 20th century. See Heindel, Max. *Teachings of an Initiate*. Oceanside, CA: The Rosicrucian Fellowship, 1955, pp. 144, 146.

¹³ “Fama Fraternitatis R.C.,” Kassel 1615. In Santing, Adolf. *De manifesten der Rozenkruisers*, Amersfoort: A. A. W. Santing, 1930, pp. 22, 26 and 39.

¹⁴ Borggreffe, Heiner. “Moritz der Gelehrte als Rosenkreuzer und die General-reformation der ganzen Welt.” In *Moritz der Gelehrte; Ein Renaissancefürst in Europa*, Begleitpublikation aus Anlaß der Ausstellung in Lemgo, 1997 und Kassel 1998, pp. 339-334. Borggreffe, “Die Rosenkreuzer und ihr Umfeld.” in: *Moritz etc.*, pp. 345-356. Bruce Th. Moran, Heiner. “Moritz von Hessen und die Alchemie.” In *Moritz etc.*, pp. 357-360. Borggreffe, Heiner. “Alchemie und Medizin.” In *Moritz etc.* pp. 361-369.

where he remained for 4½ years. For a history of the first proclaimer of the Rosicrucian manifestoes and their loyal supporter, one is directed to his biography.¹⁵

Johann Valentin Andreae (1586-1654), born in Herrenberg, was a scion from an old Württemberg family of Lutheran theologians and a man of weak health. On August 19, 1601, his father died.¹⁶ Three weeks later, as the family moved to Tübingen, Andreae attempted to jump onto the box of a carriage, but his legs became caught between the spokes of a wheel. The result was that he twisted both legs and walked lame for the rest of his life. With his two brothers, he enrolled at the arts faculty in Tübingen in 1602. This began a very long period of study, interrupted by private study and numerous long journeys, continuing at least until 1614 when he finished his formal schooling. In the period between 1608 and 1612 he became acquainted with the lawyer Besold, who entrusted him with his library of 3870 books.¹⁷ He gained close contact with Tobias Hess, who had, in former days, done alchemical experiments with Andreae's father. Friends were always important to Andreae. He took notes of every visit and every meeting and corresponded with about 300 persons. When young his talent for languages and literary gifts became apparent. His best-known work, *The Chymical Wedding of Christian Rosencreutz, Anno 1459*, appeared anonymously in 1616. During his whole life, he fearfully disassociated himself from the Rosicrucians, even scorning them; this is illustrated in his horoscope.¹⁸ His career began ultimately on February 25, 1625, as a (relief) clergyman in Vaihingen near Stuttgart. He married Agnes Elisabeth Gröniger on August 12, 1614, with whom he fathered nine children. In 1618 the thirty years war commenced, causing his home to burn for the first time on October 19, 1618, and again on September 20, 1634 when many manuscripts and art treasures were lost. On October 7, 1641 he received a doctorate degree in theology. He died in Stuttgart on July 7, 1654 after suffering a cerebral infarction on May 22 of the same year.

¹⁵ Gilly, *Adam Haslmayr*. See also Gilly, *Cimelia Rhodostaurotica*, pp. 30-39. For the biography of Guarinoni see: Anton Dörrer, Franz Grass, Gustav Sauser und Karl Schadelbauer, "Hippolytus Guarinonius (1571-1654). Zur 300. Wiederkehr seines Todestag. Mit 17 Abbildungen." In *Schlern-Schriften*, no. 126. Innsbruck: Klebelsberg, R., 1954.

¹⁶ As in the case of Tobias Hess, all dates have been converted into the Gregorian calendar, the New Style or present chronology.

¹⁷ van Dülmen, R., *Utopie*, p. 59.

¹⁸ See addendum 12, horoscopes.

The *Fama Fraternitatis R.C.* and the *Confessio Fraternitatis R.C.* were each published anonymously. They caused quite a stir, because between 1614 and 1623 more than 300 works appeared in print, both pro and con the Rosicrucians.

About the writer(s?) of the *Fama* and the *Confessio*, all kinds of rumors and suppositions circulated. The philologist professor, Doctor Richard Kinast (1892-1976) was confident that these were the writings of two different authors, and not from Joh. Val. Andreae.¹⁹ Andreae never explicitly said he wrote the *Fama* or *Confessio*. In his autobiography he only claims to be the author of the *Chymische Hochzeit*, but among his contemporaries, it was never viewed as a Rosicrucian work, and indeed it is not, as van Dülmen, among others, asserts.²⁰ The idea that it might be Rosicrucian came some centuries later.²¹

Gilly says in his *Cimelia Rhodostaurotica*: “Only in his *Indiculus Librorum* of 1642 Andrea made known to be the only author of the *Theca* and this is declared in the *Vita* with the wording, ‘Prodiere simul Axiomata Besoldi theologica, mihi inscripta, cum Theca gladii Spiritus, Hesso imputata, plane mea.’ [At the same time Besold’s *Axiomata theologica* appeared, ascribed to Hess, entirely on my account.]”

“So the joint publication did contain two gatherings of devices of which the first was written by Besold and dedicated to Andreae, while the second appeared as a work by Tobias Hess, but in reality derives from Andreae. With this late confession Andreae not only made himself known as the writer of the *Theca*, but also implicitly stamped himself as the author of the *Confessio Fraternitatis R.C.*”²²

¹⁹ Kienast, Richard. *Johann Valentin Andreae und die vier echten Rosenkreutzer-Schriften*. Leipzig: Mayer & Müller, 1926, pp. 139-142.

