

Joseph Campbell and the Legend of Christian Rosenkreutz

by

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In the year 1614 a pamphlet appeared in the German city of Cassel (spelled "Kassel" since 1926,¹ with the title of *Fama Fraternitatis, oder Die Bruderschaft des Ordens Rosenkreutzer*. It purported to be the story of a magus-philosopher by the name of Christian Rosenkreutz, or Christian Rose-Cross, who some one hundred years before had traveled to Jerusalem in pursuit of learning, where he received instruction by wise men of the East, and then, upon his return to Europe, founded a philosophical fraternity which survived his death. The pamphlet announced to the world that the order had now emerged into the "modern" world, and was interested in gaining adherents to its teachings.

This publication was followed shortly by the *Confessio Fraternitatis, or The Confession of the Laudable Fraternity of the Most Honorable Order of the Rosy Cross, Written to All the Learned of Europe*. The first pamphlet, the *Fama* contains the story of Christian Rosenkreutz and his order, and the second is essentially a defense of it. Both can be found in English in the appendix to Frances Yates' *The Rosicrucian Enlightenment*.² The actual author is unknown, although many suppose it to have been Johann Valentin Andreae, who claimed to be the author of a third work, *The Chemycal Wedding of Christian Rosenkreutz* in his autobiography.³ Andreae (1586 - 1654) was a German theologian, and in 1654 - the year of his death - became the abbot of an evangelical (Lutheran) monasterial school at Adelberg.

In 1617 Andreae published a work called *Mythologiae Christianae, or Christian Mythology*. The work is in alphabetical format, much like an encyclopedia or dictionary. For example, the entry on "Alchemy", is the following:

Alchemy - is that art which imitates the work of God, and by correcting the slow steps of Nature and simulating the power of the sun by a gentle, vital heat raises the subtle Mercury, which is the seed of all the metals, through ever-higher spheres to the sublime elevation of gold.

When Alchemy had exhausted a deep money-chest containing her inheritance, she was seized by poverty and hunger. Then she was mocked by the rabble and had curses heaped on her by the more impudent, and was judged worthy of being punished by those who were most severe. She fell under suspicion of false coining, swindling and the other frauds which frequently accompany bankrupts.

At length she was asked why that wonderful powder which was created with so much knowledge and so much ingenuity supported her so meagerly. Sighing, she placed the blame on the complexity of her alchemical manuals, the fragility of her glass

¹ Wikipedia, "Kassel".

² Frances A. Yates, *The Rosicrucian Enlightenment* (1972, 1996: Barnes & Noble Reprint).

³ Wikipedia, "Johannes Valentinus Andreae"

apparatus, the timing of the harmonies of the heavens, and impurities mixed in with her metallic ores.

Asked what comfort she received against the accusations of the hostile people, she replied 'empty hope, and the pleasure of a curious mind'. Asked if she did not sorrow for her lost wealth, she answered that no-one penetrates into the secrets of Nature without paying. Asked what gave her most pain now, she replied that when her wealth came to an end, the sacred fire also grew cold.

Being asked what she was left with at the end, she answered: Medicine, if a good reputation was my object; beggary, if my object was greed; but above all a lie, by which an illusion may be sold to the simple-minded.

In claiming to be the author of the *Chemycal Wedding*, Andreae referred to it as a "ludibrium", or "joke" in Latin. The term can also mean something fictitious, or a "comedy".⁴ Some authors make much of this term, indicating that Andreae created the *Fama* and the *Confessio* as a huge joke played on the gullible who eagerly sought out his Rosicrucian Order when none existed. It is my opinion, however, that this is not a correct conclusion. The subject matter of these three works is too serious to simply dismiss them as a "joke". Frances Yates, too, does not think that this is an adequate explanation of what Andreae meant when he described the Rosicrucian Order as a "ludibrium". This is what she says about the matter:

"It is true that by these terms Andreae was trying to disassociate himself from the Rosicrucian mystery, which, by the time he thus wrote of it, had become dangerous, yet I do not think that this is the whole explanation of his use of the term *ludibrium*. A *ludibrium* could be a play, a comic fiction, andAndreae thought highly of the theatre as a moral and educative influence.

.....[The] *Fama* and the *Confessio* as a *ludibrium*, whatever that may meanencourages the thought that, though the framers of the manifestos did not intend the story of Christian Rosenkreutz to be taken as literally true, it might yet have been true in some other sense, might have been a divine comedy, or some allegorical presentation of a complex religious and philosophical movement having a direct bearing upon the times."⁵

Reference to the *Mythologiae Christianae*, above, demonstrates that Andreae understood the use of mythological language to describe a subject. "Alchemy" is described in feminine terminology, much as "Wisdom" is described in the *Apocrypha*. For example, *Sirach, or the Wisdom of Jesus Son of Sirach* also called "Ecclesiasticus" in the Christian Bible, states that:

2 Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

⁴ Yates, *op.cit.*, p. 50.

⁵ Yates, *ibid.*

5 The word of God most high is the fountain of wisdom; and her ways are everlasting commandments.⁶

The personification of "Alchemy" in the *Mythologiae Christianae* as a woman may have been intended to be an echo of the use of the feminine in the Wisdom Literature. Andreae's entry "Alchemy" is reported as a conversation, with "Alchemy" explaining not only the meaning of the term, but why ordinary people failed to understand her. She concludes her explanation with a curious statement: " Being asked what she was left with at the end, she answered: Medicine, if a good reputation was my object; beggary, if my object was greed; but above all a lie, by which an illusion may be sold to the simple-minded." Why describe her purpose as ".....above all a lie, by which an illusion may be sold to the simple-minded." Does that mean that something other than a "lie" is sold to those who are not simple-minded? Is this the *ludibrium*, or "joke" that Andreae is playing on others? Or is the real "joke" the fact that the simple-minded do not understand the true meaning of the myth, and because they do not understand, the "joke is on them", so to speak.

In the book *Thou Art That*, published posthumously from materials left by Joseph Campbell, there appears a dialogue in the first chapter which discusses the difference between a "myth" and a "lie." I will quote it at length because it explains a great deal about our problem in dealing with "myths".

THE MEANING OF MYTH

"Let me begin by explaining the history of my impulse to place metaphor at the center of our exploration of Western spirituality.

When the first volume of my *Historical Atlas of World Mythology, The Way of the Animal Powers* came out, the publishers sent me on a publicity tour. This is the worst kind of all possible tours because you move unwillingly to those disc jockeys and newspaper people, themselves unwilling to read the book they are supposed to talk to you about, in order to give it public visibility.

