

ORTHOLANUS. *Continued.*

de Anglia exceptit, & compilavit de libris præfati Magistri in quantum compendiosius potuit & brevius, ex mandato Illustrissimi & Serenissimi Principis patris Philosophorum, Domini ac Domini Comitis de Falckenstain, divina providentia Sanctæ Treverensis Archiepiscopi, Anno Domini, 1386.

See THEATRUM CHEMICUM, 1659, iv. p. 912.

It may be as well to say at once that beyond the information given in the title, nothing is known about this person.

Schmieder calls him Richardus, but without adducing any authority. Hauréau calls him Martinus Hortolanus, or Ortholanus, who in a French manuscript of the sixteenth century appears as Martin Lortholain. The latter certainly occurs, but he gives no authority for the Latin forms, and none for coupling Martinus with Hortulanus, whatever ground there may be for assigning it to Ortholanus.

The problem in connection with this person waiting to be solved is whether Hortulanus, the author of the Commentary on the Smaragdine Table is identical with Ortholanus, the author of the above tract 'Practica.' Borrichius uses them as synonymous; Gmelin merely raises the question of identity without answering it; Schmieder holds that they are different without giving any good reason; Hauréau maintains that they are the same.

Hauréau is probably right in his contention that John Garland had nothing to do with the alchemical writings which pass under the name of Hortulanus, but it is not necessary on that account to look about for some one else with whom to identify the

Nazari, *Della Tramutazione metallica sogni tre*, 1599, p. 141.

Borel, *Bibliotheca Chimica*, 1654, pp. 172, 251.

Borrichius, *Conspectus Scriptorum Chemicorum*, 1697, pp. 3, 25.

Lenglet Dufresnoy, *Histoire de la Philosophie Hermétique*, 1742, i. p. 469; iii. pp. 55, 252.

Jöcher, *Allgemeines Gelehrten-Lexicon*, 1751, iii. col. 1112.

Georgius Matthiæ, *Conspectus Historiæ Medicorum chronologicus*, Gotting, 1761, p. 71.

ORTHOMONT (IGNATIUS VON)

Kurtzer Bericht . . . von . . . Ignatii von Orthomont . . . neu-erfundenen Astro Solis und Junonis Saltz. 1719.

See ARNOLD (GUIDO FERDINAND).

ORVIUS (LUDWIG CONRAD).

Ludovici Conradi Orvii Occulta Philosophia oder Coelum Sapientum et Vexatio Stultorum. Darinnen ordentlich, deutlich, und gründlich, als noch von keinem geschehen, gezeigt wird, wie man zu dem acidösichen solventen und wahren hermetischen Wissenschaft gelangen soll. Wobey zugleich eine sehr curiöse Nachricht von dem Leben des Auctoris und einer Bande Adeptorum befindlich ist. Jezo zum erstenmahl aus einem sehr alten und raren Manuscript den Liebhabern der edlen Chimie, und nicht den einfältigen Spöttern, zu Nutz heraus gegeben. Von L. H. J. V. H. J. D. Gedruckt, in der Insul der Zufriedenheit. 1737.

8°. Pp. 80. Three hand-coloured drawings inserted. MS. notes appended.

nominal author. Anyhow, before assuming his identity with Ortholanus, or Martinus Ortholanus, or Martin Hortholain, it would be desirable to determine whether or not the name Hortulanus, called so 'ab hortis maritimis,' has older authority than Ortholanus 'ab ortis Martini,' whether or not the manuscripts attributed to each show identity of authorship, or whether there is internal evidence of difference. They may have emanated from the same person, but the point does not seem to me to be established beyond question by Hauréau's argument. There seems no *primâ facie* reason for there not being both a Hortulanus and an Ortholanus. See also the note to HORTULANUS and the references there.

Under Odomarus reference has been made to the statement that the present work is a new edition of Odomarus' 'Practica,' and that Odomarus is referred to in it. In Ortholanus' tract I have not seen any reference to Odomarus, but only to Hermes, Geber, and Arnoldus, and one or two to Ortholanus himself, from which it may be inferred that the tract as it stands is not original, but has been re-edited as is stated in the title. There is no apparent connection between the two writings.