²⁰ van Dülmen, R., *Utopie*, p. 65. For an analysis of the Chymical Wedding see: Frey-Jaun, Regine. *Die Berufung des Türbütters, Zur “Chymischen Hochzeit Christiani Rosencreutz” von Johann Valentin Andreae (1586-1654)*. Bern: 1989 and de Jong, Heleen M. E. “The Chymical Wedding in the Tradition of Alchemy.” In *Das Erbe des Christian Rosenkreutz, Johann Valentin Andreae 1586-1986 und die Manifeste der Rosenkreutzerbruderschaft 1614-1616*. Vorträge gehalten anlässlich des Amsterdamer Symposiums 18-20. November 1986, Amsterdam 1988, pp. 115-142.

²¹ In 1781 F. Nicolai of Berlin procured a joint edition of the *Fama*, *Confessio* and *Chymical Wedding*. “Nicolai attributes in his *Versuch über die Beschuldigungen, welche dem Tempelherm-Orden gemacht worden, und über dessen Geheimum, etc.* (Berlin: 1782) to Andreae the authorship of the *Allgemeine Reformation*, the *Fama*, and the *Chymische Hochzeit* and when Andreae’s *Vita* (autobiography) appeared in a German translation by Seybold in 1799, in which Andreae made himself known as the author of the *Chymische Hochzeit*, it seemed Nicolai’s conceptions set beyond doubt.” See Santing. *Historische Rosenkreuzers*, p. 95. Since that time the authors viewed *The Chymical Wedding* to be a Rosicrucian Manifesto.

²² Gilly. *Cimelia Rhodostaurotica*, p. 49.

In 1616 this work anonymously appeared in Strasbourg, *Theca Gladii Spiritus: sententias quasdam breves, vereque philosophicas continens* [A sheath for the sword of the spirit, containing a number of brief and truly philosophical aphorisms] and begins with, “The reader hail. From the note books of Tobias Hess – a pious and in all literature very skilled man, who has now his domicile among the saints – we have drawn these aphorisms.”²³ This work, consisting of 800 aphorisms, contains 20 (No 177-197) passages from the *Confessio*, but not a single one, according to Martin Brecht, from the *Fama*, but rather from books by Andreae which appeared afterwards.²⁴ Because there are twenty sentences in the *Theca*, which also appear in the *Confessio*, Brecht has the opinion, and Gilly²⁵ agrees, that Andreae wrote the *Confessio*.

As said before the *Fama*, was printed in 1614, but there were copies in circulation in 1610. The *Fama* pointed to three passages in the *Confessi*, that had already circulated in handwriting²⁶ and was printed in 1615. Andreae initially said that the 800 aphorisms in the *Theca* were drawn from the notebooks of Hess, while he later writes in his *Vita* that the *Theca* is his.²⁷ The author is not convinced that the authorship of the *Confessio* belongs to Andreae, an opinion, which van Dülmen holds as well. “For,” so he says, “it is not quite sure that the work [*Theca*] is by Andreae; in my opinion the chief ingredient descends from Hess, and it is also known that Andreae in other writings voluntarily and abundantly cites other authors. Because of the construction Brecht is inclined

²³ The Dutch translation from the Latin comes from the Bibliotheca Philosophica Hermetica in Amsterdam.

²⁴ Brecht, Martin. “Weg und Programm eines Reformers zwischen Reformation und Moderne.” In *Ausgewählte Aufsätze, Band 2, Pietismus*. Stuttgart: Calwer Verlag, 1979, pp. 47-48, and the notes 44-48 on p. 105. Like Andreae’s *De Christiani Cosmoxeni genitura Judicium*, 1615, part 2, pp. 705-733. His *Invitationes Fratemitatis Christi*, part 1, 1617, pp. 457-501; part 2, 1618, pp. 117-167. His *Menippus*, 1617, in the last part “Institutio magico pro curiosis” no. 237-279, in the *Theca* no. 518-560, as well as from his *Veri christianismi solidaeque philosophiae libertas*, 1618, no. 367-452.

²⁵ Gilly, *Cimelia Rhodostauronica*, p. 49.

²⁶ Gilly, *Cimelia Rhodostauronica*, p. 73 says: “August von Anhalt received from Karl Widemann in August 1614 a handwritten copy in Latin of the *Confessio* which belonged to M.L.H.” Borggreffe. *Moritz der Gelehrte als Rosenkreuzer und die “Generalreformation der gantzen weiten Welt,”* proves on page 341 that M.L.H also M.L.z.H. is the signature of “Moritz Landgravius Hassus,” Moritz von Hessen, also named Moritz the learned. The inference drawn by Santing that the *Confessio* circulated in handwriting, in *Manifesten*, pp. 25-26, derived from Gotthardus Arthusius of Danzig, senior master of the grammar school in Frankfurt on Main. He read the *Confessio*, and wrote his ‘Answer’ dated “the last of November 1614.” Santing says, it may have happened that the following year was printed on the title page or that Arthusius had for perusal the proof sheets of Kassel 1615.

²⁷ Gilly, *Cimelia Rhodostauronica*, p. 49.

to accept that the author is Hess, to whom the intention of the *Confessio* conforms more accurately than it does to Andreae.”²⁸

About the fact that Andreae cannot be the author of the *Confessio*, Wolf-Dieter Otte says the following: “To his [Andreae’s] positive attitude toward mystic theology and the pansophy of Gutmann, Khunrath and Sperber during the writing of the *Mythologia Christiana* [1619] and afterwards, [it] is beyond doubt and so there remains the contradiction between the pansoph Khunrath in the *Mythologia Christiana* and the negative *Amphitheatralischen Histrion* of the *Confessio*. Both writings simply cannot stem from the same author. Whoever would still set Andreae as the writer of the *Confessio* needs, to explain this contradiction satisfactorily.”²⁹

Van Dülmen writes: “For Andreae the *Fama Fraternalitatis* was a farce, the Rosicrucian Brotherhood a figment, and the whole Rosicrucian movement a mug’s game.” And somewhat hereafter: “In his work *De curiositaspernicie syntagma* [1620] Andreae names the Rosicrucian Brotherhood a little magic trick for the curious ones of this time, a trap and a stumbling block.”³⁰

As an example of the expansive quoting from other works by Andreae with regard to the *Chymische Hochzeit*, see the dissertation of Regine Frey-Jaun.³¹

Another work which can be considered to be a third Rosicrucian Manifesto,³² is the *Assertio Fraternalitatis R.C.* which was written in Latin verse in September 1614, in Hagenau, and consists of eight unnumbered pages. It was published in 1641 in Frankfort and signed, B.M.I.