The first question I would be asked was always, 'What is a myth?' That is a fine beginning for an intelligent conversation. In one city, however, I walked into a broadcasting station for a live half-hour program where the interviewer was a young, smart-looking man who immediately warned me, 'I'm tough, I put it right to you. I've studied law.'

The red light went on and he began argumentatively, 'The word *myth* means *a lie*. Myth is a lie.'

⁶ Wisdom, Chapter 1, verses 2-5.

So I replied with my definition of myth. 'No, myth is not a lie. A whole mythology is an organization of symbolic images and narratives, metaphorical of the possibilities of human experience and the fulfillment of a given culture at a given time'

'It's a lie,' he countered.

'It's a metaphor.'

'It's a lie.'

This went on for about twenty minutes. Around four or five minutes before the end of the program, I realized that this interviewer did not really know what a metaphor was. I decided to treat him as he was treating me.

'No,' I said, 'I tell you it's metaphorical. You give me an example of a metaphor.'

He replied, 'You give me an example.'

I resisted, 'No, I'm asking the question this time.' I had not taught school for thirty years for nothing. 'And I want you to give me an example of a metaphor.'

The interviewer was utterly baffled and even went so far as to say, 'Let's get in touch with some school teacher.' Finally, with something like a minute and a half to go, he rose to the occasion and said, 'I'll try. My friend John runs very fast. People say he runs like a deer. There's a metaphor.'

As the last seconds of the interview ticked off, I replied, 'That is not the metaphor. The metaphor is: John *is* a deer.'

He shot back, 'That's a lie.'

'No,' I said, 'That is a metaphor.'"⁷

The *Rosicrucian Order* is not a "lie." It is a metaphor - a myth - intended to convey a truth in a way that could not be conveyed by ordinary means. The story of Christian Rosenkreutz is a myth, not a myth handed down from antiquity, nor a myth from a particular culture or society, but a myth purposely created by its author to convey a truth that only a myth could

⁷ Campbell, Joseph, *Thou Art That* (2001: Novato, California, New World Library), pp. 1-2.

convey. Campbell goes on to describe mythology as something that
.".....endows the mind and the sentiments with a sense of participation in a
field of meaning."⁸

Joseph John Campbell (1904-1987) was a lifelong student of comparative religion and comparative mythology. When he was a child his father took him to the American Museum of Natural History in New York City, where he was fascinated by Native American art and artifacts. That started his passion for understanding the cultures which produced such art and artifacts, and this passion later led him to the comparative study of cultures across time and space. He was first and foremost a teacher, who loved to interact with others. The world of popular culture discovered him when he collaborated with Bill Moyers in producing *The Power of Myth* for public television in the United States. Campbell captured the imagination of millions of viewers, and this series continues to be shown from time to time even today.

Joseph Campbell was convinced that beneath the world's religions was a common thread of mythology which permitted comparison. Above all, however, Campbell was a story-teller. His books are never dry academic tomes. As the source material from which he drew consisted of stories, so Campbell told his own stories to illustrate his conclusions - the consummate teacher.

As far as I know, Joseph Campbell never considered the Rosicrucian myth. He was mostly interested in the mythologies tied to religion, and those of primitive groups, including prehistoric and early historic myths. Had he considered the Rosicrucian myth, I have no doubt that he would have had much to say about it in the context of his analysis of the purpose and function of myths in human society. This paper, therefore, is an examination of the Rosicrucian myth in light of the observations of Joseph Campbell about myths in general, and how these observations may help us better understand the story of Christian Rosenkreutz and his mythical order. Although the Rosicrucian myth can be traced to a particular time in history, and to a particular author (if, indeed, Johann Valentine Andreas was the author), and while most other myths have no such datable histories, the Rosicrucian myth meets all the standards of any other myth, and can be studied in the same way that other myths are studied. The rest of this paper will show why and how this is so.

The following is an outline of the legend of Christian Rosenkreutz as recounted in the *Fama* (A complete text of the *Fama* in English is appended to this paper for ease of reference.):

⁸ Campbell, *Ibid.*, p. 8.

- A young man, sixteen years of age, who would subsequently be known as "...our Brother, C.R.C." (Christian Rosenkreutz) set off with a friend for Jerusalem. His friend died on Cyprus, but "Brother C.R.C." proceeded on to Damascus, and then to Jerusalem.
- By his "skill in physic (medicine) he obtained much favor with the Turks", and soon found "Wise Men" to teach him.
- After three years he went to Egypt, following which he sailed for Fez (in present-day Morocco), where he studied "Mathematics, Physic, and Magic.
- At Fez he compared his own Christian religion with the teachings of the sages, "and found still more better grounds of his faith, altogether agreeable with the harmony of the whole world, and wonderfully impressed with all the periods of time."
- After two years in Fez he set off for Spain. In Spain he not only learned from the wise, but also imparted knowledge to them.
- He then returned to Germany, "the which he heartily loved, by reason of the alterations which were shortly to come, and of the strange and dangerous contentions."
- Five years after his return to Germany he chose three men to join him in a monastic brotherhood. These brethren "had some more knowledge of the arts than in that time many others had."
- "After this manner began the Fraternity of the Rosie Cross - first, by four persons only, and by them was made the magical language and writing which we yet daily use and do find great wisdom therein."
- The brothers (to which an additional number had been added) then went abroad in the world.
- The "rule" of this community consisted of the following:
 - None should profess anything except to cure the sick, and that for free.
 - None should have to wear a monk's habit, but instead were to wear ordinary clothing.
 - Every year they were to meet together in the House of the Holy Spirit (a monastic headquarters) [??]
 - "Every Brother should look about for a worthy person, who, after his decease, might succeed him.
 - "The word R.C. should be their seal, mark, and character."
 - "The Fraternity should remain secret for one hundred years."
- Christian Rosenkreutz died, and was buried in a hidden vault.
- Inscribed over the door to the vault was the Latin phrase, "Post CXX Annos Patebo", meaning "After 120 years I will come forth."
- One hundred and twenty years after the death of Christian Rosenkreutz the vault was opened. In it his body was discovered "whole and unconsumed with all his ornaments and attires."

- "In his hand he held a parchment, called T., the which next unto the Bible is our greatest treasure....."
- The "Rosicrucian Brotherhood" is thereafter to become "public", so that "some few which shall give their names, may join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons....."