Gmelin, *Geschichte der Chemie*, 1797, i. pp. 59-60.

Schmieder, *Geschichte der Alchemie*, 1832, p. 188.

Hofer, *Histoire de la Chimie*, 1842, i. p. 417; 1866, i. p. 441.

Ladrague, *Bibliothèque Ouvaroff, Sciences Secrètes*, 1870, No. 814.

Kopp, *Die Alchemie*, 1886, ii. p. 348.

Catalogue des Manuscrits français de la Bibliothèque impériale, 1868, i. No. 1330.

ORVIUS (LUDWIG CONRAD). *Continued.*

Gründliche Anweisung zu der wahren Hermetischen Wissenschaft, 1751.

See MONTANUS (LUDWIG CONRAD).

The book is without place and printer, but it may have been printed by Augustinus Crusius at Erfurt. For in the first edition of Abraham Eleazar's work, printed by him in 1735, there is a list of eleven alchemical manuscripts which he was minded to publish, of which No. 6 is called: L. C. O. Occulta Philosophia, Coelum Sapientum et Vexatio Stultorum.

The author, in his preface, describes how very badly he was used in the year 1622 by a band of adepts who claimed as their founder a certain Christian Rose. He was suspected of having revealed certain of their secrets, he was summoned before a public meeting of these great Pharisees, he was accused of Crimen laesae Majestatis, he was expelled from the order, and, to make him keep silence about it, he was threatened with death. The threat does not seem to have had much effect for he describes fully the suffering to which he had been subjected, and gave an account of the order, its symbols, greetings, diploma, and mansions. He makes no mystery of the policy and practice of these 'Rosians,' who, when they failed to find the philosophers' stone, had no scruple in appropriating the would-be-philosophers' money. The writer having been a victim could speak definitely on the subject.

The story looks genuine enough, but it is hard to tell sometimes when such a story is not an allegory.

Who the writer was and what his name was is not quite clear. Semler says confidently that his name "as Orvius, and that no reliance is to be placed on ab Indagine's statement that it was Ludwig Conrad von Bergen, or Ludwig Conrad Montanus, which seems only a Latinized form.

Murr, on the other hand, is disposed to accept the name Montanus as genuine, but points out certain difficulties as to date connected with Semler's view, and he stigmatizes as gross falsehoods what is said about the houses of the order.

In his remarks on this topic Findel seems to regard the society described by Orvius as an offshoot or imitation of the original Rosicrucians. His words are to the effect that the adherents of one of those theosophic and hermetic societies which spread over Europe, gave as their founder 'a certain Christian Rose or C. L. von Bergen,' which is a very curious confusion to fall into, especially as he quotes Orvius' preface and the revelations he made of their practices.

Reimmann, *Einleitung in die Historiam literariam derer Teutschen*, 1710, iv. pp. 488-491 (Mormius).

Morhof, *Polyhistor*, 1732, i. pp. 130-135 (Tom. i. lib. i. cap. xiii. 35-51).

Bergman, *Dissertatio . . . sistens Chemiæ Progressus a medio Saec. vii. ad Medium Saec. xvii. Upsal.* (1782), pp. 7-8.

Lenglet Dufresnoy, *Histoire de la Philosophie Hermétique*, 1742, iii. pp. 240 (says it refers to the Rosicrucians); 287 (petit livre rare et curieux). (P. 282 he quotes an edition of the Arca arcanissima Mormii de F. R. C. 1617, in German along with other two works, but this date seems to be an error).

Missiv an die hocheleuchtete Bruderschaft des Ordens des Goldenen und Rosenkreuzes, 1783, p. 102.

Beytrag zur Geschichte der höhern Chemie, 1785, pp. 322 (Rose and Morm), 609 (Mormii Arcana), 665, 671.