The German translation in prose came out in 1616 in Danzig. The *Assertio* appeared in 1616 in the *Fama*-edition of Kassel (pp. 284-296) at an anonymous printer-publisher, and appears to be a reprint of the one of Danzig, but in another dialect.

In 1618, a rhymed version entitled *Ara foederis Theraphici F.R.C. der Assertio Fraternalitatis R.C. etc.*, was published in Neuenstadt, Germany.

²⁸ van Dülmen, *Utopie*, p. 224 note 16.

²⁹ Otte, Wolf-Dieter. “Ein Einwand gegen Johann Valentin Andreaes Verfasserschaft der *Confessio Fraternalitatis R.C.*” In *Wolfenbütteler Beiträge; Aus den Schätzen der Herzog August Bibliothek*, Band 3, Frankfurt am Main: Paul Raabe, 1978, p. 103.

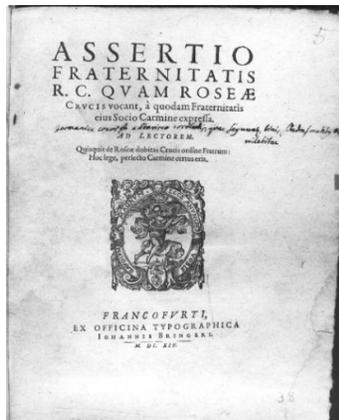
³⁰ van Dülmen, *Utopie*, p. 93.

³¹ Frey-Jaun, Regine. *Die Berufung der Türhüters. Zur ‚Chymische Hochzeit Christiani Rosencreutz‘ von Johann Valentin Andreae (1586-1654)*. Bern: Peter Lang, 1989.

³² In *De historische Rozenkernisers*, pp. 99-100, Adolf Santing calls the *Assertio* a real Rosicrucian work.

Whereas the *Assertio Fraternitatis R. C.* also appeared anonymously, many writers followed Mr Gerst, an archivist in Ulm who died in the 19th century, in attributing it, without furnishing any proof, to the Swiss theology professor Raphael Egli (1559-1622).³³

In summary, we can state that it is undeniable that the *Fama* and *Confessio* came into being from within the intimate inner circle surrounding Tobias Hess and that he most certainly, is the writer of it also. Further, it is certain that Andreae, only 24 years of age, belonged to that inner circle, but considering the aforementioned inconsistencies, was neither the author of the *Fama* nor of the *Confessio*. It is also certain that Andreae wrote the *Chymische Hochzeit*, but his contemporaries did not consider this as a Rosicrucian work. The writer of the *Assertio*, who calls himself B.M.I., is not known, but from the contents of the work, it appears to have been someone who knew about that which he was writing.



18. *Assertio Fraternitatis R.C.*, 1614.



19. *Speculum Sopicum*, Schweighardt, 1618.

³³ The data about the *Assertio* have been extracted from: Santing, *De Historische Rozenkruisers*, pp. 267-270. For Raphael Egli(nus) see: Bachmann, Manuel and Hofmeier, Thomas. *Geheimnisse der Alchemie*. Basel/Muttenz: Schwabe & Co. AG, 1999, pp. 233-242. Catalogue of the same name kept in Basel, St. Gallen and Amsterdam in the Bibliotheca Philosophica Hermetica.

In order not to interrupt our story, these three manifestoes – *Fama*, *Confessio* and *Assertio* – are reproduced in addendum 1.¹ For Joahann Valentin Andrae’s horoscope, see addendum 12.² The story continues with mention of some other, well-known, kindred spirits of the Rosicrucians.

Daniel Mögling (1596-1635) – alias Theophilus Schweighardt and Valentinus de Valentia – descends from a Württemberg scholar-family.³ His grandfather of the same name, born in 1546 in Tübingen, was a professor and a Doctor of Medicine. His eldest son Johann Rudolf, born on 11-15-1570 in Tübingen, who was also a Doctor of Medicine and town-physician in Böblingen, was the father of our Daniel Mögling,⁴ the third one with the same name. His father died on 1-3-1597 from an infection, which he caught while he was fighting an epidemic in Böblingen. Daniel’s mother, Anna Maria, who within three years had lost two husbands, married shortly afterwards, for the third time, on June 18, 1597, to Ludwig Bältz. Daniel’s maternal grandfather was appointed to be his tutor in the same year, but after his grandfather’s passing his eldest son, Johann Ludwig the elder, who was also a professor and a Doctor of Medicine continued the instruction.

Daniel enrolled at the University of Tübingen in April 1611 and in 1616 as a student of medicine in Altdorf. He was engaged in his “pansophica studia,” that is: medicine, mathematics, astronomy, the problem of the perpetual motion machine and alchemy. The publishing of the *Fama Fraternitatis* R.C. and the *Confessio Fraternitatis* R.C. in 1614 and 1615 had produced great commotion in the scientific world and Daniel felt called upon to respond in the literary debate.

Mögling was well acquainted with Andrae and Besold. In 1617 under the pseudonym Theophilus Schweighardt he published *Padora sextae aetatis*, in which he remarks that for a long time he had the intention to publish an epistle to the Brotherhood, as raised in the *Fama*. As a reaction to the lampoon of F. G. Menapius, Friedrich Grick (alias Irenaeus Agnostus) an Altdorf fellow-student of Mögling, wrote in 1618 his *Rosa Florescens* under the penname Florentinus de Valentia. As far

¹ See addendum 1: The Rosicrucian Manifestoes.