Such is the story as told by the *Fama*. The publication of this document, followed by the *Confessio*, caused a surge of interest across Germany and Europe. Frances Yates describes it thus:

"The 'Rosicrucian furore' which arose in response to the stirring announcements of the manifestos soon became inextricably confused through the large numbers who tried to join in without inside knowledge of what it was all about, being merely attracted by the exciting possibility of getting into touch with mysterious personages possessing superior knowledge or powers...."⁹

What did these seekers find so attractive? Frances Yates describes it thus:

"By the diffusion of a philosophy, or a theosophy, or a Pansophia, which they hoped might be accepted by all religious parties, the members of this movement perhaps hoped to establish a non-sectarian basis for a kind of freemasonry -- I use this word here only for its general meaning and without necessarily implying a secret society -- which would allow persons of differing religious views to live together peaceably. The common basis would be a common Christianity, interpreted mystically, and a philosophy of Nature which sought the divine meaning of the hieroglyphic characters written by God in the universe, and interpreted macrocosm and microcosm through mathematical-magical systems of universal harmony."¹⁰

Why the interest in this new philosophy? Many books on Rosicrucianism have concentrated on explaining the Hermetic background for the *Fama* and the *Confessio*, as if this alone should explain the popularity of the pamphlets. But while this background is essential for the scholar to explain and interpret the legend, and place it in its historical context, I maintain that this was not its real attraction for many, if not most of its "seekers". To understand why we must first take a look at the world in which the *Fama* was launched - a world in many respect much like our own.

⁹ Yates, *Ibid.*, p. 91.

¹⁰ Yates, *Ibid.* p. 98-99.

On October 31, 1517, the religious unity of Europe was shattered when Martin Luther nailed his *Ninety-Five Theses* to the door of All Saints Church in Wittenburg, Saxony. The religious explosion which followed soon devolved into a political struggle, the culmination of which was the Thirty Years' War (1618 - 1648). It is difficult for us today to understand the horror that this conflict visited on Europe, but it has been characterized as one of the most destructive wars in the history of Europe. As one writer described it:

A major impact of the Thirty Years' War was the extensive destruction of entire regions, denuded by the foraging armies. Episodes of famine and disease significantly decreased the populace of the German states and the Low Countries and Italy, while bankrupting most of the combatant powers. While the regiments within each army were not strictly mercenary in that they were not guns for hire that changed sides from battle to battle, the individual soldiers that made up the regiments for the most part probably were. The problem of discipline was made more difficult still by the ad hoc nature of 17th century military financing. Armies were expected to be largely self-funding from contributions from the local regions: in other words, whatever they could take. This encouraged a form of lawlessness that imposed often severe hardship on inhabitants of the occupied territory. Some of the quarrels that provoked the war went unresolved for a much longer time.¹¹

While the *Fama* and the *Confessio* were published on the eve of this great conflict, it was evident to most that the looming conflict that finally ensued was a "disaster waiting to happen." The religious conflicts of the ninety-nine years before the major war began were vicious and prolonged. To thinking people on both sides it seemed that reason itself had been destroyed by the religious polarization and fanaticism that accompanied it. We are familiar enough today with religious fanaticism, for we confront it in the "War on Terror" of our own day. For those who were close to the conflict in the 16th and 17th centuries, the possibility of a peaceful solution to this situation must have been very attractive. I believe that this is the real reason why so many wanted to find the Rosicrucian Brotherhood, and join forces with it. It was not so much an intellectual commitment to Hermetic philosophy as it was an emotional and visceral commitment to something that could end the conflict and bring about a dawn of peace in the Christian world of the day.

It is here that the observations of Joseph Campbell about the "Power of Myth" (the title of his PBS series with Bill Moyers) comes to the fore. There are some observations by Campbell which will illustrate what I mean:

¹¹ Wikipedia, "Thirty Years' War.", http://en.wikipedia.org/wiki/Thirty_Years_War.

"Where you have a mythic image, it has been validated by decades, centuries, or millennia of experience along that path, and it provides a model. It's not easy to build a life for yourself with no model whatsoever. I don't know how it is now, right this minute, when so many new possibilities have opened up for life. But in my experience it has always been the model that gives you the idea of the direction in which to go, and the way in which to handle the problems and opportunities that come up."¹²

"We are all manifestations of a mystic power: the power of life, which has shaped all life, and which has shaped us all in our mother's womb. And this kind of wisdom lives in us, and it represents the force of this power, this energy, pouring into the field of time and space. But it's a transcendent energy. It's an energy that comes from a realm beyond our powers of knowledge. And that energy becomes bound in each of us -- in this body -- to certain commitment."¹³

"One might reasonably define mythology as other people's religion. The definition of religion is equally uncomplicated: it is misunderstood mythology. This misunderstanding consists typically in interpreting mythological symbols as though they were references to historical facts. And this problem is particularly crucial in our tradition in the West, where the whole emphasis has been on the historicity of the events on which our churches are supposed to have been founded."¹⁴

Think with me a few moments how the above applies to the situation in Europe during the struggle which Roman Catholics called the *Protestant Revolt* and Protestants called the *Protestant Reformation*. Each was clear on the "historicity" of the correctness of its position. For the one, God had given his Church to the world to be governed by St. Peter and his successors in office - the popes - and which alone offered salvation to mankind. For the other, God had given his Church an infallible set of religious writings which provided the blueprint for salvation. Had each looked at the other as possessing a *myth* - a story - whose truth transcended the historicity upon which it based its beliefs - there would have been no struggle and no war. For a myth isn't "true" or "false"; it simply "is". It is an organizing concept which allows us to see a deeper truth.

This fact was known long before Joseph Campbell added his insights to our understanding of the situation. Charles Freeman, in his *The Closing of the Western Mind*, shows how the Greeks understood that both *logos* and *mythos*

¹² Joseph Campbell, *Pathways to Bliss* (2004, Novato, California: The Joseph Campbell Foundation), p. xvi.

¹³ *Ibid.* p. xvii.