The society referred to by Orvius took its origin as Gmelin tells us, on the borders of Dauphiné from a certain Christian Rose, was called by his name, and is not to be confused, as was done by Reimmann, Lenglet Dufresnoy and Bergman, with the Rosicrucian Fraternity. It admitted only three pupils, and had three great secrets, motus perpetuus, lapis philosophorum, medicina universalis, but there were a good many minor ones as well. Peter Morm, or Mormius, who had been an attendant, laid, at the instigation of Rose himself a certain number of their secrets before the States General, and, when he failed to get a hearing, published them in a book entitled: *Arcana totius Naturae secretissima, nec hactenus unquam detecta, a Collegio Rosiano in lucem produntur, opera Petri Mormii*, Lugduni Batav., 1630, 24°. Morhof has given an ample account of the Society and its secrets from Mormius' work, and the *Beytrag* contains a romantic narrative of Rose and his secrets, and Mormius.

Kopp has devoted a paragraph to Orvius' work which he found to be rare, and of which, after considerable search, he got a copy in the library at Darmstadt. But he did not know how this rarity was accounted for by the author of the *Missiv*, who, after quoting the title at full length, proceeds as follows:

"The manuscript was indicated in Eleazar by the Erfurt bookseller Crusius, and I know from sure information that the whole edition was at once bought from the publisher and the copies suppressed, presumably because the author gave such a revolting delineation of the Rosicrucians and an exposé of their treatment of him. It would be tedious to repeat it all, so I refer the curious reader to the extremely rare book itself, and let each pass his own judgment upon it."

He then goes on to speak of the edition of ab Indagine, who puts it under the name of Montanus, to whom reference has been already made. The differences between the two editions of the book which are considerable, may be briefly recapitulated. There is, 1st, the difference in the title-pages; 2nd the preface, from which in the second edition the main part of the strictures on the Rosian society have been excised; 3rd, the text, which, in the second edition, has been subjected to no small amount of alteration. See the note upon MONTANUS.

Semler, *Unparteiische Samlungen zur Historie der Rosenkreuzer*, 1786, i. pp. 114, 122; 1787, ii. p. 177.

Wiegleb in his translation of Bergman's dissertation: *Geschichte des Wachstums und der Erfindungen in der Chemie in der ältesten und mittlern Zeit*, 1792, pp. 143-147, corrected the mistake into which Bergman had fallen.

Gmelin, *Geschichte der Chemie*, 1797, i. p. 566; 1798, ii. p. 331.

Murr, *Über den wahren Ursprung der Rosenkreuzer und des Freymaurerordens*, 1803, pp. 11, 58.

Buhle, *Ueber den Ursprung . . . der Orden der Rosenkreuzer*, 1804, p. 230.

Fuchs, *Repertorium der chemischen Literatur*, 1806-08, p. 261.

Kloss, *Bibliographie der Freimaurerei*, 1844, p. 194, No. 2619; p. 196, No. 2638.

J. G. Findel, *Geschichte der Freimaurerei*, 2te Audage, Leipzig, 1866, p. 128.

Kopp, *Die Alchimie*, 1886, ii. pp. 204, 316, 344, 361.

OSIANDER (ANDREAS).

Tractat von der Philosophia oder Weltweisheit.

See HELLWIG (CHRISTOPH VON), Fasciculus, 1719, p. 143.

Osiandrische Experiment von Sale, Luna & Mercurio. 1659.

See RESCH (JOAN ULRICH).

Most of the historians mention a certain Johann Adam Osiander, a theologian, who was born at Vaihingen, 3 Dec., 1622, and died at Tübingen, 20 Oct., 1697, and is stated (incorrectly) to be the person denoted in the work of Joan Ulrich Resch, who gives his name as Lucas. Andreas Osiander, however, is not referred to by them, and it is a question whether the author of the present tract is or is not one of the two theologians of that name. The earlier of the two lived between 1498 and 1552,

and besides engaging in theological controversy, assisted in the publication of the works of Copernicus. The latter bearer of the name was born in 1562 and died in 1617, studied theology, was distinguished as a preacher, and wrote a number of theological works. The present tract is not enumerated among the works of either writer.

Nazari quotes 'Osiander medicus de distillationibus,' who seems to be different from the others.

For Johann Adam Osiander:

Nazari, *Della Tramutatione metallica Sogni tre*, 1599, p. 141.

Zedler, *Universal Lexicon*, 1740, YYV. col. 2103.