² See addendum 12: Horoscopes, the horoscope of Andrae.

³ The biographical data are derived from Neumann, Ulrich. “Olim, da die RosenCreutzerij noch florirt, Theophilus Schweighardt genannt, Wilhelm Schickards Freund und Briefpartner Daniel Mögling (1596-1635).” In *Zum 400. Geburtstag von Wilhelm Schickard*. Sigmaringen: publ. Friedrich Seckt, 1995, pp. 93-115. See also *Neue Deutsche Biographie*, Band 7, pp. 613-614.

⁴ Daniel was baptized on May 4, 1596, here also by the current Gregorian calendar.

as is known Grick descended from Wesel in the former county Kleve, and he, among others, earned a living as a tutor for the Nuremberg patrician sons Hieronymus and Christian Scheurl.⁵ In *Rosa Florescens*, Mögling is the first one to use the word “pansophy,” earlier than Comenius: “And that is the Ergon Fratrum, the preliminary work Regnum Dei and the highest science, by them [the Rosicrucians] named pansophy.”⁶ In addition to his *Pandora*, at the beginning of March 1617 and “within half a day,” Mögling wrote for Caspar Tradel, Doctor of Laws, his *Speculum Rhodostauroticum*,⁷ under his penname Theophilus Schweighardt. Three engravings had been depicted in this work, of which the second demonstrates the Temple of the Rose Cross. For the meaning of the symbolism in this illustration the reader is referred to addendum 10.⁸

Grick continued attacking Mögling, despite Mögling giving no reaction to his lampoons. Grick, therefore, thought cunningly on Easter 1619, to write himself the answer under the penname F. G. Menapius.⁹

On January 1, 1619, Mögling registered again at the university, and completed his doctoral degree of medicine. He was appointed Court Physician in Butzbach, Germany, on June 2, with the remark that he would be useful also as a mathematician, particularly in astronomical observations. A year later, on May 30, 1622, he married Susanna Peszler in Nuremberg, with whom he fathered at least three children. He died on August 29, 1635 in Butzbach as a victim of pestilence, only two months before his best friend, Wilhelm Schickard (1592-1635) mathematician and orientalist in Tübingen.

The English statesman Francis Bacon, who was appointed Baron of Verulam and Viscount of St. Albans at the end of his career, appeared to have studied well the *Fama* and *Confessio*. The impression that these works made upon him is evidenced in his *New Atlantis*, written between 1622 and 1624. The first sentence: “We sailed from Peru” can also be found in the *Confessio*.¹⁰ The first of the six rules in the *Fama*, the free healing of the sick, appears again in the house of the stranger in *New Atlantis*.

The information that envoys were sent to Bensalem, to wander around the world to inform themselves about the state of science, runs parallel

⁵ Neumann, *Daniel Mögling*, pp. 103, 104.

⁶ R. van Dülmen, *Utopie*, p. 227, note 21.

⁷ Neumann, *Daniel Mögling*, p. 104.

⁸ Addendum 10, Symbolism, see: a. The Collegium Fraternitatis.

⁹ [Pseudo] Theophilus Schweighardt [Friedrich Grick] Menapius, *Rosae Crucis, Das ist Bedenken [...]*. n. p. [Nürnberg]: 1619. See Neumann, *Olim, da die RosenCreutzerij noch florirt, Theophilus Schweighardt genant*, p. 107.

¹⁰ *Confessio*. Kassel: 1615, p. 80.

to the *Fama*, where the Brothers, after being sufficiently informed, separate and disperse over several countries to come in contact with the scholars. Bacon's description of the learned of Solomon's House, is the elaboration of a short sketch about the study of the Brotherhood R. C. in the *Fama*. Where the Brotherhood is situated is not revealed. In the *Confessio*, in chapter V it says only: "He has enveloped us so protectively with his cloud, that his servants cannot be done violence. For that reason we can no more be seen by human eyes, unless they have borrowed those of an eagle." At the end of the *Fama* is written: "Also our building, even if a hundred thousand people have seen it from nearby, remains untouched, un-devastated, invisible and quite hidden from the irreligious in eternity." At the end of his work, Bacon also let the Tirsan of Solomon's House say, "because we are here in God's bosom, an unknown country."¹¹



20. Francis Bacon, 1561-1626.



21. Michael Maier, 1568-1622.

Michael Maier (1568-1622), was born in the summer of 1568 to a Lutheran family in Kiel in the state of Schleswich-Holstein, then Danish, now German, territory.¹² His father, Peter, was a well-to-do gold embroiderer

¹¹ Bacon, Francis. *Het Nieuwe Atlantis*. Translated, introduced and provided with annotations by A.S.C.A. Muijen, Baarn: Ambo 1988. See Santing, *De historische Rozenkruisers*, p. 76 and Yates, *The Rosicrucian Enlightenment*, London, Boston 1972, pp. 125-129.