¹⁴ *Ibid.*, p. 21

were complementary ways of understanding reality. In his chapter, "The Quest for Certainty", he explores how these two concepts interact with one another to form the basis for truth. "Logos" is the story that can be defended by reasoned argument; "mythos" is a *belief* whose "certainty" could be justified without reasoned argument. It is that which is expressed in the New Testament in the Letter to the Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen."¹⁵ As Freeman puts it:

"Aristotle's support for the use of myth for human ends emphasizes that there is no necessary conflict between *logos* and *muthos* [*mythos*]. Each has its value in its own context and neither threatens the other. One should not search for any form of absolute truth, in the sense of a belief whose certainty could be justified, in *muthoi* [*mythoi*]. Similarly, one should not use the word *logos* of truths that could not be defended by reasoned argument."¹⁶

Campbell describes four functions that myths perform for us:

- "Reconciling consciousness to the preconditions of its own existence - that is, of aligning waking consciousness to the *mysterium tremendum* of this universe *as it is*;"¹⁷
- Interpreting the world, that is, presenting "a consistent image of the order of the cosmos."¹⁸
- Validating and supporting a specific moral order, "that order of the society out of which that mythology arose."¹⁹ and
- Carrying the individual "through the various stages and crises of life - that is, to help persons grasp the unfolding of life with integrity."²⁰

The myth of Christian Rosenkreutz, and the Rosicrucian Brotherhood, provided a place to reconcile the deep split in Christianity through the belief that the "wisdom of the ages" could heal those divisions. But it was a commitment to more than just knowledge. It was a commitment to action, to an actual organization, a brotherhood, which could make it happen. There was enough of "intellectualizing" and defending particular religious beliefs to last a lifetime. There was not enough of the ability to participate in the life of an organization devoted to reconciling those warring beliefs. And that is what empowered the search for the secret brotherhood of the Rosicrucians. The myth provided a way out of the dilemma posed by competing *logoi* - competing stories which could not otherwise be reconciled.

¹⁵ Hebrews 11:1 (Authorized Version, 1611)

¹⁶ Charles Freeman, The Closing of the Western Mind (New York: Alfred A. Knopf, 2003), p. 23.

¹⁷ Joseph Campbell, Thou Art That, p. 2.

¹⁸ *Ibid.*, p. 3

¹⁹ *Ibid.* p. 5

²⁰ *Ibid.*

The Rosicrucian Brotherhood was to be a *healing* fraternity. It was to use its wisdom and its power to create health. This health was not physical, but spiritual - a spiritual healing caused by the reconciliation of competing truths in a higher understanding of "truth" as myth.

There are still cultural battles being fought between Christians, and although we have largely eschewed violence as a means of settling our differences, the differences are still deep and pervasive. This was most recently called to our attention when the President was invited to speak at Notre Dame University. The polarization of opinion between competing religious groups is alive and well today, just as it was in the 16th and 17th centuries. And the Rosicrucian Myth may still have something to say to us today as it did all those years ago. Freemasonry may well be the present embodiment of this myth, and it is entirely possible that it may fall to Freemasonry to help us learn that destroying one another through disrespect for the deep feelings of each is not acceptable. Tolerance and understanding are key virtues for a Freemason. Brotherly Love, Relief, and Truth are as important today as they were when the Rosicrucian Myth first arose - perhaps more so. It is our Myth as well.

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Appendix

The Fama Fraternitatis²¹

[The first traceable printed edition of Fama Fraternitatis dates 1614. However, there is some evidence that Fama was circulated in the manuscript form prior to that time. It was first published in German and then in 1615 in Latin. Fama is viewed as the key document of the Rosicrucian movement. The following translation, taken from A.E. Waite's edition, is accredited to Thomas Vaughan (Eugenius Philalethes).Footnotes: Andre Rotkiewicz, Latin translations: Carl Williams]

Fama Fraternitatis

or

A Discovery of the Fraternity of the most Laudable Order of the Rosy Cross

Seeing the only wise and merciful God in these latter days hath poured out so richly His mercy and goodness to mankind, whereby we do attain more and more to the perfect knowledge of his Son Jesus Christ and of Nature, that justly we may boast of the happy time, wherein there is not only discovered unto us the half part of the world, which was heretofore unknown and hidden, but He hath also made manifest unto us many wonderful, and never-heretofore seen works and creatures of Nature, and, moreover, hath raised men, imbued with great wisdom, who might partly renew and reduce all arts (in this our spotted and imperfect age) to perfection, so that finally man might thereby understand his own nobleness and worth, and why he is called *Microcosmus*, and how far his knowledge extendeth in Nature.

Although the rude world herewith will be but little pleased, but rather smile and scoff thereat; also the pride and covetousness of the learned is so great, it will not suffer them to agree together; but were they united, they might, out of all those things which in this our age God doth so richly bestow upon us, collect *Librum Naturae*, or, a Perfect Method of all Arts. But such is their opposition that they still keep, and are loth to leave, the old course, esteeming Porphyry, Aristotle, and Galen, yea, and that which hath but a mere show of learning, more than the clear and manifested Light and Truth. Those, if they were now living, with much joy would leave their erroneous doctrines; but here is too great weakness for such a great work. And although in Theologie, Physic, and Mathematic, the truth doth oppose it itself, nevertheless, the old Enemy, by his subtilty and craft, doth shew himself in hindering every good purpose by his instruments and contentious wavering people.

²¹ Fama Fraternitatis (in English), from <http://www.cresite.org/printfama.htm>

To such an intention of a general reformation, the most godly and highly-illuminated Father, our Brother, C.R.C., a German, the chief and original of our Fraternity, hath much and long time laboured, who, by reason of his poverty (although descended of noble parents) in the fifth year of his age was placed in a cloyster, where he had learned indifferently the Greek and Latin tongues, and (upon his earnest desire and request), being yet in his growing years, was associated to a Brother, P.A.L., who had determined to go to the Holy Land. Although this Brother died in Ciprus, and so never came to Jerusalem, yet our Brother C.R.C. did not return, but shipped himself over, and went to Damasco, minding from thence to go to Jerusalem. But by reason of the feebleness of his body he remained still there, and by his skill in physic he obtained much favour with the Turks, and in the meantime he became acquainted with the Wise Men of Damcar in Arabia, and beheld what great wonders they wrought, and how Nature was discovered unto them.

Hereby was that high and noble spirit of Brother C.R.C. so stirred up, that Jerusalem was not so much now in his mind as Damasco; also he could not bridle his desires any longer, but made a bargain with the Arabians, that they should carry him for a certain sum of money to Damcar.

He was but of the age of sixteen years when he came thither, yet of a strong Dutch constitution. There the Wise Men received him not as a stranger (as he himself witnesseth), but as one whom they had long expected; they called him by his name, and shewed him other secrets out of his cloyster, whereat he could not but mightily wonder.