Lenglet Dufresnoy, *Histoire de la Philosophie Hermétique*, 1742, iii. p. 252.

Jöcher, *Allgemeines Gelehrten-Lexicon*, 1751, iii. col. 1120; Rotermund's *Fortsetzung und Ergänzungen*, 1816, v. col. 1225.

Beytrag zur Geschichte der höhern Chemie, 1785, p. 619.

Gmelin, *Geschichte der Chemie*, 1797, i. p. 624.

Schmieder, *Geschichte der Alchimie*, 1832, p. 410.

Kopp, *Die Alchemie*, 1886, ii. p. 329.

Allgemeine Deutsche Biographie, 1887, xxiv. p. 488.

For Andress Osiander, the elder:

Melchior Adami, *Vita, Germanorum Theologorum*, 1653, pp. 226-240.

Freher, *Theatrum virorum eruditione clarorum*, 1688, p. 158; portrait pl. 7.

Teissier, *Les Eloges des Hommes Savans*, 1715, i. pp. 108, 112.

Zedler, *Universal Lexicon*, 1740, xxv. col. 2098.

Jöcher, *Allgemeines Gelehrten-Lexicon*, 1751, iii. col. 1117; Rotermund's *Fortsetzung und Ergänzungen*, 1816, V. cols. 1213-1222.

Poggendorff, *Biographisch-literarisches Handwörterbuch*, 1863, ii. col. 336.

Allgemeine Deutsche Biographie, 1887, xxiv. pp. 473, 483.

For Andreas Osiander, the younger:

Melchior Adami, *Vita Germanorum Theologorum*, 1653, pp. 860-862.

Freher, *Theatrum virorum eruditione clarorum*, 1688, p. 391.

Zedler, *Universal Lexicon*, 1740, xxv. Col. 2100.

Jöcher, *Allgemeines Gelehrten-Lexicon*, 1751, iii. col. 1119; Rotermund's *Fortsetzung und Ergänzungen*, 1816, V. cols. 1222-24.

Ladrague, *Bibliothèque Ouvaroff, Sciences Secrètes*, 1870, No. 1349 (the same as the above).

OSTEN (HANS VON).

Eine grofse Herzstärkung für die Chymisten; nebst einer Dose voll gutes Niesepulver, für die unkundigen Widersprecher der Verwandlungskunst der Metalle, im Kloster zu Oderberg, seit Anno 1426. aufbehalten, durch Hans v. Osten; welche vor wenigen Monathen von einem Maurer-gesellen daselbst gefunden worden. Begleitet mit einer Zuschrift an die Chymisten, und einer wahrhaften Nachricht dieser Geschichte, nebst dem dazu gehörigen Kupfer. Auf Kosten des Verfassers. Berlin in Commifision bey dem Antiquarius Johann Friedrich Vieweg, 1771.

8°. Pp. [141 108 [2 blank]. Frontispiece and engraved plate extra.

A mason making an alteration in the Abbey at Oderberg found this box and a pamphlet, with chemical characters and illustrations. The box contained a powder which he threw away. They had been put into a cavity in the wall in 1426 by a monk, Hans van Osten. The story was repeated by Kortum. Schmieder says inaccurately that the

book was edited by Hans von Osten in 1771. In the *Beytrag* it is said that "when the first 'rotation' has missed the mark, and all the expenses have met with no return, then the alchemist needs —this reviving cordial." It contains historical notes of transmutations and an account of a number of alchemical deceptions.

Beytrag zur Geschichte der höhern Chemie, 1785, p. 675.

Kortum *verteidiget die Alchimie*, 1789, pp. 225-227.

Schmieder, *Geschichte der Alchemie*, 1832, p. 210.

Kopp, *Die Alchimie*, 1886, ii. p. 385.

Ladrague, *Bibliothèque Ouvaroff, Sciences Secrètes*, 1870, Nos. 1495-96.

OVO Philosophorum (De).

See THEATRUM CHEMICUM, 1661, vi. p. 565.

The 'Orum Philosophorum' or philosophers' egg, is a vessel of suitable form in which the matter is digested or concocted for the proper time.