¹² Figala, Karin and Neumann, Ulrich. "Ein Früher Brief Michael Maiers (1568-1622) und Heinrich Rantzau (1526-1598), Einführung, lateinischer Originaltext und deutsche

in the service of the knighted and royal Danish governor, Heinrich von Rantzau (1526-1598). As a bright young boy, Michael started school at age 5. His father died in about 1584 when Michael was 16 years of age, but financial help made it possible for him to continue his study. After two years in a high school in the neighborhood of Kiel, he enrolled at the University of Rostock in February 1587. He studied mainly physics, mathematics, astronomy, Greek and Latin. Michael returned home to his mother Anna and his sister in 1591, unqualified, probably from lack of money. For a year he occupied himself with alchemy. Probably with financial aid and by the suggestions of his friend Matthias Canaris and his family, he decided to study at the University of Frankfurt on the Oder in the summer of 1592. By October 12, the 24-year-old student had gained his Master Degree in physics.¹³ He remained for a year in Frankfurt and upon returning home resumed his systematic study of alchemy. Later he embarked on an odyssey through Danzig, Riga and Dorpat and some islands in the Baltic Sea, finally arriving in Russia. Immediately after returning to Kiel he set out for Padua, Italy, where he enrolled as a medical student on December 4, 1595. There he was crowned poeta laureatus caesareus [Imperial Poet Laureate] and visited Bologna, Florence, Siena, and Rome.

In Padua an unpleasant incident occurred in July 1596. Maier was involved in a conflict with a fellow student from Hamburg and had injured him severely. His case went to trial before the elders of the “German Nation” at Padua, the administrative body for German scholars, which found him guilty and ordered him to pay expenses and offer an apology - however, the very next day he fled in secret from Padua to Basel, Switzerland. There he continued his study and on

Übersetzung.” In *Festschrift für Helmut Gericke* (Reihe “Boethis” Band 12) Stuttgart: 1985, pp. 327-357. See further, *Neue Deutsche Biographie*, volume 15, pp. 703-704 and Figala, Karin and Neumann, Ulrich, “Author, cui nomen Hermes Malavici. New Light on the Bibliography of Michael Maier (1569-1622).” In Piyo Rattansi and Antonio Clericuzio, eds. *Alchemy and Chemistry in the 16th and 17th Centuries*. Dordrecht-Boston: 1994, pp. 121-147. Craven, J.B. *Count Michael Maier, Doctor of Philosophy and of Medicine, Alchemist, Rosicrucian, Mystic, 1568-1622. Life and Writings*. Kirkwall: 1910, reprinted 1968, London: Dawson of Pall Mall, pp. 65-67. See also, Leibenguth, Erik. *Hermetische Poesie des Frühbarock. Die “Cantilenae intellectualis” Michael Maiers. Edition mit Übersetzung, Kommentar und Bio-Bibliographie*. Tübingen: Max Niemeyer Verlag, 2002. And Tilton, Hereward. *The Quest for the Phoenix, Spiritual Alchemy and Rosicrucianism in the Work of Count Michael Maier (1569-1622)*. Berlin – New York: Walter de Gruyter, 2003.

¹³ Maier was a Lutheran who lived in both Protestant and Roman Catholic communities. It is not certain what kind of Calendar was used; therefore, the original, official dates have not been changed.

November 4, 1596, obtained an M.D. degree with a thesis on epilepsy whereupon he returned home.

For a second time Maier undertook a voyage on the Baltic Sea. It was in Danzig that he came in contact with alchemists and found accommodation with a host who was interested in chemistry. He became a wealthy man when an incurable hypochondriac asthmatic gave him permanent employment, but due to the epidemic around Danzig, they fled to his country estate, a neighborhood where they did alchemical experiments and where Maier studied his employer's alchemical library for a period of two years. The reason he returned home was probably because his host had received a yellowish powder prepared some years prior by an Englishman, with which the symptoms vanished immediately. It definitely was linked to this sample of the so called "aureum potabile" (drinkable gold) produced by the London physician-alchemist Francis Anthony (1550-1623).

At some point in 1609, Maier came in contact with Emperor Rudolf II (1552-1612) in Prague at a center of alchemy. He became Court Physician on September 19, 1609, and was ennobled on September 29 to Count Palatine, but lack of money and no salary forced Maier to leave. He traveled via Leipzig to Kassel where he went to the court of Landgrave Moritz von Hessen-Kassel and offered his service in vain.

At the end of 1611 Maier undertook a journey to England where he stayed for four years. There he occupied himself with alchemy as before, but in close cooperation with the physician-alchemist Francis Anthony (1550-1623). It was in 1613 that Maier heard for the first time of the existence of a secret Brotherhood, a certain "fraternitas R. C.," in which he saw the embodiment of his own natural historic ideals and expectations. That Maier met the English proclaimer of the Rosicrucian Order, Robert Fludd, as some writers suggest but do not prove, is very unlikely. Maier returned to the Continent in 1616 and traveled via Cologne to Frankfurt am Main where he arrived in about August of that year.

He dedicated the book *Jocus severus* (1617), written in England on the road from England to Bohemia "to the true known and unknown lovers of alchemy in Germany and especially that German Order that up to now however has been secret, that one, on the basis of its *Fama Fraternitatis* and its *Confessio*, has to admire and hold in great esteem."

He became ill in Frankfurt am Main with quartan fever (malaria), probably incurred in Italy, and due to this delay was able to visit the biannual book fair where he learned more about the Rosicrucians. He lived there in the vicinity of the publishers, Johann Theodor de Bry and Lucas Jennis, who published the majority of his works until his death. In

the past he occupied himself with alchemy; now he became a defender of the Rosicrucian Order.

In the summer of 1617 Maier married, and in April of 1618 he said his wife was ready to deliver at any moment. There is no mention of the name of his wife or the event of the birth.

Shortly after April 1618 Maier found employment with Landgrave Moritz von Hessen-Kassel, also named Moritz-the-learned (1572-1632) as “Medicus und Chymicus von Haus aus” (physician and alchemist by birth). Maier died in the summer of 1622 in Magdeburg from malaria.