He learned there better the Arabian tongue, so that the year following he translated the book M into good Latin, which he afterwards brought with him. This is the place where he did learn his Physick and his Mathematicks, whereof the world hath much cause to rejoice, if there were more love, and less envy.

After three years he returned again with good consent, shipped himself over *Sinus Arabicus* into Egypt, where he remained not long, but only took better notice there of the plants and creatures. He sailed over the whole Mediterranean Sea for to come unto Fez, where the Arabians had directed him.

And it is a great shame unto us that wise men, so far remote the one from the other, should not only be of one opinion, hating all contentious writings, but also be so willing and ready, under the seal of secrecy to impart their secrets to others. Every year the Arabians and Africans do send one to another, inquiring one of another out of their arts, if happily they had found out some better things, or if experience had weakened their reasons. Yearly there came something to light whereby the Mathematics, Physic, and Magic (for in those are they of Fez most skilful) were amended. There is now-a-days no want of learned men in Germany, Magicians, Cabalists, Physicians, and Philosophers, were there but more love and kindness among them, or that the most part of them would not keep their secrets close only to themselves.

At Fez he did get acquaintance with those which are commonly called the Elementary inhabitants, who revealed unto him many of their secrets, as we Germans likewise might gather together many things, if there were the like unity, and desire of searching out secrets amongst us.

Of these of Fez he often did confess, that their Magia was not altogether pure, and also that their Cabala was defiled with their Religion; but, notwithstanding he knew how to make good use of the same, and found still more better grounds of his faith, altogether agreeable with the harmony of the whole world, and wonderfully impressed with all the periods of time. Thence proceedeth that fair Concord, that as in every several kernel is contained a whole good tree or fruit, so likewise is included in the little body of man, the whole great world, whose religion, policy, health, members, nature, language, words and works, are agreeing, sympathizing, and in equal tune and melody with God, Heaven and Earth; and that which is disagreeing with them is error, falsehood, and of the devil, who alone is the first, middle, and last cause of strife, blindness, and darkness in the world. Also, might one examine all and several persons upon the earth, he should find that which is good and right, is always agreeing with itself; but all the rest is spotted with a thousand erroneous conceits.

After two years Brother R.C.. departed the city of Fez, and sailed with many costly things into Spain, hoping well as he himself had so well and so profitably spent his time in his travel, that the learned in Europe would highly rejoice with him, and begin to rule and order all their studies according to those sure and sound foundations. He therefore conferred with the learned in Spain, shewing unto them the errors of our arts, and how they might be corrected, and from whence they should gather the true *Inditia* of the times to come, and wherein they ought to agree with those things that are past; also how the faults of the Church and the whole *Philosophia Moralis* were to be amended. He shewed them new growths, new fruits, and beasts, which did concord with old philosophy, and prescribed them new Axiomata, whereby all things might fully be restored. But it was to them a laughing matter; and being a new thing unto them, they feared that their great name would be lessened, if they should now again begin to learn and acknowledge their many years' errors, to which they were accustomed, and wherewith with they had gained them enough. Who so loveth unquietness, let him be reformed (they said). The same song was also sung to him by other Nations, the which moved him the more because it happened to him contrary to his expectation, being then ready bountifully to impart all his arts and secrets to the learned, if they would have but undertaken to write the true and infallible Axiomata, out of all faculties, sciences, and arts, and whole nature, as that which he knew would direct them, like a globe or circle, to the onely middle point and *centrum*, and (as is usual among the Arabians) it should only serve to the wise and learned for a rule, that also there might be a society in Europe, which might have gold, silver, and precious stones, sufficient for to bestow them on kings, for their necessary uses and lawful purposes, with which [society] such as be governors might be brought up for to learn all that which God hath suffered man to know, and thereby to be enabled in all times of need to give their counsel unto those that seek it, like the Heathen Oracles.

Verily we must confess that the world in those days was already big with those great commotions, labouring to be delivered of them, and did bring forth painful, worthy men, who broke with all force through darkness and barbarism, and left us who succeeded to follow them. Assuredly they have been the uppermost point in *Trygono igneo*, whose flame now should be more and more bright, and shall undoubtedly give to the world the last light.

Such a one likewise hath Theophrastus been in vocation and callings, although he was none of our Fraternity, yet nevertheless hath he diligently read over the Book M, whereby his sharp ingenium was exalted; but this man was also hindered in his course by the multitude of the learned and wise-seeming men, that he was never able peaceably to confer with others of the knowledge and understanding he had of Nature. And therefore in his writing he rather mocked these busie bodies, and doth not shew them altogether what he was; yet, nevertheless, there is found with him well grounded the afore-named Harmonia, which without doubt he had imparted to the learned, if he had not found them rather worthy of subtle vexation, than to be instructed in greater arts and sciences. He thus with a free and careless life lost his time, and left unto the world their foolish pleasures.

But that we do not forget our loving Father, Brother C.R., he after many painful travels, and his fruitless true instructions, returned again into Germany, the which he heartily loved, by reason of the alterations which were shortly to come, and of the strange and dangerous contentions. There, although he could have bragged with his art, but specially of the transmutations of metals, yet did he esteem more Heaven, and men, the citizens thereof, than all vain glory and pomp.

Nevertheless, he builded a fitting and neat habitation, in the which he ruminated his voyage and philosophy, and reduced them together in a true memorial. In this house he spent a great time in the mathematics, and made many fine instruments, *ex omnibus hujus artis partibus*, whereof there is but little remaining to us, as hereafter you shall understand.

After five years came again into his mind the wished for Reformation; and in regard [of it] he doubted of the ayd and help of others, although he himself was painful, lusty, and unwearisom; howsoever he undertook, with some few adjoynd with him, to attempt the same. Wherefore he desired to this end, to have out of his first cloister (to the which he bare a great affection) three of his brethren, Brother G.V., Brother I.A., and Brother I.O., who had some more knowledge of the arts than in that time many others had. He did bind those three unto himself, to be faithful, diligent, and secret; as also to commit carefully to writing all that which he should direct and instruct them in, to the end that those which were to come, and through especial revelation should be received into this Fraternity, might not be deceived of the least sillable and word.

After this manner began the Fraternity of the Rosie Cross--first, by four persons only, and by them was made the magical language and writing, with a large dictionary, which we yet dayly use to God's praise and glory, and do find great wisdom therein. They

made also the first part of the Book M, but in respect that that labour was too heavy, and the unspeakable concourse of the sick hindered them, and also whilst his new building (called *Sancti Spiritus*) was now finished, they concluded to draw and receive yet others more into their Fraternity. To this end was chosen Brother R.C., his deceased father's brother's son; Brother B., a skilful painter; G.G., and and P.D., their secretary, all Germans except I.A. so in all they were eight in number, all bachelors and of vowed virginity; by whom was collected a book or volumn of all that which man can desire, wish, or hope for.

Although we do now freely confess that the world is much amended within an hundred years, yet we are assured that our Axiomata shall immovably remain unto the world's end, and also the world in her highest and last age shall not attain to see anything else; for our Rota takes her beginning from that day when God spake *Fiat* and shall end when he shall speak *Pereat*; yet God's clock striketh every minute, where ours scarce striketh perfect hours. We also steadfastly beleeve, that if our Brethren and Fathers had lived in this our present and clear light, they would more roughly have handled the Pope, Mahomet, scribes, artists, and sophisters, and showed themselves more helpful, not simply with sighs and wishing of their end and consummation.

When now these eight Brethren had disposed and ordered all things in such manner, as there was not now need of any great labour, and also that everyone was sufficiently instructed and able perfectly to discourse of secret and manifest philosophy, they would not remain any longer together, but, as in the beginning they had agreed, they separated themselves into several countries, because that not only their Axiomata might in secret be more profoundly examined by the learned, but that they themselves, if in some country or other they observed anything, or perceived some error, they might inform one another of it

Their agreement was this:

First, That none of them should profess any other thing than to cure the sick, and that gratis.

Second, None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.

Third, That every year upon the day C., they should meet together in the house *Sancti Spiritus*, or write the cause of his absence.

Fourth, Every Brother should look about for a worthy person, who, after his decease, might succeed him.

Fifth, The word R.C. should be their seal, mark, and character.

Sixth, The Fraternity should remain secret for one hundred years.

These six articles they bound themselves one to another to keep; five of the Brethren departed, only the Brethren B. and D. remained with the Father, Brother R. C., a whole year. When these likewise departed, then remained by him his Cousen and Brother I.O. so that he hath all the days of his life with him two of his Brethren. And although that as yet the Church was not cleansed, nevertheless, we know that they did think of her, and what with longing desire they looked for. Every year they assembled together with joy, and made a full resolution of that which they had done. There must certainly have been great pleasure to hear truly and without invention related and rehearsed all the wonders which God had poured out here and there through the world. Everyone may hold it out for certain, that such persons as were sent, and joynd together by God, and the Heavens, and chosen out of the wisest of men, as have lived in many ages, did live together above all others in highest unity, greatest secrecy, and most kindness one towards another.

After such a most laudable sort they did spend their lives, but although they were free from all diseases and pain, yet, notwithstanding, they could not live and pass their time appointed of God. The first of this Fraternity which dyed, and that in England, was I.O., as Brother C. long before had foretold him; he was very expert, and well learned in Cabala, as his book called H. witnesseth. In England he is much spoken of; and chiefly because he cured a young Earl of Norfolk of the leprosie. They had concluded, that, as much as possibly could be, their burial place should be kept secret, as at this day it is not known unto us what is become of some of them, yet everyone's place was supplied with a fit successor. But this we will confess publickly by these presents, to the honour of God, that what secrets soever we have learned out of the Book M, although before our eyes we behold the image and pattern of all the world, yet are there not shewn unto us our misfortunes, nor hour of death, the which only is known to God himself, who thereby would have us keep in a continual readiness. But hereof more in our Confession, where we do set down thirty-seven reasons wherefore we now do make known our Fraternity, and proffer such high mysteries freely, without constraint and reward. Also we do promise more gold than both the Indies bring to the King of Spain; for Europe is with child and will bring forth a strong child, who shall stand in need of a great godfather's gift.

After the death of I.O., Brother R.C. rested not, but, as soon as he could, called the rest together, and then, as we suppose, then his grave was made, although hitherto we (who were the latest) did not know when our loving Father R.C. died, and had no more but the bare names of the beginners, and all their successors to us. Yet there came into our memory a secret, which through dark and hidden words, and speeches of the hundred years, Brother A., the successor of D. (who was of the last and second row and succession, and had lived amongst many of us), did impart unto us of the third row and succession; otherwise we must confess, that after the death of the said A. none of us had in any manner known anything of Brother C.R., and of his first fellow-brethren, than that which was extant of them in our philosophical Bibliotheca, amongst which our Axiomata was held for the chiefest, Rota Mundi for the most artificial, and Protheus the most profitable. Likewise, we do not certainly know if these of the second row have been of the like wisdom as the first, and if they were admitted to all things.

It shall be declared hereafter to the gentle reader, not only what we have heard of the burial of Brother R.C., but also it shall be made manifest publicly, by the foresight, sufferance, and commandment of God, whom we most faithfully obey, that if we shall be answered discreetly and Christian-like, we will not be ashamed to set forth publicly in print our names and surnames, our meetings, or anything else that may be required at our hands.

Now, the true and fundamental relation of the finding out of the high-illuminated man of God, *Fra: C.R.C.*, is this:-- After that A. in *Gallia Narbonensis* was deceased, then succeeded in his place our loving Brother N.N. This man after he had repaired unto us to take the solemn oath of fidelity and secrecy, informed us *bona fide*, that A. had comforted him in telling him, that this Fraternity should ere long not remain so hidden, but should be to all the whole German nation helpful, needful, and commendable, of the which he was not in anywise in his estate ashamed. The year following, after he had performed his school right, and was minded now to travel, being for that purpose sufficiently provided with Fortunatus' purse, he thought (he being a good architect) to alter something of his building, and to make it more fit. In such renewing, he lighted upon the Memorial Table, which was cast of brasse, and containeth all the names of the Brethren, with some few other things. This he would transfer in another more fitting vault, for where or when Brother R.C. died, or in what country he was buried, was by our predecessors concealed and unknown to us. In this table stuck a great nail somewhat strong, so that when it was with force drawn out it took with it an indifferent big stone out of the thin wall or plastering of the hidden door, and so unlooked for uncovered the door, whereat we did with joy and longing throw down the rest of the wall and cleared the door, upon which was written in great letters--

Post CXX Annos Patebo,

with the year of the Lord under it. Therefore we gave God thanks, and let it rest that same night, because first we would overlook our *Rota*--but we refer ourselves again to the Confession, for what we here publish is done for the help of those that are worthy, but to the unworthy, God willing, it will be small profit. For like as our door was after so many years wonderfully discovered, also there shall be opened a door to Europe (when the wall is removed), which already doth begin to appear, and with great desire is expected of many.