In Michael Maier’s *Silentium post clamores* [Silence After the Clamor] of 1617, he explains why the Order treats its applicants with silence; that the Order is a mystery school like those of ancient times such as Eleusis and Orphis; that the *Fama* and the *Confessio* contain nothing contrary to reason, nature, experience, or the possibilities of things; that the Brothers hold the rose as a remote prize, but they impose the cross on those who enter; and that just like the Pythagoreans and Egyptians, the Rosicrucians exact vows of silence and secrecy. Ignorant men have treated the whole as a fiction; but this has arisen from the five years’ probation to which they subject even well qualified novices before they are admitted to the higher mysteries.¹⁴

His *Themis Aurea* of 1616 deals with the six golden laws or rules of the Brotherhood that are mentioned in the *Fama*.¹⁵ In this book, Maier mentions that the compound medicine that the Rosicrucians administer to the sick is, as it were, the marrow of the great world (macrocosm). It is the fire of Prometheus, which he stole from the sun, but a fourfold fire is required to bring this medicine to perfection. The Brothers, however, are of the opinion that there is a natural virtue and certain predestination flowing from the influence of heavenly bodies.

Robert Fludd (1574-1637) – born at Milgate House in the parish Bearsted and county of Kent in England – graduated in the Arts and from age 24 to age 30 studied medicine and traveled through France, Spain, Italy, and Germany.¹⁶ Fludd wrote many books beautifully illustrated with

¹⁴ Craven, J. B. *Count Michael Maier, Doctor of Philosophy and of Medicine, Alchemist, Rosicrucian, Mystic, 1568-1622. Life and Writings*. Kirkwall: 1910, reprinted London: Dawson of Pall Mall, 1968. pp. 65-66.

¹⁵ Maier, Michael. *Laws of the Fraternity of the Rosie Crosse (Themis Aureae)* Facsimile reprint of the original English edition of 1656, Los Angeles: The Philosophical Research Society. Craven, J. B. *M. Maier*, pp. 98-104.

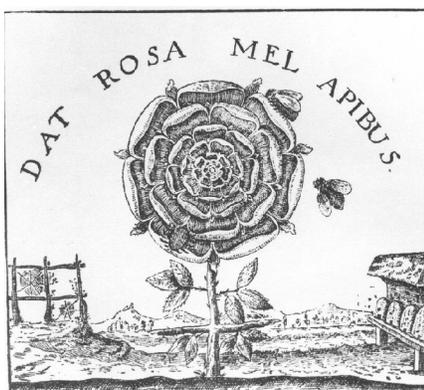
¹⁶ Huffman, William H. *Robert Fludd and the end of the Renaissance*. London and New York: Routledge, 1988, pp. 4-14. See also: Craven, J. B. *Doctor Robert Fludd (Robert de Fluctibus), The English Rosicrucian, Life and Writings*. Kirkwall: 1902, reprint, n. p., n. d.

alchemical engravings. He published his *Apologia Compendiaria. Fraternitatum de Rosea Cruce suspiciens et infamiae maculis aspersam, veritas quasi Fluctibus abluens et abstergens*, in 1616 in Leiden, the Netherlands, a short defense of the Brotherhood that appeared in elaborated form, also in Leiden under the title, *Tractatus apologeticus integritatem Societatis de Rosea Cruce defendens*. Fludd lived a chaste life, because he saw sexual desire as the fall of man.

By his 22nd year Fludd was very skilled in natal and horary astrology. We read in his *Utrisque Cosmi Historia, Tractatus Secundus*¹⁷ the following:



22. Robert Fludd, 1574-1637.



23. “Dat Rosa Mel Apibus” from *Summum Bonum*, J. Frizius, 1629.

“While I was working on my music treatise, I scarcely left my room for a week on end. One Tuesday a young man from Magdalen came to see me and dined in my room. The following Sunday I was invited to dine with a friend from the town, and while dressing for the occasion I could not find my valuable sword-belt and scabbard, worth ten French gold pieces. I asked everyone in college if they knew anything about it, but with no success. I therefore drew a horary chart for the moment at which I had noticed the loss, and

¹⁷ Roberto Fludd, alias de Fluctibus. *Utrisque Cosmi Historia, Tractatus secundus, DE NATURÆ SIMILIA SEU Technica macrocosmi historia*. Oppenheim: 1618, treatise 2, ch. 6, part 1. The English text can be found in: Jocelyn Godwin, *Robert Fludd*, Boulder: Shambala, 1979, p. 6. The French rendering of the 2nd treatise is from Pierre Piobb; Robert Fludd, *Étude de Macrocosme, Traité d’Astrologie Générale (De Astrologia)*. Paris: H. Daragon, Libraire – Éditeur, 1907, where the text can be found in book 6, pp. 258-260.

deduced from the position of Mercury and other features that the thief was a talkative youth situated in the East, the stolen goods must now be in the South.

“On thinking this over I remembered my guest of Tuesday, whose college lay directly to the east of St. John’s. I sent my servant to approach him politely, but he swore that he had touched nothing of mine. Next I sent my servant to speak to the boy who had accompanied my visitor on that day, and with harsh words and threats he made him confess that he had stolen the goods and taken them to a place I knew near Christ Church where people listened to music and consorted with women. This confirmed my conjecture that the place was to the south of St. John’s, and since Mercury had been in the house of Venus, it fit with the association with music and women. After this the boy was taken into the presence of his companion and flung to the ground. He swore that he had indeed committed the crime, and begged my servant to say no more: he promised to retrieve the belt and scabbard on the following day. This was done, and I received my stolen property wrapped in two beautiful parchments. It emerged that the music-house near Christ Church was the lair of a receiver of stolen goods who had robbed many degenerate scholars, wasting them with gluttony and womanizing. My friend implored me to desist from the study of astrology, saying that I could not have solved this crime without demonic aid. I thanked him for his advice.”