In the morning following we opened the door, and there appeared to our sight a vault of seven sides and corners, every side five foot broad, and the height of eight foot. Although the sun never shined in this vault, nevertheless, it was enlightened with another sun, which had learned this from the sun, and was situated in the upper part in the center of the sieling. In the midst, instead of a tomb-stone, was a round altar, covered with a plate of brass, and thereon this engraven:--

A.C.R.C. Hoc universi compendium unius mihi sepulchrum feci. [1]

Round about the first circle or brim stood,

Jesus mihi omnia [2]

In the middle were four figures, inclosed in circles, whose circumscription was,

1. *Nequaquam Vacuum* [3]
2. *Legis Jugum* [4]
3. *Libertas Evangelii* [5]
4. *Dei Gloria Intacta* [6]

This is all clear and bright, as also the seventh side and the two heptagons. So we kneeled down together, and gave thanks to the sole wise, sole mighty and sole eternal God, who hath taught us more than all men's wits could have found out, praised be His holy name. This vault we parted in three parts, the upper part or sieling, the wall or side, the ground or floor. Of the upper part you shall understand no more at this time, but that it was divided according to the seven sides in the triangle, which was in the bright center; but what therein is contained you (that are desirous of our society) shall, God willing, behold the same with your own eyes. Every side or wall is parted into ten squares, every one with their several figures and sentences, as they are truly shown and set forth *concentratum* here in our book. The bottom again is parted in the triangle, but because therein is described the power and the rule of the Inferior Governors, we leave to manifest the same, for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the Heavenly Antidote, do without fear or hurt, tread on and bruise the head of the old and evil serpent, which this our age is well fitted for. Every side or wall had a door or chest, wherein there lay divers things, especially all our books, which otherwise we had, besides the *Vocabulario* of Theophrastus Paracelsus of Hohenheim, and these which daily unfalsifieth we do participate. Herein also we found his *Itinerarium* and *Vita*, whence this relation for the most part is taken. In another chest were looking-glasses of divers virtues, as also in another place were little bells, burning lamps, and chiefly wonderful artificial songs--generally all was done to that end, that if it should happen, after many hundred years the Fraternity should come to nothing, they might by this only vault be restored again.

Now, as we had not yet seen the dead body of our careful and wise Father, we therefore removed the altar aside; there we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited, with all his ornaments and attires. In his hand he held a parchment, called T., the which next unto the Bible is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this book standeth this following *Elogium*:

Granum pectori Jesu insitum. [7]

C. R. C. ex nobili atque splendida Germaniae R.C. familia oriundus, vir sui seculi divinis revelatiombus, subtilissimis imaginationibus, indefessis laboribus ad coetestia atque humana mysteria; arcanave admissus postquam suam (quam Arabico at Africano itineribus collejerat) plus quam regiam, atque imperatoriam Gazam suo seculo nondum convenientem, posteritati eruendam custodivisset at jam suarum Artium, ut et nominis,

fides ac conjunctissimos heredes instituisset, mundum minutum omnibus motibus magno illi respondentem fabricasset hocque tandem preteritarum, praesentium, et futurarum, rerum compendio extracto, centenario major, non morbo (quem ipse nunquam corpore expertus erat, nunquam alios infestare sinebat) ullo pellente sed Spiritis Dei evocante, illuminatam animam (inter Fratrum amplexus et ultima oscula) fidelissimo Creatori Deo reddidisset, Pater delictissimus, Frater suavissimus, praeceptor fidelissimus, amicus integerimus, a suis ad 120 annos hic absconditus est. [8]

Underneath they had subscribed themselves,

1. *Fra. I.A., Fra. C.H. electione Fraternitatis caput. [9]*
2. *Fra. G.V. M.P.C.*
3. *Fra. F.R.C. Junior haeres S. Spiritus [10]*
4. *Fra. F.B.M. P.A. Pictor et Architectus [11]*
5. *Fra. G..G. M.P.I. Cabalista [12]*

Secundi Circuli. [13]

1. *Fra. P.A. Successor, Fra. I.O. Mathematicus [14]*
2. *Fra. A. Successor Fra. P.D.*
3. *Fra. R. Successor Patris C.R.C., cum Christo triumphantis. [15]*

At the end was written,

Ex Deo nascimur, in Jesu morimur, per Spiritum Sanctum revivscimus. [16]

At that time was already dead Brother I.O. and Brother D., but their burial place where is it to be found? We doubt not but our *Fra. Senior* hath the same, and some especial thing layd in earth, and perhaps likewise hidden. We also hope that this our example will stir up others more diligently to inquire after their names (whom we have therefore published) and to search for the place of their burial; the most part of them, by reason of their practise and physick, are yet known and praised among very old folks; so might perhaps our Gaza be enlarged, or at least be better cleared.

Concerning *Minutum Mundum*, we found it kept in another little altar, truly more finer then can be imagined by any understanding man, but we will leave him undescribed, until we shall be truly answered upon this our true-hearted Fama. And so we have covered it again with the plates, and set the altar thereon, shut the door, and made it sure, with all our seals. Moreover, by instruction, and command of our Rota, there are come to sight some books, among which is contained M. (which were made instead of household care by the praiseworthy M.P.). Finally we departed the one from the other, and left the natural heirs in possession of our jewels. And so we do expect the answer and judgment of the learned, or unlearned.

Howbeit we know after a time there will now be a general reformation, both of divine and human things, according to our desire, and the expectation of others; for it is fitting,

that before the rising of the Sun, there should appear and break forth *Aurora*, or some clearness, or divine light in the sky. And so, in the meantime, some few, which shall give their names, may joyn together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons, prescribed to us by our Brother R.C., and be partakers with us of our treasures (which never can fail or be wasted), in all humility and love to be eased of this world's labours, and not walk so blindly in the knowledge of the wonderful works of God.