Jacob Boehme (also Böhme) (1575-1624) was born in Alt-Seidenberg near Görlitz, Germany a child of poor and humble farmers. His birth date cannot be obtained, nor is there any portrait made during his lifetime, except for a description by his friend and pupil, Abraham von Frankenberg: “His physical condition was weak and he looked ill; he was small of stature, with a low forehead, sunken temples, a somewhat hooked nose, grey - almost sky-blue bright eyes and a short thin beard. With a timid voice and dulcet tongue, he was understated in gesture, unassuming, modest with words, meek in his conduct, patiently enduring and kind-hearted.”¹⁸ He married at age 24, and obtained civil rights at Görlitz, where he established himself as a shoemaker. Between 1600 and 1606 the couple produced five sons. In 1612 he wrote his *Aurora* and circulated copies. Boehme earned the name “Philosophus Teutonicus”

¹⁸ von Frankenberg, Abraham. “Ausführlicher Bericht,” in J. Böhme, *Sämtliche Schriften*, Band 10, Stuttgart. Will-Erich Peuckert, 1961, pp. 20-21, § 27.

and practiced as a lawyer. Later, after experiencing the spiritual world, he founded an esoteric movement. The church banned him in about 1670 and his property was seized, after which he took refuge in the Netherlands, where he spent the remaining 40 years of his life. Among other things, he gained recognition for being the first to edit the collected writings of Boehme in 1682 in Amsterdam. Gichtel's letters to his friends were printed in 5 volumes. Of special interest is his little book, *Theosophia Practica*, which was compiled in 1696 by his friend Johann Georg Graber, who also provided the added illustrations with comments. It was enlarged in 1722. The little book contains five colored plates, of which number 2 describes the centers in the desire body. Gichtel had kept these drawings secret from 1695 to his death and finally, in 1723, 10 years after he died, they were published. The theosophist C.W. Leadbeater (1854-1934) knew of these plates and depicted one illustration, taken from a French edition, in his book *The Chakras*.²¹



26. J. B. van Helmont, 1579?-1644, and his son François Mercurius.



27. J.A. Comenius, 1592-1670.

The South Netherlands physician Joannes Baptista van Helmont (1579?-1644), was baptized on January 22, 1579 (NS), as the youngest of seven children from a noble, Roman Catholic family in Brussels.²² He was 15

²¹ Leadbeater, C. W. *The Chakras*. Madras, India: The Theosophical Publishing House, 1966, opposite page 14.

²² His baptismal date is certain, however his birth date is uncertain. See, *Le Folklore Brabançon*. Volume 13, no. 75-76. December 1933 and February 1934. Bulletin de service de recherches historiques en folcloriques du Brabant. Double issue entirely devoted to

years of age when he finished his Philosophy studies in Leuven and 20 when he obtained his Doctor of Medicine degree. Van Helmont married the aristocrat, Marguerite van Ranst, in 1609. They went to live in Vilvoorde where they had three children. The middle child was a son named Franciscus Mercurius, who published the books of his father posthumously on December 30, 1644.

Van Helmont was the first to discover the functions of the stomach in relation to the other organs.

In the history of chemistry, van Helmont is known as the discoverer of the gases. In his *Ortus Medicina*, published in 1648 by his son in Amsterdam, he writes, “This vapor, which I have called Gas, is not far removed from the Chaos the ancients spoke of.” and further on in the same work, “This, hitherto unknown Spirit I call Gas.”²³

In *The Rosicrucian Cosmo-Conception*, chapter 11, Max Heindel explains that under Chaos we must understand the Spirit of God, which penetrates every part of infinity. As an old maxim describes it: “Chaos is the seed-ground of the Cosmos.”

Van Helmont had a hard time because he supported Rudolf Goclenius Minor (1572-1621), who was accused of idolatry and magic. Goclenius was appointed by von Hessen-Kassel as a professor in chemistry, mathematics and medicine in Marburg. He was an adherent of the teachings of Paracelsus and he engaged himself with the Cabbala. Van Helmont had written a booklet in defense of his friend, Goclenius that was published without his knowledge. An investigation followed, and in 1623 the members of the medical faculty of Leuven designated this work as a monstrous pamphlet. The Spanish inquisition in its pronouncements of suspicions of witchcraft, made 27 statements against it. The Mechelen Roman-Catholic Ecclesiastical Court decided to prosecute in 1627 and demanded that van Helmont should retract his remarks in public, to which he consented. During an interrogation in March 1634, with regard to a confiscated manuscript of his, van Helmont was questioned if he, in using the name “Brothers,” had meant the Brothers of the Rose Cross. He answered that he did not know them, and to take it for a dream. He declared himself a Roman-Catholic. Van Helmont apparently had

J. B. van Helmont. Veille Halle au Blé. And Nève de Mévergnies, Paul. *Jean Baptiste van Helmont, philosophe par le feu*. Faculté de Philosophie et Lettres de L’Université de Liège. Paris, Librairie E. Droz, 1935.

²³ van Helmont, J. B. *Ortus Medicina, etc.*. Amsterdam: Lowijs III, Elzevier, 1648, tract 14 “Progymnasma meteori,” p. 73, § 29; and tract 20 “Complexionum atque Mistionum Sigmoidum” p. 106, § 14.

become so fearful that he would not admit to knowing those whom he had previously defended.²⁴

Jan Amos Komenský (1592-1670), better known under his latinized form, “Comenius,” was born on March 28 (NS) at Nivnický (Nivnice) in East Moravia, in the Czech Republic.²⁵ He was a member and later a bishop of the Community of the Moravian Brethren, a schism of the Hussites and is known as one of the greatest educators of his time. Because of the Roman-Catholic Hapsburgian power over the Czech Republic, he had to flee. Of his many books, one of special interest, *The Labyrinth of the World and the Paradise of the Heart*,²⁶ [Komensky, John Amos. London: 1950] written in 1623 and published for the first time in 1631 in Poland, relates the adventures of a pilgrim who visits all kinds of people and gives an account of it. He arrives at chapter 16 with: “The pilgrim considers the Rosicrucians.” In the margin is written: “Fama Fraternitatis anno 1612, latine ac germanice edita,” edited in Latin [incorrect] and German, so he had in his possession a *Fama* manuscript that was published in 1614. Comenius died on November 25, 1670 (NS) in Amsterdam.



28. J. W. von Goethe, 1749-1832.



29. The Count of Saint Germain, ??-1784.

²⁴ Snoek. *Rosencruisers*, pp. 96-100. Other consulted literature: Stroobant, M. Louis, Nauwelars, M., Behaeghel, M. “J. B. van Helmont.” In *Le Folklore Brabançon*. December 1933 and February 1934. Pagel, Walter. *Jo. Bapt. van Helmont, Einführung in die philosophische Medizin, des Barocks*. Berlin: 1930. Nève de Mévergnies, Paul. *Jean-Baptiste van Helmont ; Philosophe par le feu*. Paris and Luik, Belgium: E. Droz, 1935.

²⁵ For the dates see: Blekastad, Milada. *Comenius, (Jan Amos Komensky)*. Oslo, Norway: Universitetsforlaget, 1969, p. 16.

²⁶ Consulted literature: Blekastad, *Comenius*.

On pages 145 and 249 of *The Rosicrucian Cosmo-Conception*, Max Heindel refers to Johann Wolfgang von Goethe (1749-1832) as an initiate. His connection with the Rosicrucian Order is particularly expressed in his poem *The Secrets, a fragment*, which was written in 1784/85 and published in 1816. The long poem officially contains 44 verses, each with eight lines, but it actually has two, probably three, more strophes to be counted.²⁷ The poem tells the story of a candidate for initiation, named Marcus. Goethe himself summarized the poem in 1816 as follows: “A young regular clergy, getting lost in a mountainous area, found at last in a charming valley, a beautiful building that leads to suspect to be the residence of devout, mysterious men. He finds there twelve knights, who after having endured a stormy life, in which trouble, suffering and danger succeeded each other, have taken upon themselves the duty at last, to live here and to serve God secretly. A thirteenth one, which they consider to be their leader, being on the point of departure: in which way remains hidden. But during the past days he had started to tell his life story, of which the newly arrived regular clergy confers to him a short allusion with a good and warm reception. A mysterious, nightly appearance of festal youngsters, who hurrying along lightens the garden with torches, form to a close.”²⁸

The ninth stanza of this poem, where Brother Marcus, in front of the door, gazes upon the Rosicrucian emblem above and says:

Er fühlet neu, was dort für Heil entsprungen,
 Den Glauben fühlt er einer halben Welt;
 Doch von ganz neuem Sinn wird er durchdrungen,
 Wie sich das Bild ihm hier vor Augen stellt:
 Es steht das Kreuz mit Rosen dicht umschlungen.
 Wer hat dem Kreuze Rosen zugestellt?
 Es schwillt der Kranz, um recht von allen Seiten
 Das schrofte Holz mit Weichheit zu begleiten.

He feels anew what there for goodness sprang forth,
 The faith he felt beheld in half a world;
 But with full new sense now permeated,
 As the image before his eyes imposed:

²⁷ See the Weimar edition, 1890, volume 16, pp. 436-437.

²⁸ Goete's, *Sämmtliche Werke* in forty volumes. Second volume. Stuttgart and Augsburg: F. G. Cotta, 1855, pp. 360-363.

⁸¹ A verbal translation from the German text.

There stands the cross with roses closely composed.
Who to the cross added roses?
It does swell the wreath, for the good from all views
The coarse wood with softness imbued.⁸¹

Heindel calls the Count of Saint-Germain - who in the 18th century maintained diplomatic relations from the French court with the goal to prevent the French Revolution (1789-1794) - an embodiment of Christian Rosencreutz.²⁹ The first evidence of his appearance in The Hague is a letter which he sent from there on November 22 to the British physicist Hans Sloane (1660-1753). It rests in the British Museum, but a facsimile is contained in the book by Cooper Oakley.³⁰ Of him is said, "M. de St. Germain ate no meat, drank no wine, and lived according to a strict regimen."³¹ And further, "He looked about fifty, is neither stout nor thin, has a fine intellectual countenance, dresses very simply, but with taste; he wears the finest diamonds on snuff-box, watches and buckles."³² Many anecdotes surrounded this legendary person. The church register of the city of Eckernförde in Northern Germany mentions the following: "Deceased on February 27, buried on March 2, 1784 the so-called Comte de St. Germain and Weldone, ... a tomb in the Nicolai Church here in the burial place sub N.1, 30 years time of decay 10 Reichsthaler, and for opening of the same 2 Reichsthaler, in all 12 Reichs-thaler."³³

At the beginning of the twentieth century, the Order of the Rose Cross looked again for an eligible candidate to make part of its Teachings public with a view to stop materialism. To this end the Dane, Carl Louis Fredrik Grasshoff, whose life and work is written in the following chapters, was chosen.

²⁹ Heindel, *Cosmo-Conception*, p. 433. Several biographies exist about the Count of Saint-Germain, such as: Cooper Oakley, Isabel. *The Comte De St. Germain*. London: The Theosophical Publishing House Limited, 1912, reprinted in 1927. Volz, Gustav Berthold. *Der Graf von Saint-Germain*. Dresden: Paul Aretz 1923. Chacornac, Paul. *Le Comte de Saint-Germain*. Paris: Éditions traditionnelles, 1982. Overton Fuller, Jean. *The Comte de Saint Germain; last Scion of the House of Rákóczy*. London: East-West Publications 1988.

³⁰ Cooper Oakley, *The Comte De St. Germain*, after the preface.

³¹ *Ibid.*, p. 5.

³² *Ibid.*, p. 7.

³³ *Ibid.*, p. 135.