But that also every Christian may know of what Religion and belief we are, we confess to have the knowledge of Jesus Christ (as the same now in these last days, and chiefly in Germany, most clear and pure is professed, and is now adays cleansed and voyd of all swerving people, heretics, and false prophets), in certain and noted countries maintained, defended and propagated. Also we use two Sacraments, as they are instituted with all Forms and Ceremonies of the first reformed Church. In *Politia* we acknowledge the Roman Empire and *Quartam Monarchiam* for our Christian head; albeit we know what alterations be at hand, and would fain impart the same with all our hearts to other godly learned men, notwithstanding our handwriting which is in our hands, no man (except God alone) can make it common, nor any unworthy person is able to bereave us of it. But we shall help with secret aid this so good a cause, as God shall permit or hinder us. For our God is not blinde, as the heathen's Fortuna, but is the Churches' ornament and the honour of the Temple. Our Philosophy also is not a new invention, but as Adam after his fall hath received it, and as Moses and Solomon used it, also it ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the truth is peaceable, brief; and always like herself in all things, and especially accorded by with *Jesus in omni parte* and all members, and as He is the true image of the Father, so is His image, so it shall not be said, this is true according to Philosophy, but true according to Theologie; and wherein Plato, Aristotle, Pythagoras and others did hit the mark, and wherein Enoch, Abraham, Moses, Solomon did excel, but especially wherewith that wonderful book the Bible agreeth. All that same concurreth together, and makes a sphere or globe whose total parts are equidistant from the centre, as hereof more at large and more plain shall be spoken of in Christianly Conference (in den Boecke des Levenes).

But now concerning, and chiefly in this our age, the ungodly and accursed gold-making, which hath gotten so much the upper hand, whereby under colour of it, many runagates and roguish people do use great villanies and cozen and abuse the credit which is given them; yea, now adays men of discretion do hold the transmutation of metals to be the highest point and *fastigium* in philosophy. This is all their intent and desire, and that God would be most esteemed by them, and honoured which could make great store of gold, the which with unpremeditate prayers they hope to attain of the allknowing God and searcher of all hearts; but we by these presents publickly testifie, that the true philosophers are far of another minde, esteeming little the making of gold, which is but a *paragon*, for besides that they have a thousand better things. We say with our loving Father C.R.C. *Phy. aurium nisi quantum: aurum*, for unto him the whole nature is detected; he doth not rejoyce that he can make gold, and that, as saith Christ, the devils

are obedient unto him; but is glad that he seeth the Heavens open, and the angels of God ascending and descending, and his name written in the book of life.

Also we do testify that under the name of *Chymia* many books and pictures are set forth in *Contumeliam gloriae Dei*, as we will name them in their due season, and will give to the pure-hearted a catalogue, or register of them. And we pray all learned men to take heed of these kinde of books; for the Enemy never resteth but soweth his weeds, till a stronger one doth root themout.

So, according to the will and meaning of *Fra. C.R.C.*, we his brethren request again all the learned in Europe who shall read (sent forth in five languages) this our *Fama* and *Confessio*, that it would please them with good deliberation to ponder this our offer, and to examine most nearly and sharply their arts, and behold the present time with all diligence, and to declare their minde, either *Communicato consilio*, or *singulatim* by print. And although at this time we make no mention either of names or meetings, yet nevertheless everyone's opinion shall assuredly come to our hands, in what language so ever it be; nor any body shall fail, who so gives but his name, to speak with some of us, either by word of mouth, or else, if there be some let, in writing. And this we say for a truth, that whosoever shall earnestly, and from his heart, bear affection unto us, it shall be beneficial to him in goods, body, and soul; but he that is false-hearted, or only greedy of riches, the same first of all shall not be able in any manner of wise to hurt us, but bring himself to utter ruin and destruction. Also our building, although one hundred thousand people had very near seen and beheld the same, shall for ever remain untouched, undestroyed, and hidden to the wicked world.

Sub umbra alarum tuarum, Jehova.

Footnotes:

[1] "*A.C.R.C. Hoc universi compendium unius mihi sepulchrum feci.*" This can be translated as: "*A.C.R.C. I made this compendium of the one universe a tomb for myself.*"

[2] "*Jesus mihi omnia*" can be translated to: "*Jesus is everything to me*"

[3] "*Nequaquam vacuum*" translates to: "*By no means a vacuum.*" (also, "*A vacuum by no means exists.*")

[4] "*Legis Jugum*" translates to: "*The Yoke of the Law.*"

[5] "*Libertas Evangelii*" translates to: "*The Freedom of the Good News*" (also, "*The Freedom of the Gospel.*")

[6] "*Dei gloria intacta*" translates to: "*The inviolate glory of God.*"

[7] "*Granum pectori Jesu insitum*" translates to: "*A seed implanted in the breast of Jesus.*"

[8] This Epitath (Elogium) translates to:

"*C. Ros. C., descended from a noble and illustrious R.C. family of Germany, a man admitted by the unwearied labors of his lifetime to the heavenly and human mysteries or secrets by divine revelations in subtlest mental images, after he had preserved his (which he had collected on the Arabian and African journeys) more than royal and*

imperial Treasure, not yet appropriate to his time, to be saved for the future and moreover had trained heirs most united to the beliefs of his Arts as also his name, had built a small world corresponding to that large one in all movements and this extracted in the end from a compendium of things past, present and future, older by a centenary, not by banishing any disease (which he never himself had experienced in body, he was never allowing [it] to infest others) but by summoning the spirit of God, a most esteemed Father, most pleasant Brother, most faithful Teacher, most pure friend, he returned to God the most faithful Creator an illuminated soul (amidst the embraces and last kisses of the Brothers), he has been concealed by his own friends for one hundred twenty years."

[9] "*Fra I.A., Fr. C.H. electione Fraternitatis capuy*" translates to: "*Fra. I.A., head of the Fraternity by the choice of Fr. C.H.*"

[10] "*Fra. R.C. Iunior haeres S. Spiritus*" translates to: "*Fra. R.C. Junior heir of the Holy Spirit.*"

[11] "*Fra. B.M., P.A. Pictor et Architectus*" translates to: "*Fra. B.M., Painter and Architect for P.A.*"

[12] "*Fra. G.G.M.P.I. Cabalista*" translates to: "*Fra. G.G.M.P.I. Cabalist.*"

[13] "*Secundi Circuli*" means: "*of the Second Circle.*"

[14] "*Fra. P.A. Successor, Fra. I.O. Mathematicus*" translates to: "*Fra. P.A. Successor, Mathematical Fr. I.O.*"

[15] "*Fra. R. Successor Patris C.R.C., cum Christo triumphantis*" translates to: "*Fra. R. Successor of father C.R.C. triumphing with Christ.*"

[16] "*Ex Deo nascimur, in Jesu morimur, per spiritum sanctum reviviscimus*" translates to: "*We are born of God, we die in Jesus, we come to life again through the holy spirit.*"